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A
PĀLI READER

WITH NOTES AND GLOSSARY

BY

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PART I: TEXT AND NOTES

THIRD EDITION, REVISED

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COLLECTION

COPENHAGEN

GYLDENDALSKE BOGHADEL — NORDISK FORLAG

LONDON

LUZAC & CO.

LEIPZIG

O. MARRASSOWITZ

1917.

THE SCIENTIFIC SOCIETY,
CALCUTTA-700018

Acc No B.175

. 16-12-85

Trykt med Understøttelse af Universitetets Fritrykskonto.

SL NO. 081441

PREFACE.

The following selections from Pāli literature were intended to serve as reading exercises at my own university-lectures, but I hope they may also be useful to other teachers of Indian philology, who wish to supply the Sanskrit lessons with an elementary course in Buddhist literature. Many of the selected specimens are well known, having been translated and discussed very often in Western literature, still I think they will be welcome to beginners in the original language. I have considered the Jātaka, from which the first 60 pages are taken, to be the fittest matter for the first reading, and I think these 60 pages will be sufficient for the first semester's exercises. The rest of the book, containing specimens chiefly illustrating the history of Br and Buddhist religion and literature, can probably be read in the second semester, and a third semester might then be devoted to the Dhammapada, of which the second edition is now easily accessible. To that purpose the following glossary will be arranged so that it includes, not only all the words of the selected texts but also the words of the Dhammapada not occurring in the reader.

In preparing the texts and vocabulary the Mss. and collections of V. Fausbøll and V. Trenckner have been at my disposal and have in a great many cases been a valuable and almost indispensable guide to me. In the notes I have given an account of what I have corrected in the texts used, but several misprints in the printed editions or insignificant blunders in the manuscripts I have tacitly cor-

rected without mention; I hope however that I have not committed many new ones! The notes are only literary and critical with some remarks added on the metre and references to parallel passages, in order to accustom the beginner to notice these things in his first study of Pāli Gāthās; all other philological matter must be sought in the glossary.

My best thanks are due to Professor V. Fausbøll and Dr. S. Sørensen; both of them have spent much time and labour in helping me to make this book as correct as possible. I now lay it before the public hoping that it will contribute a little to propagate the knowledge of the interesting Pāli language and its literature.

Copenhagen, February 1901.

Dines Andersen.

In this second edition the texts have been printed quite as they stand in the first edition, so that the references in the Glossary still hold good. The corrections given on the last pages of Part II. have been inserted, and several small misprints removed; only a few emendations ought to be mentioned: tesu kathentesu kathentesu (instead of tesu tesu kathentesu) 48¹⁰, phoṭṭhabbā (phoṭṭhabbo) 72⁴, sakkhimha (sakkhimhā) 79²⁰; as to Sect. 66 I must confine myself to recommend the students to consult the new standard edition of the Mahāvamsa by W. Geiger. On the other hand I have tried to bring the literary references in the Notes up to date, as far as has been possible to me, and on this point I have to express my thanks to my colleague in Uppsala, Prof. K. F. Johansson, from whose splendid Swedish translation of Indian tales I have derived not a few useful informations.

Copenhagen, May 1910.

D. A.

1. SUMSUMĀRA-JĀTAKA.

Atite Bārāṇasīyaṃ Brahmadaṭṭe rājjaṃ kārente Himavantapadesa Bodhisatto kapiyonīyaṃ nibbattitvā nāgabalo thāmasampanno mahā-sarīro sobhaggappatto hutvā Gaṅgānivattane araṇṇāyatane vāsaṃ kap-pesi. 'Tadā Gaṅgāya eko sumsumāro vasi. Ath' assa bhariyā Bodhi-
sattassa sarīraṃ disvā tassa hadayamaṃse dohaḷaṃ uppādetvā suṃ-
sumāraṃ āha: „ahaṃ sāmi etassa kapiṛājassa hadayamaṃsaṃ khāditu-
kāma" ti. „Bhadde, mayā jalagocārā, esa thalagocaro, kin ti taṃ
gaṇhituṃ sakkhissāma" 'ti. „Yena tena upāyena gaṇha, sace na
labhissāmi marissāmiti". „Tena hi mā bhāyi, atth' eko upāyo ti
khādāpessāmi taṃ tassa hadayamaṃsaṃ" ti suṃsumārīṃ samassāsetvā
Bodhisattassa Gaṅgāya pāṇīyaṃ pivitvā Gaṅgātīre nisinnakāle santikaṃ
gantvā evaṃ āha: „vānarinda, imasmiṃ padese kasaṭaphalāni khādanto
kiṃ tvaṃ cinnatṭhāne yeva carasi, pāra-Gaṅgāya ambalabujādīnaṃ
madhuraphalānaṃ anto n' atthi, kin te tattha gantvā phalāphalaṃ
khādituṃ na vaṭṭatīti". „Kumbhīlārāja, Gaṅgā mahodikā vittiṇṇā,
kathaṃ tattha gamissāmiti". „Sace gacchasi ahaṃ taṃ mama piṭṭhiṃ
āropetvā nessāmiti". So taṃ saddahitvā „sādhū" 'ti sampaticchitvā
„tena hi ehi, piṭṭhiṃ me abhirūhā" 'ti ca vutte taṃ abhirūhi. Suṃ-
sumāro thokaṃ netvā uḍake osidāpesi. Bodhisatto „samma, uḍake
maṃ osidāpesi, kin nu kho etaṃ" ti āha. „Nāhaṃ taṃ dhamme su-
dhammatāya gaḥetvā gacchāmi, bhariyāya pana me tava hadayamaṃse
dohaḷo uppanno, taṃ ahaṃ tava hadayaṃ khādāpetukāmo" ti. „Samma,
kathentena te sundaraṃ kataṃ, sace hi ambhākaṃ udare hadayaṃ
bhaveyya sakkhaggesu carantānaṃ cunṇavicunṇaṃ bhaveyyā" 'ti. „Ka-
haṃ pana tumhe ṭhapethā" 'ti. Bodhisatto avidūre ekaṃ udumbaraṃ

pakkaphalapindisampannam dassento „pass' etāni amhākam hadayāni ekasmiṃ udumbare olambantīti“. „Sace me hadayaṃ dassasi ahan taṃ na māressāmiti“. „Tena hi ettha nehi maṃ, ahan te rukkhhe olambantaṃ dassāmiti“. So taṃ ādāya tattha agamāsi. Bodhisatto 5 tassa piṭṭhito uppatitvā udumbararukkhe nisīditvā „samma bālasuṃsumāra, imesaṃ sattānaṃ hadayaṃ nāma rukkhagge hotiti saññi ahoṣi, bālo si, ahan taṃ vañcesim, tava phalāphalaṃ tam eva hotu, sarīram eva pana te mahantaṃ, paññā pana n' atthīti“ vatvā imam aṭṭhaṃ pakāsento imā gāthā avoca:

10 Alaṃ etehi ambehi jambūhi panasehi ca
 yāni pāraṃ samuddassa, varaṃ mayhaṃ udumbaro.
 Mahatī vata te bondi, na ca paññā tadūpikā,
 suṃsumāra, vañcito si, gaccha dāni yathāsukhan ti.

Suṃsumāro sahasaṃ parājito viya dukkhī dummano pajjhāyanto attano 15 nivesanaṭṭhānam eva gato.

2. VĀNARINDA-JĀTAKA. ॥

Atīte Bārāṇasīyaṃ Brahmādatte rajjaṃ kārente Bodhisatto kapiyoniyaṃ nibbattitvā vuddhim anvāya assapotappamaṇo thāmasampanno ekacaro hutvā naditīre viharati. Tassā pana nadiyā vemajjhe eko 20 dīpako nānappakārehi ambapanasādīhi phalarukkhehi sampanno. Bodhisatto nāgabalo thāmasampanno nadiyā orimatīrato uppatitvā — dīpakassa orato nadimajjhe eko piṭṭhipāsāṇo atthi — tasmīṃ nipatati, tato uppatitvā tasmīṃ dīpake patati. Tattha nānappakārāni phalāni khāditvā sāyaṃ ten' eva upāyena paccāgantvā attano vasaṇaṭṭhāne 25 vasitvā punadivase pi tath' eva karoti. Iminā niyāmena tattha vasaṃ kappeti. Tasmīṃ pana kāle eko kumbhilo sapajjāpatiko tassā nadiyā vasati. Tassa sū bhariyā Bodhisattaṃ aparāparaṃ gacchantam disvā Bodhisattassa hadayamaṃse dohaḥ uppadetvā kumbhilam āba: „mayhaṃ kho ayya imassa vānarindassa hadayamaṃse dohaḥ up- 30 panno“ ti. Kumbhilo „sūdhū hoti, lacchasi“ vatvā „ajja taṃ sāyaṃ dīpakato āgacchantam eva gaṇhissāmiti“ gantvā piṭṭhipāsāṇe nipajji. Bodhisatto divasaṃ caritvā sāyaṇhasamaye dīpake tīto va pāsāṇam

oloketvā „ayaṃ pāsāṇo idāni uccatāro khāyati, kiṃ nu kāraṇaṃ“ ti cintesi. Tassa kira udakappamāṇaṃ ca pāsāṇappamāṇaṃ ca suvavatthāpitam eva, ten' assa etad ahoṣi: „ajja imissā nadiyā udakaṃ n' eva hāyati na vaddhati, atha ca paṇāyaṃ pāsāṇo mahā hutvā paññāyati, ~~tena~~ kacci nu kho ettha mayhaṃ gahaṇatthāya kumbhilo nipanno“ ti so 5 „vimaṃsāmi tāva naṃ“ ti tatth' eva tathā pāsāṇena saddhiṃ kathento viya „bho pāsāṇā“ 'ti vatvā paṭivacanaṃ alabhanto yāvattatīyaṃ „pāsāṇā“ 'ti āha. „Pāsāṇo kiṃ paṭivacanaṃ na dassatī“ puna pi naṃ vānaro „kiṃ bho pāsāṇa ajja mayhaṃ paṭivacanaṃ na desitī“ āha. Kumbhilo „addhā aññesu divasesu ayaṃ pāsāṇo vānarindassa paṭivacanaṃ adāsi, dassāmi dāni 'ssa paṭivacanaṃ“ ti cintetvā „kiṃ bho vānarindā“ 'ti āha. „Ko si tvaṃ“ ti. „Ahaṃ kumbhilo“ ti. „Kimatthaṃ ettha nipanno sīti“. „Tava hadayaṃsaṃ patthayaṃāno“ ti. Bodhisatto cintesi: „añño me gamanamaggo n' atthi, ajja mayā esa kumbhilo vañcetaḥḥo“ ti. Atha naṃ evaṃ āha: „samma kumbhila, ahaṃ attā- 15 naṃ tuyhaṃ pariccajissāmi, tvaṃ mukhaṃ vivaritvā maṃ tava santi-kaṃ āgatakalē gaṇhāhīti“. Kumbhilaṇaṃ hi mukhavivaṇṇe akkhini nimilanti. So taṃ kāraṇaṃ asallakkhetvā mukhaṃ vivari, ath' assa akkhini pithiyimsu. So mukhaṃ vivaritvā akkhini nimiletvā nipajji. 7 Bodhisatto tathābhāvaṃ natvā dipakā uppatito gantvā kumbhilassa 20 matthakaṃ akkamitvā tato uppatito vijjullatā viya vijjotamaṇo paratīre atthāsi. Kumbhilo taṃ acchariyaṃ disvā „iminā vānarindena atiaccherakaṃ katan“ ti cintetvā „bho vānarinda, imasmiṃ loke catūhi dhammehi samannāgato puḍḍalo paccāmitte abhibhavati, te sabbe pi tuyhaṃ abbhantare atthi, maññe“ ti vatvā imaṃ gātham āha: 25

Yass' ete caturō dhammā vānarinda yathā tava
saccaṃ dhammo dhiti cāgo ditthaṃ so ativattatīti.

Evam kumbhilo Bodhisattaṃ pasamsitvā attano vasaṇatthānaṃ gato.

3. BAKA-JĀTAKA.

Atīte ekasmiṃ araṇṇāyatane Bodhisattō aññataraṃ padumaṣaraṃ 30 nissāya tīthe rukke rukkhadevatā hutvā nibbatti. Tadā aññataraṃsmiṃ nātīmahante sare nidāghasamaye udakaṃ mandaṃ ahoṣi, bahū c' ettha

- macchā honti. Ath' eko bako te macche disvā „eken' upāyena ime macche vañcetvā khādissāmiti“ gantvā udakapariyante cintento nisīdi. Atha tam macchā disvā „kiṃ ayya cintento nisinno sīti“ pucchimsu. „Tumbhākaṃ cintento nisinno 'mhīti“. „Amhākaṃ kiṃ cintesi ayyā“
- 5 'ti. „Imasmim sare udakaṃ parittam gocarō ca mando nidāgho ca mahanto, 'idān' ime macchā kiṃ nāma karissantīti' tumbhākaṃ cintento nisinno 'mhīti“. „Atha kiṃ karoma ayyā“ 'ti. „Tumhe sāce mayhaṃ vacanaṃ kareyyātha ahaṃ vo ekekaṃ mukhatuṇḍakena gahetvā ekaṃ pañcavaṇṇapadumasañchannaṃ mahāsaraṃ netvā vissajjeyyan“ ti.
- 10 „Ayya, paṭhamakappikato paṭṭhāya macchānaṃ cintanakabako nāma n' atthi, tvaṃ amhesu ekekaṃ khāditukāmo sīti“. „Nāhaṃ tumhe mayhaṃ saddahante khādissāmi, sāce pana sarassa atthibhāvaṃ mayhaṃ na saddahatha ekaṃ macchaṃ mayā saddhim saraṃ passitum pe-sethā“ 'ti. Macchā tassa saddahitvā „ayaṃ jale pi thale pi sam-
- 15 attho“ ti ekaṃ kāṇamalihamacchaṃ adāmsu: „imaṃ gahetvā gaccha-thā“ 'ti. So tam gahetvā netvā sare vissajjetvā sabbhaṃ saraṃ dassetvā puna ānetvā tesam macchānaṃ santike vissajjesi. So tesam macchānaṃ sarassa sampattim vaṇnesi. Te tassa kathaṃ sutvā gantukāmā hutvā „sādhū ayya, amhe gaṇhitvā gacchāhīti“ āhaṃsu. Bako paṭhaman
- 20 tam kāṇamahāmacchaṃ eva gahetvā saratiraṃ netvā saraṃ dassetvā saratīre jāte varanarukkhe niliyitvā tam viṭapantare pakkhipitvā tuṇḍena vijjhanto jīvitakkhayaṃ pāpetvā maṃsaṃ khāditvā kaṇṭake rukkha-mūle pātetvā puna gantvā „vissattho me so maccho, añño āgacchatū“ 'ti eten' upāyena ekekaṃ gahetvā sabbamacchake khāditvā puna āgato
- 25 ekamacchaṃ pi nāddasa. Eko pan' ettha kakkāṭako avasiṭṭho. Bako tam pi khāditukāmo hutvā „bho kakkāṭaka, mayā sabbe te macchā netvā padumasañchanne mahāsare vissajjitā, ehi tam pi nessāmiti“. „Maṃ gahetvā gacchanto kathaṃ gaṇhissasīti“. „Dasitvā gaṇhissā-miti“. „Tvaṃ evaṃ gahetvā gacchanto maṃ pātesasī, nāhan tayā
- 30 saddhim gamissāmiti“. „Mā bhāyi, ahan tam sugahitaṃ gahetvā ga-missāmiti“. Kakkāṭako cintesi: „imassa macche netvā sare vissajja-naṃ nāma n' atthi, sāce pana maṃ sare vissajjessati icc-etaṃ kusalaṃ, noce vissajjessati gīvaṃ assa chinditvā jīvitāṃ harissāmiti“. Atha naṃ evaṃ ūha: „samma baka, na kho tvaṃ sugahitaṃ gahetuṃ sakkhissasi,
- 35 amhākaṃ pana gahaṇaṃ sugahaṇaṃ, sac' āhaṃ aḷena tava gīvaṃ ga-hetuṃ labhissāmi tava gīvaṃ sugahitaṃ katvā tayā saddhim gamissā-

miti". So tam „vañcetukāmo esa man" ti ajānanto „sādhū", 'ti sam-
 paṭicchi. Kakkatāko attano aḷehi kammārasaṇḍāsena viya tassa gīvaṃ
 sugahitaṃ katvā „idāni gacchā" 'ti āha. So tam netvā saraṃ das-
 setvā varaṇarukkhābhimukho pāyāsī. Kakkatāko āha: „mātula, ayaṃ
 saro etto, tvaṃ pana ito nesitī". Bako „piyamātulako atibhāgiuiputto 5
 si me tvaṃ" ti vatvā „tvaṃ 'esa maṃ ukkhipitvā vicaranto mayhaṃ
 dāso' ti saññaṃ karosi. maññe. pass' etaṃ varaṇarukkhamūle kaṇṭa-
 karāsiṃ, yathā me te sabbamacchā khādītā tam pi tath' eva khādissā-
 mitī" āha. Kakkatāko „ete macchā attano bālatāya tayā khādītā,
 ahaṃ pana te maṃ khādītum na dassāmi. tañ ñeva pana vināsaṃ pā- 10
 pessāmi, tvaṃ hi bālatāya mayā vañcitabhāvaṃ na jānāsi, marantā
 ubho pi marissāma, esa te sīsaṃ chinditvā bhūmiyaṃ khipissāmitī"
 vatvā saṇḍāsena viya aḷehi tassa gīvaṃ nippīlesi. So vattakatena
 mukhena akkhihi assunā paggharantena maraṇabhayaṭṭajjito „sāmi, ahaṃ
 taṃ na khādissāmi, jīvitaṃ me dehīti" āha. „Yadi evaṃ otaritvā 15
 sarasmiṃ maṃ vissajjehitī". So nivattitvā saraṃ eva otaritvā kak-
 katākaṃ sarapariyante paṃkapiṭṭhe thapesi. Kakkatāko kattarīkāya
 kumudanaḷaṃ kappento viya tassa gīvaṃ kappetvā udakaṃ pāvisi.
 Tam acchariyaṃ disvā varaṇarukkhe adhivatthā devatā sādhu-kāraṃ
 dadamānā vanāṃ unnādayamānā madhurassarena imaṃ gātham āha: 20

Nañcanta nikatippaṇṇo nikatyā sukham edhati,
 ārādhe nikatippaṇṇo bako kakkatākā-m-ivā 'ti.

4. NIGRODHAMIGA-JĀTAKA.

Atīte Bārāṇasiyaṃ Brahmaḍatte rajjaṃ kārayamāne Bodhisatto
 migayoniyaṃ paṭisandhiṃ gaṇhi. So mātukucchito nikkhanto su- 25
 vaṇṇavanno ahoṣi, akkhīni c' assa maṇigūḷasadisāni ahesum, siṅgāni
 rajatavannāni, mukhaṃ rattakambalapuñjavannaṃ, hatthapādapariyantā
 lākhāparīkammakātā viya, vāladhi camarassa viya ahoṣi, sarīraṃ pan'
 assa mahantaṃ assāpotakappamāṇaṃ ahoṣi. So pañcasatamiga-pari-
 vāro araṇṇe vāsaṃ kappesi nāmena Nigrodhamigarājā nāma. Avidūre 30
 pan' assa aṇṇo pi pañcasatamigaparivāro Sākhāmigo nāma vasati. so
 pi suvaṇṇavanno va ahoṣi. Tena samayena Bārāṇasirājā migavadhapa-

suto hoti, vinā maṁsena na bhujjati, manussānaṃ kammacchedaṃ katvā sabbe negamajānapade sannipātetvā devasikaṃ migavaṃ gacchati. Manussā cintesum: „ayaṃ rājā amhākaṃ kammacchedaṃ karoti, yaṃ nūna mayaṃ uyyāne migānaṃ niyāpaṃ vāpitvā paṇīyaṃ sampādetvā

5 bahumige uyyāne pavesetvā dvāraṃ bandhitvā rañño niyyādemā” ’ti. Te sabbe uyyāne niyāpatinaṃ ropetvā udakaṃ sampādetvā dvāraṃ yojāpetvā nāgare ādāya muggarādinānāyudhahatthā araṇṇaṃ pavisitvā mige pariyesaṃānā „majjhe tṭhite mige gaṇhissāmā” ’ti yojanamattaṃ thānaṃ parikkhipitvā saṃkhipamānā Nigrodhamiga-Sākhami-

10 gānaṃ vasaṇatṭhānaṃ majjhe katvā parikkhipimsu. Atha taṃ migagaṇaṃ disvā rukkhagumbādayo ca bhūmiṃ ca muggarehi paharantā migagaṇaṃ gahaṇatṭhānato niharitvā asisattidhanuādīni āvudhāni uggritvā mahānādaṃ nadantā taṃ migagaṇaṃ uyyānaṃ pavesetvā dvāraṃ pidhāya rājānaṃ upasaṃkamitvā „deva, nibaddhaṃ migavaṃ gacchantā

15 amhākaṃ kammaṃ nāsetha, amhehi araṇṇato mige ānetvā tumhākaṃ uyyānaṃ pūritaṃ, ito paṭṭhāya tesāṃ maṃsaṃ khādathā” ’ti rājānaṃ āpucchitvā pakkamimsu. Rājā tesāṃ vacanaṃ sutvā uyyānaṃ gantvā mige olokento dve suvaṇṇamige disvā tesāṃ abhayaṃ ādāsi. Tato paṭṭhāya pana kadāci sāmaṃ gantvā ekamigaṃ vijjhitvā āneti, kadāci

20 ’ssa bhaddakārako gantvā vijjhitvā āharati. Migā dhanuṃ disvā va maraṇabhayaena tajjitā palāyanti, dve tayo pahāre labhitvā kilamanti pi gilānāpi honti maraṇaṃ pi pāpuṇanti. Migagaṇo taṃ pavattim Bodhisattassa ārocesi. So Sākhāṃ pakkosāpetvā āha: „samma, bahū migā nassanti, ekasena maritabbe sati ito paṭṭhāya mā kaḍḍha-

25 mige vijjhantu, dhammagandikatṭhāne migānaṃ vāro hotu, ekadivasaṃ mama parisāya vāro pāpuṇātu, ekadivasaṃ tava parisāya vāro pāpuṇātu, vārappatto migo gantvā dhammagandikāya sīsaṃ tṭhapetvā nipajjatu, evaṃ sante migā vanitā na bhavissanti” ’ti sampatiṇṇi. Tato paṭṭhāya vārappatto va migo gantvā dhammagandikāya gīvaṃ tṭhapetvā nipajjati. Bhaddakārako āgantvā tattha nippannaṃ eva gahetvā gacchati. Ath’ ekadivasaṃ Sākhānigassa parisāya ekissā gabbhinimigiyā vāro pāpuṇi. Sā Sākhāṃ upasaṃkamitvā

✓ „sāmi, ahaṃ pi gabbhinī, puttakaṃ vijayitvā dve janā vāraṃ gamissāma, mayhaṃ vāraṃ atikkamehīti” āha. So „na sakkā tava vāraṃ

35 aṇṇesaṃ pāpetum, tvam eva tuyhaṃ pattaṃ jānissasi, gacchāhīti” āha. Sā tassa santikā anuggahaṃ alabhamānā Bodhisattaṃ upasaṃkamitvā

tam attham ārocesi. So tassā vacanam sutvā „hotu, gaccha tvaṃ, ahan te vāraṃ atikkameśsamīti“ sayam gantvā dhammagandikāya sīsam katvā nipajji. Bhattakāro taṃ disvā „laddhābhayo migarājā gandikāya nipanno, kin nu kāraṇaṃ“ ti vegena gantvā rañño ārocesi. Rājā tāvad eva ratham āruyha mahāntena parivārena āgantvā Bodhi- 5 sattaṃ disvā āha: „samma migarāja, nanu mayā tuyhaṃ abhayaṃ dinnam, kasmā tvaṃ idha nipanno“ ti. „Mahārāja, gabbhinī migā āgantvā ‘mama vāraṃ aññassa pāpehīti’ āha, na sakkā kho pana mayā ekassa maraṇadukkhaṃ aññassa upari pakkhipitum, sv-āhaṃ attano jīvitam tassā datvā tassā santakaṃ maraṇam gahe tvā idha nipanno, 10 mā aññaṃ kiñci āsaṃkittha mahārājā“ ti. Rājā āha: „sāmi suvaṇṇavaṇṇamigārāja, mayā tādiso khantimettānuddayasampanno manussesu pi na diṭṭhapubbo, tena te pasanno ‘smi, utṭhehi, tuyhaṃ ca tassā ca abhayaṃ dammiti’“. „Dvīhi abhaye laddhe avasesā kiṃ karissanti narindā“ ti. „Avasesānam pi abhayaṃ dammi sāmīti“. „Ma- 15 hārāja, evam pi uyyāne yeva migā abhayaṃ labhissanti, sesā kiṃ karissanti“ ti. „Etesam pi abhayaṃ dammi sāmīti“. „Mahārāja, migā tāva abhayaṃ labhantu, sesā catuppadā kiṃ karissanti“ ti. „Etesam pi abhayaṃ dammi sāmīti“. „Mahārāja, catuppadā tāva abhayaṃ labhantu, dvijagaṇā kiṃ karissanti“ ti. „Etesam pi dammi sāmīti“. 20 „Mahārāja, dvijagaṇā tāva abhayaṃ labhissanti, udake vasantā macchā kiṃ karissanti“ ti. „Etesam pi abhayaṃ dammi sāmīti“. Evam Mahāsatto rājānaṃ sabbasattānaṃ abhayaṃ yācitvā utṭhāya rājānaṃ pañcasu sīlesu patitṭhāpetvā „dhammaṃ cara mahārāja, mātāpitūsu puttadhītāsu brāhmaṇagahapatikesu negamajānapadesu dhammaṃ ca- 25 ranto samaṃ caranto kāyassa bhedaṃ sugatīṃ saggaṃ lokaṃ gamissasi“ rañño Buddhaliṅhāya dhammaṃ desetvā katipāham uyyāne vasitvā rañño ovādam datvā migagaṇaparivuto araṇṇam pāvīsi. Sāpi kho migadhenu pupphakaṇṇikasadisāṃ puttāṃ vijāyi. So kilamāno Sākhamigassa santikaṃ gacchati. Atha naṃ mātā tassa santikaṃ gacchan- 30 taṃ disvā „putta, ito paṭṭhāya mā etassa santikaṃ gaccha, Nigrodhass’ eva santikaṃ gaccheyyāsīti“ ovadanti imaṃ gātham āha:

Nigrodham eva seveyya, na Sākhaṃ upasaṃvase,

Nigrodhasmiṃ matam seyyo yañce Sākhasmiṃ jīvitaṃ ti.

Tato paṭṭhāya ca pana abhaya-laddhakā migā manussānaṃ sassāni 35 khādanti. Manussā „laddhābhayā ime migā“ ti paharitum vā palā-

petum vā na visahanti. Te rājaṅgaṇe sannipatitvā rañño tam atthaṃ
 ārocesum. Rājā „mayā pasannena Nigrodhamigavarassa varo dinno,
 ahaṃ rajjaṃ jaheyyaṃ na ca taṃ paṭiññaṃ, gacchatha, na koci mama
 vijite mige paharituṃ labhatīti“. Nigrodhamigo taṃ pavattiṃ sutvā
 5 migagaṇaṃ sannipātāpetvā, „ito paṭṭhāya paresaṃ sassaṃ khādituṃ
 na labhathā“ 'ti mige vāretvā manussānaṃ ārocāpesi: „ito paṭṭhāya
 sassakārakamanussā sassarakkhanatthaṃ vātiṃ mā karontu, khettaṃ
 pana āvijjhivā paṇṇasaññaṃ bandhantū“ 'ti. Tato paṭṭhāya kira
 khettesu paṇṇabandhaṇasaññaṃ udapādi, tato paṭṭhāya paṇṇasaññaṃ
 10 atikkamanakamigo nāma n' atthi, ayaṃ kira nesaṃ Bodhisattato lad-
 dhaovādo. Evaṃ migagaṇaṃ ovaditvā Bodhisatto yāvatāyukaṃ tathvā
 saddhiṃ mige hi yathākammaṃ gato. Rājāpi Bodhisattassa ovāde
 tathvā puññāni katvā yathākammaṃ gato.

5. SĪHACAMMA-JĀTAKA. II

Atite Bārāṇasīyaṃ Brahmadatte rajjaṃ kārente Bodhisatto kassa-
 15 kakule nibbattitvā vayappatto kasikammena jivikaṃ kappesi. Tasmim
 kāle eko vāṇijo gadrabhabhārakena vobhāraṃ karonto vicarati. So
 gatagatatṭhāne gadrabhassa piṭṭhito bhaṇḍikaṃ otāretvā gadrabhaṃ sīha-
 cammena pārūpitvā sāliyavakhettesu vissajjeti. Khettarakkhakā taṃ
 disvā sīho ti saññāya upasaṃkamituṃ na sakkonti. Ath' ekadivasaṃ
 20 so vāṇijo ekasmiṃ gāmadvāre nivāsaṃ gahetvā pātaraṃsaṃ pacāpento
 tato gadrabhaṃ sīhacammam pārūpitvā yavakhettaṃ vissajjesi. Khetta-
 rakkhakā sīho ti saññāya taṃ upagantuṃ asakkontā gehaṃ gantvā
 ārocesum. Sakalagāma vāsino āvudhāni gahetvā saṃkhe dhāmentā bhe-
 riyo vādentā khettaṃsaṃ gantvā unnadimsu. Gadrabho maraṇa-
 25 bhayabhīto gadrabharavaṃ ravi. Ath' assa gadrabhabhāvaṃ ṇatvā
 Bodhisatto paṭhamam gātham āha:

N' etaṃ sīhassa naditaṃ na vyagghassa na dīpiṇo,
 pāruto sīhacammena jammo nadati gadrabho ti.

Gāma vāsino pi tassa gadrabhabhāvaṃ ṇatvā atṭhīni bhañjantā pothetvā
 30 sīhacammam ādāya agamaṃsu. Atha so vāṇijo āgantvā taṃ vyasa-
 nappattaṃ gadrabhaṃ disvā dutiyaṃ gātham āha:

Ciram pi kho taṃ khādeyya gadrabho haritaṃ yavaṃ
pāruto sīhacammena, ravamāno ca dūsayīti. | -'

Tasmiṃ evaṃ vadante yeva gadrabho tatth' eva mari, vāṇijo pi taṃ
 pahāya pakkāmi.

6: RĀDHA-JĀTAKA.

5

Atīte Bārāṇasiyaṃ Brahmadatte rajjaṃ kārente Bodhisatto su-
 kayoniyāṃ nibbati, Rādhō ti 'ssa nāmaṃ, kaniṭṭhabhātā pan' assa
 Poṭṭhapādo nāma. Te ubho pi tarunakāle yeva eko luddako gāhetvā
 Bārāṇasiyaṃ aññatarassa brāhmaṇassa adāsi. Brāhmaṇo te putta-
 tṭhāne ṭhapetvā paṭijaggi. Brāhmaṇassa pana brāhmaṇi arakkhitā 10
 dussilā. So vohārakaraṇatthāya gacchanto te sukapotake āmantetvā
 „tāta, ahaṃ vohārattṭhāya gacchāmi, kāle vikale vā tumhākaṃ mātu
 karaṇakammaṃ olokeyyāthā 'ti, aññassa purisassa gamanabhavaṃ vā
 āgamanabhāvaṃ vā jāneyyāthā“ 'ti brāhmaṇiṃ sukapotake paṭicchā-
 petvā agamāsi. Sā tassa nikkhantakālato paṭṭhāya anācāraṃ cari, 15
 rattim pi divāpi āgacchantānaṃ ca gacchantānaṃ ca pamāṇaṃ n' atthi.
 Taṃ disvā Poṭṭhapādo Rādhāṃ pucchi: „brāhmaṇo imaṃ brāhmaṇiṃ
 amhākaṃ niyyādetvā gato, ayaṃ ca pāpakammaṃ karoti, vadāmi naṃ“
 ti. Rādhō „mā vāḍi“ āha. So tassa vacanaṃ agahetvā „amma,
 kiṃkāraṇaṃ pāpakammaṃ karosīti“ āha. Sā taṃ māretukāmā hutvā 20
 „tāta, tvaṃ nāma mayhaṃ putto, ito paṭṭhāya na karissāmi, ehi tāta
 tāvā“ 'ti piyāyamaṇā viya naṃ pakkosivā āgataṃ gahetvā „tvaṃ maṃ
 ovadasi. attano pamāṇaṃ na jānāsīti“ gīvaṃ gahetvā māretvā uddha-
nantaresu pakkhipi. Brāhmaṇo āgantvā vissamivā Bodhisattaṃ „kiṃ
 tāta Rādhā mātā vo anācāraṃ karoti na karotīti“ pucchanto paṭha- 25
 maṃ gātham āha:

Pavāsā āgato tāta idāni na cirāgato,

kaccin nu tāta te mātā na aññaṃ upasevatīti.

Rādhō „tāta. paṇḍitā nāma bhūtaṃ vā abhūtaṃ vā aniyyānikaṃ nāma
 na kathentīti“ ñāpento dutiyaṃ gātham āha: 30

Na kho pan' etaṃ subhaṇaṃ girāṃ saccūpasamhitāṃ,

sayetha Poṭṭhapādo va mummure upakūḷito.

Evaṃ Bodhisatto brāhmaṇassa dhammaṃ desetvā „mayāpi imasmiṃ
 ṭhāne vasitum na sakkā“ 'ti brāhmaṇaṃ āpucchitvā araṇṇam eva pāvīsi.

7. NACCA-JĀTAKA. 32

Atīte paṭhamakappe catuppadā sihaṃ rājānaṃ akaṃsu, macchā
 Ānandamacchaṃ, sakunā suvaṇṇahaṃsaṃ. Tassa pana suvaṇṇarāja-
 haṃsaṃ dhītā haṃsapotikā abhirūpā ahoṣiti so tassā varaṃ adāsi.
 5 Sā attano cītarucitaṃ sāmikaṃ vāresi. Haṃsarājā tassā varaṃ datvā
 Himavante sabbasakuṇe sannipātāpesi. Nānappakārā haṃsamorādayo
 sakunagaṇā samāgantvā ekasmiṃ mahante pāsāpatale sannipatimāsu.
 Haṃsarājā „attano cītarucitaṃ sāmikaṃ āgantvā gaṇhatū“ ti dhi-
 taraṃ pakkosāpesi. Sā sakunaśaṃghaṃ olokeṇti maṇivaṇṇagivaṃ ci-
 10 trapekkhunaṃ moraṃ diṣvā „ayaṃ me sāmiko hotū“ ti rocesī. Sakuna-
 śaṃghā moraṃ upasaṃkamitvā āhaṃsu: „samma mora, ayaṃ rājadhītā
 ettakānaṃ sakunaṇaṃ majjhe sāmikaṃ rocentī tayaṃ ruciṃ uppādesīti“.
 Moro „ajjāpi tāva me balaṃ na passasīti“ atituttḥiyā hīrottappaṃ
 bhinditvā tāva mahato sakunaśaṃghassa majjhe pakkhe pasāretvā
 15 naccitum ārabhi, naccanto appaṭicchanno ahoṣi. Suvaṇṇahaṃsarājā
 lajjito „imassa n' eva ajjhātāsamuttḥānā hiri atthi, na bahiddhāsam-
 uttḥānaṃ ottappaṃ, nāssa bhinnahirottappaṃ mama dhītaraṃ dassa-
 mīti“ sakunaśaṃghamajjhe imaṃ gātham āha:

Rudam manuññaṃ rucirā ca piṭṭhi veḷuriyavaṇṇūpanibhā ca gīvā
 20 vyāmamattāni ca pekkhūṇāni, naccena te dhītaraṃ no dadāmi.

Haṃsarājā tasmiṃ yeva parisamajjhe attano bhāgineyyahaṃsapotakassa
 dhītaraṃ adāsi. Moro haṃsapotikaṃ alabbhitvā lajjitvā tato va uttḥa-
 hitvā palāyi. Haṃsarājāpi attano vasaṇatṭḥānaṃ eva gato.

8. ULŪKA-JĀTAKA.

Atīte paṭhamakappikā sannipatitvā ekaṃ abhirūpaṃ sobhagga-
 pattaṃ ānāsampannaṃ sabbākārāparipunṇaṃ purisaṃ gaḥetvā rājānaṃ
 karimāsu, catuppadāpi sannipatitvā ekaṃ sihaṃ rājānaṃ karimāsu, mahā-
 samudde macchā Ānandaṃ nāma macchaṃ rājānaṃ akaṃsu. Tato
 sakunagaṇā Himavantapadese ekasmiṃ piṭṭhipāsāne sannipatitvā „ma-
 30 nussesu rājā paññāyati tathā catuppadesu c' eva macchesu ca, amhā-
 kaṃ paṇ' antare rājā nāma n' atthi, appatissavāso nāma na vattati,

ambākam pi rājānaṃ laddhuṃ vaṭṭati. ekaṃ rājatthāne ṭhapetabbayuttakam jānāthā“ ti te tādisaṃ sakunaṃ olokayamānā ekaṃ ulūkaṃ rocetvā „ayaṃ no ruccatiti“ āhaṃsu. Ath' eko sakuno sabbesaṃ ajjhāsayagahaṇattham tikkhattuṃ sāvesi. (Tassa sāventassa dve sāvanā adhi¹vasētvā tatiyasāvanāya eko kāko utthaya „tiṭṭha tāv' etassa ima² 5
 miṃ rājābhisekakāle evarūpaṃ mukhaṃ, kuddhassa kīdisaṃ bhavissatiti, iminā hi kuddhena olokitaṃ mayaṃ tattakapāle pakkhittatilā viya tattha tatth' eva bhijjissāma, imaṃ rājānaṃ kātuṃ mayhaṃ na ruccatiti“ imam atthaṃ pakāsetuṃ paṭhamam gātham āha:

Sabbehi kira nātihi kosiyo issaro kato 10
 sace nātiḥ' anuññāto bhaṇeyy' āhaṃ ekavāciyaṃ ti.

Atha naṃ anuññātattā sakunā dutiyaṃ gātham āhaṃsu:

Bhaṇa samma anuññāto atthaṃ dhammaṃ ca kevalaṃ,
 santi hi daharā pakkhī paññāvanto jutindharā ti.

So evaṃ anuññāto tatiyaṃ gātham āha: 15

Na me ruccati bhaddaṃ vo ulūkassābhisecanaṃ,
 akuddhassa mukhaṃ passa, katham kuddho karissatiti.

So evaṃ vatvā „mayhaṃ na ruccati, mayhaṃ na ruccatiti“ viravanto ākāse uppati. Ulūko pi naṃ utthāya anubandhi. Tato patthāya te aññamaññaṃ veraṃ³ bandhiṃsu. Sakunā suvaṇṇahaṃsaṃ rājānaṃ katvā 20
 pakkamiṃsu.

9. KURUNGAMIGA-JĀTAKA

Atīte Bārāṇasiyaṃ Brahmadatte rajjaṃ karente Bodhisatto kuruṇ-
 gamigo hutvā araṇṇe ekassa sarassa avidūre ekasmiṃ gumbe vāsaṃ
 kappesi. Tass' eva sarassa avidūre ekasmiṃ rukkhagge satapatto 25
 nisīdi, sarasmiṃ pana kacchapo vāsaṃ kappesi. Evaṃ te tayo pi
 sahāyā aññamaññaṃ piyasaṃvāsaṃ vasiṃsu. Ath' eko migaluddako
 araṇṇe caranto pāṇiyatitthe Bodhisattassa padavalaññaṃ disvā lohani-
 gaḷasadiṣaṃ vaddhamayaṃ pāsaṃ oḍdetvā agamāsi. Bodhisatto pāṇi-
 yaṃ pātuṃ āgato paṭhamayāme yeva pāse bajjhivā baddharāvaṃ ravi. 30
 Tassa tena saddena rukkhato satapatto udākato ca kacchapo āgantvā
 „kin nu kho kātabban“ ti mantayīṃsu. Atha satapatto kacchapam

āmantetvā „samma, tava dantā atthi, tvaṃ imaṃ pāsāṃ chinda, ahaṃ gantvā yathā so nāgacchati tathā karissāmi. evaṃ amhehi dvīhi pi kataparakkamena sahāyo no jīvitaṃ labhissatīti“ imaṃ atthaṃ pakā-sento paṭhamāṃ gāthāṃ āha:

5 Iṅha vaddhamayaṃ pāsāṃ chinda dantehi kacchapa,
ahaṃ tathā karissāmi yathā n' ehihi luddako ti.

Kacchapo cammavarattaṃ khāditaṃ ārabhi. Satapatto luddassa vasa-nagāmaṃ gato. Luddo paccūsakāle yeva sattim gahetvā nikkhami. Sakuṇo tassa nikkhamanabhāvaṃ ñatvā vassitvā pakkhe pappoṭhetvā
10 taṃ puredvārena nikkhamantaṃ mukhe pahari. Luddo „kālakāṇṇi-sakuṇen' amhi pahaṭo“ ti nivattitvā thokaṃ sayitvā puna sattim ga-hetvā utṭhāsi. Sakuṇo „ayaṃ paṭhamāṃ puredvārena nikkhanto, idāni pacchimadvārena nikkhamissatīti“ ñatvā gantvā pacchimagehe nisīdi. Luddo pi „puredvārena me nikkhamantena kālakāṇṇisakuṇo diṭṭho,
15 idāni pacchimadvārena nikkhamissāmīti“ pacchimadvārena nikkhami. Sakuṇo puna vassitvā gantvā mukhe pahari. Luddo puna pi kāla-kāṇṇisakuṇena pahaṭo „na me esa nikkhamitum detīti“ nivattitvā yāva aruṇuggamanā sayitvā aruṇavelāya sattim gahetvā nikkhami. Sakuṇo vegena gantvā „luddo āgacchatīti“ Bodhisattassa kathesi. Tasmiṃ
20 khāṇe kacchapena ekam eva vaddhaṃ ṭhapetvā sesavarattā khādita honti, dantā pan' assa patanākārappattā jātā, mukhaṃ lohitaṃ akkhitāṃ. Bodhisatto luddaputtaṃ sattim gahetvā asanivegena āgacchantāṃ disvā taṃ vaddhaṃ chinditvā vanaṃ pāvisi. Sakuṇo rukkhagge nisīdi. Kac-chapo pana dubbalattā tatth' eva nipajji. Luddo kacchapaṃ pasibbake
25 pakkhipitvā ekasmiṃ khānuke laggesi. Bodhisatto nivattitvā olokeno kacchapassa gahitabhāvaṃ ñatvā „sahāyassa jīvitadānaṃ dassāmīti“ dubbalo viya hutvā luddassa attānaṃ dassesi. So „dubbalo esa bha-vissati, māressāmi naṃ“ ti sattim ādāya anubandhi. Bodhisatto nāti-dūre nāccāsanne gacchanto taṃ ādāya araṇṇaṃ pāvisi, dūraṃ gata-
30 bhāvaṃ ñatvā padaṃ vañcetvā aññena maggena vātavegena gantvā siṅgena pasibbakaṃ ukkhipitvā bhūmiyaṃ pātetvā phāletvā kaccha-paṃ nīhari. Satapatto pi rukkhā otari. Bodhisatto dvīnaṃ pi ovā-daṃ dadamāno „ahaṃ tumhe nissāya jīvitaṃ labhiṃ, tumhehi pi sahāyassa kattabbaṃ mayhaṃ kataṃ, idāni luddo āgantvā tumhe gaṇ-
35 heyya, tasmā samma satapatta tvaṃ attano puttake gahetvā aññattha

yāhi, tvaṃ hi samma kacchapa udakaṃ pavisā" 'ti āha. Te tathā akāmsu.

Kacchapo pāvisi vāriṃ, kuruṅgo pāvisi vanāṃ,
satapatto dumaggamhā dūre putte apānayiti.

Luddo taṃ thānaṃ āgantvā kañci apassivā chinnapasibbakaṃ ga- 5
hetvā domanassappatto attano gehaṃ agamāsi. Te pi tayo saḥāyā
yāvajjivaṃ viśāsāṃ achinditvā yathākammaṃ gatā.

10. JAVASAKUṆA-JĀTAKA.

Atīte Bārāṇasiyaṃ Brahmaḍatte rajjaṃ kārente Bodhisatto Hima-
vantapadese rukkhakoṭṭhakaśakūṇo hutvā nibbatti. Ath' ekassa sīhassa 10
maṃsaṃ khādantassa aṭṭhi gale laggi, galo uddhumāyi, gocaraṃ gaṇ-
hitaṃ na sakkoti, kharā vedanā vattanti. Atha naṃ so sakūṇo go-
carapasuto disvā sākḥāya nilīno „kin te samma dukkhaṃ“ ti pucchi.
So taṃ atthaṃ ācikkhi. „Aha te samma etaṃ aṭṭhiṃ apaneyyaṃ,
bhayena pana te mukhaṃ pavisitūṃ na viśahāmi, khādeyyāsi pi maṃ“ 15
ti. „Mā bhāyi samma, nāhaṃ taṃ khādāmi, jīvitaṃ me dehiti“. So
„sādhū“ 'ti taṃ passaṇa nipaṇṇāpetvā „ko jānāti kiṃ p' esa karissa-
titi“ cintetvā yathā mukhaṃ pidaḥitūṃ na sakkoti tathā tassa adha-
roṭṭhe ca uttarotṭhe ca daṇḍakaṃ thaṇetvā mukhaṃ pavisitvā aṭṭhi-
koṭṭhiṃ tuṇḍena pahari. Aṭṭhi patitvā gataṃ. So aṭṭhiṃ pādetvā sīhassa 20
mukhato nikkhamanto daṇḍakaṃ tuṇḍena paharitvā pādetto nikkha-
mitvā sākḥagge niliyi. Sīho nīrogo hutvā ekadivasaṃ vanamahisaṃ
vadhītva khādati. Sakūṇo „vīmaṃsissāmi naṃ“ ti tassa uparibhāge
sākḥāya niliyitvā tena saddhiṃ sallapanto paṭhamaṃ gātham āha:

Akaramhase te kiccaṃ yaṃ balaṃ ahuvāmhase, 25
migarāja namo ty-atthu, api kiñci labhāmase.

Taṃ sutvā sīho dutiyaṃ gātham āha:

Mama lohitaḥḥakkhassa niccaṃ luddāmi kubbato
dantantaragato santo taṃ bahūṃ yaṃ hi jīvasiti.

Taṃ sutvā sakūṇo itarā dve gāthā abhāsi:

Akataññum akattāram katassa appatikārakam —
 yasmim katanūta n' atthi — niratthā tassa sevānā.
 Yassa sammukhacinnena mittadhammo na labbhati
 anusuyyam anakkosam sanikam tambā apakkame ti.

5 Evaṃ vatvā so sakunō pakkāmi.

11. SASA-JĀTAKA.

Atīte Bārāṇasīyam Brahmadatte rajjam kārente Bodhisatto sasa-
 yoniyam nibbattitvā araṇṇe vasati. Tassa pana araṇṇassa ekato pab-
 batapādo ekato nadī ekato paccantagāmakō. Apare pi 'ssa tayo
 10 saḥāyā ahesum: makkato sigālo uddo ti. Te cattāro pi paṇḍitā ekato
 vasantā attano attano gocaraṭṭhāne gocaram gaḥetvā sāyaṇhasamaye
 ekato sannipatanti. Sasapaṇḍito „dānam dātabbam, sīlam rakkhitab-
 bam, uposathakammaṃ kātābbaṃ“ ti tinnam janānam ovādāvasena
 dhammaṃ deseti. Te tassa ovādam sampañicchitvā attano attano
 15 nivāsagumbaṃ pavisitvā vasanti. Evaṃ kāle gacchante ekadivasam
 Bodhisatto ākāsam oloketvā candam disvā „sve uposathadivaso“ ti
 ṇatvā itare tayo āha: „sve uposatho, tumhe tayo pi janā sīlam
 samādiyitvā uposathikā hotha, sīle patitṭhāya dinnadānam mahap-
 phalam hoti, tasmā yācake sampatte tumhehi khādītābbāhārato
 20 datvā khādeyyāthā“ 'ti. Te „sādhū“ 'ti sampañicchitvā attano
 vasanaṭṭhānesu vasitvā punadivase tesu uddo pāto va „gocaram
 pariyesissāmiti“ nikkhamitvā Gaṅgātīram gato. Ath' eko bālisiko
 satta rohitamacche uddharitvā valliya āvunitvā netvā Gaṅgātīre
 vālikāya paṭicchādetvā, macche gaṇhanto adho Gaṅgam bhasi.
 25 Uddo macchagandham ghāyitvā vālikam viyūhitvā macche disvā nī-
 haritvā „atthi nu kho imesaṃ sāmiko“ ti tikkhattum ghoṣetvā sāmikam
 apassanto valliyaṃ ḍasitvā attano vasanagumbe ṭhapetvā „velāyam eva
 khādissāmiti“ attano sīlam āvajjanto nipajji. Sigālo pi nikkhamitvā
 gocaram pariyesanto ekassa khettagopakassa kuṭiyam dve maṃsasulāni
 30 ekaṃ godhaṃ ekaṃ ca dadhivārakam disvā „atthi nu kho etassa sā-
 miko“ ti tikkhattum ghoṣetvā sāmikam adisvā dadhivārakassa ugga-
 ḥaparajjukam gīvāya pavesetvā maṃsasūle ca godhaṃ ca mukhena
 ḍasitvā netvā attano sayanagumbe ṭhapetvā „velāyam eva khādissā-

miti^u attano sīlaṃ āvajjanto nipajji. Makkato pi vanasaṇḍaṃ pavisitvā ambapindim^u āharitvā vasanagumbe t̥hapetvā „velāyam eva khādissāmiti“ attano sīlaṃ āvajjanto nipajji. Bodhisatto pana „velāyam eva nikkhamitvā dabbatipāni khādissāmiti“ attano gumbe yeva nipanno cintesi: „mama santikaṃ āgatānaṃ yācakānaṃ tipāni dātum na sakkā, 5 tilataṇḍulādayo pi mayhaṃ n’ atthi, sace me santikaṃ yācako āgacchissati attano sarīramamsaṃ dassāmiti“. Tassa sīlatejena Sakkassa paṇḍukambalasīlāsanaṃ uṇhākāraṃ daṁsesi. So āvajjamāno imaṃ kāranaṃ diavā „sasarājaṃ vimaṃsissāmiti“ paṭhamam uddassa vasa-
natthānaṃ gantvā brāhmaṇavesena aṭṭhāsi, „brāhmaṇa, kimatthaṃ 10 t̥hito sīti“ ca vutte „paṇḍita, sace kiñci āhāraṃ labheyyaṃ uposathiko hutvā samaṇadhammaṃ kareyyaṃ“ ti. So „sādhū, dassāmi te āhāraṃ“ ti tena saddhim sallapanto paṭhamam gātham āha:

Satta me rohitā macchā udakā thalam ubbhataṃ,

idaṃ brāhmaṇa me atthi, etaṃ bhutvā vane vasā ’ti.

15

Brāhmaṇo „pāto va tāva hotu, pacchā jānissāmiti“ sigālassa santikaṃ gato, tenāpi „kimatthaṃ t̥hito sīti“ vutte tath’ evāha. Sigālo „sādhū dassāmiti“ tena saddhim sallapanto dutiyaṃ gātham āha:

Dussaṃ me khettapālassa rattibhattaṃ apābbataṃ,

maṃsasulā ca dve godhā ekaṃ ca dadhivārakam,

idaṃ brāhmaṇa me atthi, etaṃ bhutvā vane vasā ’ti.

20

Brāhmaṇo „pāto va tāva hotu, pacchā jānissāmiti“ makkaṭassa santikaṃ gato, tenāpi „kimatthaṃ t̥hito sīti“ vutte tath’ evāha. Makkaṭo „sādhū dammiti“ tena saddhim sallapanto tatiyaṃ gātham āha:

Ambapakk’ odakaṃ sītaṃ sītacchāyaṃ manoramam,

idaṃ brāhmaṇa me atthi, etaṃ bhutvā vane vasā ’ti.

25

Brāhmaṇo „pāto va tāva hotu, pacchā jānissāmiti“ sasapaṇḍitassa santikaṃ gato, tenāpi „kimatthaṃ t̥hito sīti“ vutte tath’ evāha. Tam sutvā Bodhisatto somanassappatto „brāhmaṇa, suṭṭhu te kataṃ āharaṭṭhāya mama santikaṃ āgacchantena, ajjāhaṃ mayā adinnaṇupubbaṃ 30 dānaṃ dassāmi, tvaṃ pana silavā paṇātipātānaṃ na karissasi, gaccha tāta dārūni saṃkaddhitvā aṅgāre katvā mayhaṃ ārocehi, ahaṃ attānaṃ pariccajitvā aṅgāragabbhe patissāmi, mama sarire pakke tvaṃ maṃsaṃ khādītva samaṇadhammaṃ kareyyāsi“ tena saddhim sallapanto catutthaṃ gātham āha:

35

Na sasassa tilā atthi na muggā nāpi taṇḍulā,
iminā agginā pakkam mamaṃ bhutvā vane vasā 'ti.

Sakko tassa katham sutvā attano ānubhāvena ekaṃ aṅgārārāsīm mā-
petvā Bodhisattassa ārocesi. So dabbatīṇasayanato uttāya tattha gantvā
5 „sace me lomantaresu pāṇakā atthi te mā marimsū“ 'ti ytvā tikkhattum
sarīraṃ vidhūnitvā sakasarīraṃ dānamukhe datvā laṃghitvā paduma-
puñje rājahaṃso viya pamuditacitto aṅgārārāsīmhi pati. So pana aggi
Bodhisattassa sarīre lomakūpamattam pi uṇhaṃ kātum nāsakki,
himagabbhaṃ pavitṭho viya ahosi. Atha Sakkaṃ āmantetvā „brāh-
10 maṇa, tayā kato aggi atisitalo, mama sarīre lomakūpamattam pi uṇ-
haṃ kātum na sakkoti, kiṃ nāma' etan“ ti āha. „Paṇḍita, nāhaṃ
brāhmaṇo, Sakko aham asmi tava vimaṃsanatthāya āgato“ ti. „Sakka,
tvaṃ tāva tiṭṭha, sakalo pi ce lokasannivāso maṃ dāneṇa vimamseyya
n' eva me adātukāmatam passeyyā“ 'ti Bodhisatto sihanādaṃ nadi.
15 Atha naṃ Sakko „sasapaṇḍita, tava guṇo sakalakappaṃ pākaṇo hotū“
'ti pabbataṃ pīletvā pabbatarasaṃ ādāya candamaṇḍale sasalakkhaṇaṃ
ālikhitvā Bodhisattaṃ āmantetvā tasmiṃ vanasaṇḍe tasmiṃ yeva vana-
gumbe taruṇadabbatīṇapitṭhe nipajjāpetvā attano devatthānam eva
gato. Te pi cattāro paṇḍitā sammodamānā sīlaṃ pūretvā uposatha-
20 kammaṃ katvā yathākammaṃ gatā.

12. MATAKABHATTA-JĀTAKA.

Atūte Bārāṇasīyaṃ Brahmadatte rajjaṃ kārente eko tiṇṇaṃ vedā-
naṃ pāragū disāpāṃmokkho ācariyo brāhmaṇo „matakabhattaṃ dassā-
miti“ ekaṃ eḷakaṃ gāhāpetvā antevāsike āha: „tātā, imaṃ eḷakaṃ
25 nadiṃ netvā nahāpetvā kaṇṭhe mālaṃ parikkhipitvā pañcaṅgulikaṃ
datvā maṇḍetvā ānethā“ 'ti. Te „sādhū“ 'ti paṭisunītvā taṃ ādāya nadim
gantvā nahāpetvā maṇḍetvā naditīre ṭhapesuṃ. So eḷako attano pubba-
kammaṃ disvā „evārūpā nāma dukkhā ajja muccissāmiti“ somanassa-
jāto ghaṭaṃ bhindanto viya mahāhasitaṃ hasitvā puna „ayaṃ brāh-
30 maṇo maṃ ghātetvā mayā laddhaṃ dukkhaṃ labhissatīti“ brāhmaṇe
kāruṇṇaṃ uppādetvā mahantena saddena parodi. Atha naṃ te māṇa-
vakā pucchimsu: „samma eḷaka, tvaṃ mahāsaddena hasi c' eva rodi
ca, kena nu kāraṇena hasi, kena kāraṇena rodīti“. „Tumhe maṃ

imañ kāraṇaṃ attano ācariyassa santike puccheyyāha "ti. Te tañ ādāya gantvā idaṃ kāraṇaṃ ācariyassa ārocesuṃ. Ācariyo tesañ vacanaṃ sutvā eḷakaṃ pucchi: „kasmā tvaṃ eḷaka hasi, kasmā roditi“. Eḷako attanā katakammaṃ jātissarañāṇena anussaritvā brāhmaṇassa kathesi: „ahaṃ brāhmaṇa pubbe tādiso va mantajjhāyakabrāhmaṇo hutvā 'mata- 5 kabhattaṃ dassāmiti' eḷakaṃ māretvā adāsim, sv-āhaṃ ekassa eḷakassa ghātītattā eken' ūnesu pañcasu attabhāvasatesu sīsacchedaṃ pāpuṇiṃ, ayaṃ me koṭiyāṃ t̥hito pañcasatimo attabhāvo, sv-āhaṃ 'ajja evarūpā dukkhā muccissāmiti' somanassajāto iminā kāraṇena hasiṃ, rodanto pana 'ahaṃ tāva ekaṃ eḷakaṃ māretvā pañcajātisatāni sīsaccheda- 10 dukkhaṃ patvā ajja tasmā dukkhā muccissāmi, ayaṃ pana brāhmaṇo maṃ māretvā ahaṃ viya pañcajātisatāni sīsacchedadukkaṃ labhissatiti' taya kārūṇṇena rodiṃ" ti. „Eḷaka, mā bhāyi, nāhaṃ taṃ māressāmiti“. „Brāhmaṇa, kiṃ vadesi, taya mārente pi amārente pi na sakkā ajja mayā maraṇā muccitun“ ti. „Eḷaka, mā bhāyi, ahaṃ te ārak- 15 khaṃ gahetvā tayā saddhiṃ yeva vicarissāmiti“. „Brāhmaṇa, appamattako tava ārakkho, mayā katapāpaṃ pana mahantaṃ balavan“ ti. Brāhmaṇo eḷakaṃ muñcitvā „imaṃ eḷakaṃ kassaci pi māretuṃ na dassāma“ 'ti antevāsike ādāya eḷaken' eva saddhiṃ vicari. Eḷako visatthamatto va ekaṃ pāsānapit̥thaṃ nissāya jātagumbe gīvaṃ ukkhi- 20 pitvā paṇṇāni khādituṃ ārad̥dho. Taṃ khaṇaṃ yeva tasmiṃ pāsānapit̥the asani patitā. Ekā pāsānasakalikā chijjivā eḷakassa pasāritagīvāya patitvā sīsāṃ chindi. Mahājano sannipati. Tadā Bodhisatto tasmiṃ t̥hāne rukkhadevatā hutvā nibbatta. So passantass' eva tassa mahājana- nassa devatānubhāvena ākāse pallamkena nisīditvā „ime sattā evaṃ 25 pāpassa phalaṃ jānamānā app-eva nāma pānātipātāṃ na kareyyun“ ti madhurena sarena dhammaṃ desento imaṃ gātham āha:

Evaṃ ce sattā jāneyyūṃ 'dukkh' āyaṃ jātisambhavo'
na pāṇo pāṇinaṃ haññe, pāṇaghātī hi socatīti.

Evaṃ Mahāsatto nirayabhayena tajjivā dhammaṃ desesi. Manussā 80 taṃ dhammadesanaṃ sutvā nirayabhayabhītā pānātipātā viramimsu. Bodhisatto pi dhammaṃ desetvā mahājanaṃ sile patit̥thāpetvā yathā- kammaṃ gato. Mahājano pi Bodhisattassa ovāde t̥hatvā dānādīni puññāni katvā devanagaraṃ pūresi.

13. BÄVERU-JĀTAKA. 33

Atīte Bārāṇasīyaṃ Brahmadatte rajjāṃ kārente Bodhisatto mora-
 yonīyaṃ nibbattitvā vuddhiṃ anvāya sobhaggappatto araṇṇīe vicari.
 Tada ekacce vāṇijā disākākaṃ gaheṭvā nāvāya Bāverurattḥaṃ aga-
 5 maṃsu. Tasmiṃ kira kāle Bāveruratthe sakunā nāma n'atthi. Āgata-
 gatā ratthavāsino taṃ kūpagge nisinnaṃ disvā „passath' imassa chavi-
 vannaṃ galapariyosānaṃ mukhatuṇḍakaṃ maṇigūlasadisāni akkhinīti“
 kākaṃ eva pasamsitvā te vāṇijake āhaṃsu: „imaṃ ayyo sakunaṃ am-
 hākaṃ detha, amhākaṃ hi iminā attho, tumhe attano ratthe aññaṃ
 10 labhissatha“ 'ti. „Tena hi mūlena gaṇhatha“ 'ti. „Kahāpaṇena no
 dethā“ 'ti. „Na demā“ 'ti. Anupubbena vaddhetvā „satena dethā“
 'ti vutte „amhākaṃ esa bahūpakāro, tumhehi pana saddhiṃ mettī
 hotū“ 'ti kahāpaṇasataṃ gaheṭvā adamsu. Te taṃ gaheṭvā suvaṇṇa-
 paṇjare pakkhipitvā nānappakārena macchamaṃsena c' eva phalā-
 15 phalena ca paṭijaggiṃsu. Aññesaṃ sakunaṇaṃ avijjamānatthāne da-
 sahi asaddhammehi samannāgato kāko lābhaggayasaggappatto ahoṣi.
 Punavāre te vāṇijā ekaṃ mayūrarājānaṃ gaheṭvā yathā accharāsaddena
 vassati pāṇipahārasaddena naccati evaṃ sikkhāpetvā Bāverurattḥaṃ
 agamaṃsu. So mahājane sannipatite nāvāya dhure tṭhatvā pakkhe
 20 vidhūnitvā madhurassaraṃ nicchāretvā nacci. Manussā taṃ disvā
 somanassajātā „etaṃ ayyo sobhaggappattaṃ susikkhitasakunaṇarājānaṃ
 amhākaṃ dethā“ 'ti āhaṃsu. „Amhehi paṭhanaṃ kāko ānīto, taṃ
 gaṇhittha, idāni etaṃ morarājānaṃ ānāyima, etaṃ pi yācatha, tum-
 hākaṃ ratthe sakunaṃ nāma gaheṭvā āgantuṃ na sakkā“ ti. „Hotu
 25 ayyo, attano ratthe aññaṃ labhissatha, imaṃ no dethā“ 'ti mūlaṃ
 vaddhetvā sahasena gaṇhiṃsu. Atha naṃ sattaratanavicitte paṇjare
 tṭhapetvā macchamaṃsaphalāphalehi c' eva madhulājasakkharāpāṇa-
 kādihi ca paṭijaggiṃsu. Mayūrarājā lābhaggayasaggappatto jāto.
 Tassāgatakālato paṭṭhāya kākassa lābhasakkāro parihāyi, koci naṃ olo-
 30 ketum pi na icchi. Kāko khādaniyabhojanīyaṃ alabhamāno kākā 'ti
 vassanto gantvā ukkārabhūmiyaṃ otari.

Adassanena morassa sikhino mañjubhāṇino
 kākaṃ tattha apūjesuṃ maṃsena ca phalena ca.
 Yadā ca sarasāmpanno moro Bāverum āgamā
 85 atha lābho ca sakkāro vāyasassa ahāyatha.

Yāva n' uppajjati Buddho dhammarājā pabhamkaro
tāva aññe apūjesum puthū samanabrāhmaṇe. u

Yadā ca sarasampanno Buddho dhammam adesayi
atha lābho ca sakkāro titthiyānam ahāyathā 'ti.

14. SUSSONDI-JĀTAKA.

5

Atīte Bārāṇasīyaṁ Tambarājā nāma rajjaṁ kāresi. Tassa Sus-
sondi nāma aggamahesi ahosi uttamarūpadharā. Tadā Bodhisatto
supannayoniyaṁ nibbatti. Tasmiṁ kāle Nāgadīpo Serumadīpo nāma
hoti. Bodhisatto tasmiṁ dīpe supannabhavane vasati. So Bārāṇasīṁ
gantvā Tambarājena saddhiṁ māṇavavesena jūtaṁ kilati. Tassa rū- 10
pasampattiṁ disvā „amhākaṁ raññā saddhiṁ evarūpo nāma māṇavo
jūtaṁ kilatiti“ Sussondiyā ārocesum. Sā taṁ datṭhukāmā hutvā eka-
divasaṁ alaṁkaritvā jūtaṁaṇḍalaṁ āgantvā paricārīkānaṁ antare ṭhitā
taṁ olokesi. So pi devīṁ olokesi. Dve pi aññamaññaṁ paṭibaddha-
cittā ahesum. Supannarājā attano ānubhāvena nagare vātaṁ samuṭ- 15
thāpesi, gehapatanabhayena rājanivesanā manussā nikkhamimsu. So
attano ānubhāvena andhakāraṁ katvā devīṁ gahetvā ākāseṇa Nāgadīpe
attano bhavanaṁ pāvisi. Sussondiyā āgatatṭhānaṁ vā gatatṭhānaṁ vā
jānantā nāma nāhesum. So tāya saddhiṁ abhiramamāno gantvā raññā
saddhiṁ jūtaṁ kilati. Rañño pana Saggo nāma gandhabbo atthi. So de- 20
viyā gatatṭhānaṁ ajānanto taṁ gandhabbaṁ āmantetvā „gaccha tāva, sab-
baṁ thalajalapathaṁ anuvicaritvā deviyā gatatṭhānaṁ passa“ 'ti uyyojesi.
So paribbayaṁ gahetvā dvāragāmato paṭṭhāya vicinanto Bharukacchaṁ
pāpuni. Tadā ca Bharukacchavāṇijā nāvāya Suvannabhūmiṁ gacchanti. ✓
So te upasaṁkamitvā „ahaṁ gandhabbo, nāvāya vetanaṁ khaṇḍetvā 25
tumhākaṁ gandhabbaṁ karissāmi, mam pi nethā“ 'ti āha. Te „sādhū“
'ti taṁ āropetvā nāvaṁ vissajjesum. Te sukhapayātāya nāvāya taṁ
pakkositvā „gandhabbaṁ no karohīti“ āhaṁsu. „Ahaṁ gandhabbaṁ
kareyyaṁ, mayi pana gandhabbaṁ karonte macchā calissanti, atha vo
nāvā bhijjissatīti“. „Mānusaṁmatte gandhabbaṁ karonte macchānaṁ 30
calanaṁ nāma n' atthi, karohīti“. „Tena hi mā mayhaṁ kujjhitthā“
'ti vīṇaṁ mucchetvā tantissarena gītassaraṁ anatikkaṁanto gandhabbaṁ
akāsi. Tena saddena sammattā hutvā macchā calimsu. Ath' eko

makaro uppatitvā nāvāya patanto nāvaṃ bhindi. Saggo phalake ni-
 pajjitvā yathāvātaṃ gacchanto Nāgadīpe supaṇṇabhavanassa nigrodha-
 rukkhassa santikaṃ pāpuṇi. Sussondī pi devī supaṇṇarājassa jūtaṃ
 5 kīlitaṃ gatagatakāle vimānā otaritvā velante vicaranti Saggagandhabbaṃ
 „Tena hi mā bhāyitī“ taṃ assāsetvā bāhāhi pariggahetvā vimānaṃ
 āropetvā sayanapiṭṭhe nipajjāpetvā samassatthakāle dibbabhojanaṃ
 datvā dibbagandhodakena nahāpetvā dibbavatthehi acchādetvā dibba-
 gandhapupphehi alaṃkaritvā puna dibbasayane nipajjāpetvā evaṃ taṃ
 10 paṭijaggamānā supaṇṇarañño āgatavelāya paṭicchādetvā gatakāle tena
 saddhiṃ kilesavasena abhirami. Tato māśaddhamāsaccayena Bārāṇasi-
 vāsino vāṇijā dārūdakagahaṇatthāya tasmiṃ dīpe nigrodharukkhamaṃ
 sampattā. So tehi saddhiṃ nāvaṃ abhiruyha Bārāṇasiṃ gantvā
 rājānaṃ disvā va tassa jūtakilānāvelāya viṇaṃ gahetvā gandhabbaṃ
 15 karonto paṭhamāṃ gāthā āha:

Vāti gandho timirānaṃ, kusamuddo va ghosavā,
 dūre ito pi Sussondī, Tamba kāmā tudanti man ti.

Taṃ sutvā supaṇṇo dutiyaṃ gāthā āha:

Kathaṃ samuddaṃ atari, kathaṃ addakkhi Serumāṃ,
 20 kathaṃ tassā ca tuyhaṃ ca ahū Sagga samāgamo ti.

Tato Saggo tisso gāthā abhāsi:

Bhārukaccha-payātānaṃ vāṇijānaṃ dhanesinaṃ
 makarehi bhinnā nāvā, phalaken' aham aplaviṃ.
 Sā maṃ saṇhena mudunā niccaṃ candanagandhini
 25 aṃkena uddhari bhaddā mātā puttā va orasaṃ.
 Sā maṃ annena pānena vatthena sayanena ca
 attanāpi ca mandakkhī, evaṃ Tamba vijānāhiti.

Supaṇṇo gandhabbassa kathentass' eva vipphaṇṇāsi hutvā „ahaṃ su-
 paṇṇabhavane vasanto pi rakkhituṃ nāsakkhiṃ, kiṃ etāya dussilāya“
 30 'ti taṃ ānetvā rañño datvā pakkāmi. Tato paṭṭhāya puna nāgañchi.

15. VALĀHASSA-JĀTAKA.

Atite Tambapaṇṇidīpe Sirīsavatthun nāma yakkhanagaraṃ ahoṣi.
 Tattha yakkhiniyo vasiṃsu. Tā bhinnanāvānaṃ āgatakāle, alaṃkata-

paṭiyattā khādaniyaṃ bhojaniyaṃ gāhāpetvā dāsiganaparivutā dārake
 amkenādāya vāṇije upasaṃkamanti. Tesam „manussavāsaṃ āgat' ambhā"
 'ti sañjānanattham tattha tattha kasigorakkhādini karonte manusse
 gogaṇe sunakhe ti evaṃ ādini dassenti, vāṇijānaṃ santikaṃ gantvā
 „imaṃ yāgum pivatha, bhattaṃ bhuñjatha, khādaniyaṃ khādathā" 'ti 5
 vadanti. Vāṇijā ajānantā tāhi dinnam paribhuñjanti. Atha tesam
 khāditvā bhuñjitvā vissamitakāle paṭisanthāraṃ karonti. „Tumhe
 katthavāsikā, kuto āgatā, kahaṃ gacchissatha, kena kammena idhāgat'
 atthā" 'ti pucchanti, „bhinnanāvā hutvā idhāgat' amhā" 'ti vutte ca
 „sādhū ayyā, ambhakaṃ pi sāmikānaṃ nāvaṃ abhirūhitvā gatā- 10
 nam tīṇi saṃvaccharāṇi atikkantāni, te matā bhavissanti, tumhe
 pi vāṇijā yeva, mayaṃ tumbhakaṃ pādaparicārikā bhavissāmā" 'ti
 vatvā te vāṇije itthikuttahāvabhāvavilāsehi palobhetvā yakkhanagaraṃ
 netvā sace paṭhamagahitā manussā atthi te devasaṃkhalikāya band-
 hitvā kāraṇaghare pakkhipanti. Attano vasaṇatthāne bhinnanāva- 15
 manusse alabhantiyo pana parato Kalyāṇiṃ orato Nāgadīpan ti evaṃ
 samuddatīraṃ anuvicaranti, ayaṃ tāsāṃ dhammatā. Ath' ekadivasaṃ
 pañcasatā bhinnanāvā vāṇijā tāsāṃ nagarasamīpe uttarimsu. 'Tā tesāṃ
 santikaṃ gantvā palobhetvā yakkhanagaraṃ ānetvā paṭhamagahita-
 manusse devasaṃkhalikāya bandhitvā kāraṇaghare pakkhipitvā jeṭ- 20
 ṭhayakkhīni jeṭṭhavāṇijaṃ sesā sese ti tā pañcasatā yakkhīniyo te
 pañcasate vāṇije attano sāmike akamsu. Atha sā jeṭṭhayakkhīni
 rattibhāge vāṇije niddaṃ gate utthāya gantvā kāraṇaghare
 manusse māretvā maṃsaṃ khāditvā āgacchati. Sesāpi tath' eva
 karonti. Jeṭṭhayakkhīniyā manussamaṃsaṃ khāditvā āgatakāle sa- 25
 rīraṃ sītalaṃ hoti. Jeṭṭhavāṇijo parigaṇhanto tassā yakkhīnibhāvaṃ
 űatvā „imā pañcasatāpi yakkhīniyo bhavissanti, amhehi palāyituṃ
 vaṭṭatīti" punadivase pāto va mukhadhovanatthāya gantvā sesavāṇi-
 jānaṃ ārocesi: „imā yakkhīniyo na mānusiyo, aññesaṃ bhinnanā-
 vānaṃ āgatakāle te sāmike katvā amhe khādissanti, etha amhe palā- 30
 yāmā" 'ti tesu addhateyyasatā „mayaṃ etā vijahituṃ na sakkhissāma,
 tumhe gacchatha, mayaṃ na palāyissāmā" 'ti āhaṃsu. Jeṭṭhavāṇijo
 attano vacanakare addhateyyasate gahetvā tāsāṃ bhīto palāyi. Tas-
 miṃ pana kāle Bodhisatto valāhassayoniyaṃ nibbatti, sabbaseto kākā-
 siso muñjakeso iddhimā vehāsaṃgamo ahoṣi. So Himavantato ākāse 35
 uppatitvā Tambapaṇṇidīpaṃ gantvā tattha Tambapaṇṇisare pallale

sayamjātasālim khāditvā gacchati, evaṃ gacchanto va „janapadaṃ gantukāma atthi, janapadaṃ gantukāma atthiti“ tikkhattuṃ karuṇāya paribhāvitam mānusiṇā bhāsati. Te tassa vacanaṃ sutvā upasamkamitvā añjaliṃ paggayha „sāmi, mayaṃ janapadaṃ gamissāma“ ti
 5 āhamsu. „Tena hi mayhaṃ piṭṭhiṃ abhirūhathā“ ti. Ath' ekacce abhirūhimsu ekacce vāladhiṃ ganhimsu ekacce añjaliṃ paggahetvā atṭhamsu yeva. Bodhisatto antamaso añjaliṃ paggahetvā ṭhite sabbe pi te addhateyyasate vāṇije attano ānubhāvena janapadaṃ netvā sakasakatṭhānesu patitṭhāpetvā attano vasaṇatṭhānaṃ agamāsi. Tāpi
 10 kho yakkhiniyo aññesaṃ āgatakāle te tattha ohinake addhateyyasate manusse vadhitvā khādimsu.

16. CATUVĀRA-JĀTAKA.

Atīte Kassapa-dasabalassa kāle Bārānasiyaṃ asītikoṭivibhavassa seṭṭhino putto Mittavindako nāma ahosi. Tassa mātāpitaro sotāpannā
 15 ahesuṃ, so pana dussilo assaddho. Atha naṃ aparabhāge pitari kālakate mātā kuṭumbaṃ vicārenti āha: „tāta, tayā dullabhamanus-sattaṃ laddhaṃ, dānaṃ dehi, sīlaṃ rakkha, uposathakammaṃ kara, dhammaṃ suṇāhi“. „Amma, na mayhaṃ dānādihi attho, mā maṃ kiñci avaca, ahaṃ yathākammaṃ gamissāmi“ evaṃ vadantaṃ pi naṃ
 20 ekadivasaṃ puṇṇamuposathadivase mātā āha: „tāta, ajja abhikkhito mabāuposathadivaso, ajja uposathaṃ samādiyivā vihāraṃ gantvā sabbarattim dhammaṃ sutvā ehi, ahaṃ te sahaṃsaṃ dassāmi“. So „sādhū“ ti dhanalobhena uposathaṃ samādiyivā bhuttapātārāso vi-
 25 hāraṃ gantvā divasaṃ vītināmetvā rattim yathā ekam pi dhamma-padaṃ kaṇṇaṃ na paharati tathā ekasmiṃ padese nipajjitvā niddaṃ okkamitvā punadivase pāto va mukhaṃ dhovivā gehaṃ gantvā nisīdi. Mātā paṇ' assa „ajja me putto dhammaṃ sutvā pāto va dhamma-kathikatheraṃ ādāya āgamissatīti“ yāguṃ khādaniyaṃ bhojaniyaṃ paṭiyādetvā āsanaṃ paññāpetvā tassāgamanam patimānenti taṃ eka-
 30 kaṃ āgataṃ disvā „tāta, dhammakathiko kena nānito“ ti vatvā „na mayhaṃ dhammakathiken' attho“ ti vutte „tena hi yāguṃ pivā“ ti āha. So „tumhehi mayhaṃ sahaṃsaṃ paṭisutaṃ, taṃ tāva me detha, pacchā pivissāmi“ āha. „Piva tāta, pacchā ganhiṃsasi“. „Gahetvā

va pivissamīti“. Ath' assa mātā saḥassabhaṇḍikāṃ purato ṭhapesi.
 So yāgum pivitvā saḥassabhaṇḍikāṃ gahetvā vohāraṃ karonto na-
 cirass' eva vīsaṃ sataṣaḥassaṃ uppādesi. Ath' assa etad ahoṣi:
 „nāvaṃ utthāpetvā vohāraṃ karissāmīti“. So nāvaṃ utthāpetvā
 „amma, ahaṃ nāvāya vohāraṃ karissāmīti“ āha. Atha naṃ 5
 mātā „tvam tāta ekaputtako, imasmiṃ ghare dhanam pi bahum,
 samuddo anekādinavo, mā gamiti“ vāresi, So „ahaṃ gamissāma' eva,
 na sakkā maṃ vāretuṃ“ ti vatvā „ahaṃ tāta vāressāmīti“ mātara
 hatthe gahito hatthaṃ vissajjāpetvā mātaraṃ paharitvā pātetvā an-
 taraṃ katvā gantvā nāvāya samuddaṃ pakkhandi. Nāvā sattame 10
 divase Mittavindakāṃ nissāya samuddapitṭhe niccalā atṭhāsi. Kāla-
 kaṇṇisalākā vāriyamānā Mittavindakass' eva hatthe tikkhattum pati.
 Ath' assa ulumpaṃ datvā „imaṃ ekaṃ nissāya bahū mā vinassantū“
 'ti taṃ samudde khipimsu, tāvad eva nāvā javena samuddaṃ pakkhandi.
 So pi ulumpe nipajjitvā ekaṃ dīpaṃ pāpuni. Tattha phalīkavīmāne 15
 catasso petiyo addasa. Tā sattāhaṃ dukkhaṃ anubhavanti sattāhaṃ
 sukhaṃ. So tāhi saddhiṃ sattāhaṃ dibbasampattiṃ anubhavi. Atha naṃ
 tā dukkhānubhavanatthāya gacchamānā „sāmi, mayaṃ sattame divase
 āgamissāma, yāva mayaṃ āgacchāma tāva anukkaṇṭhamāno idh' eva
 vasā“ 'ti vatvā agamaṃsu. So taṇhāvasiko hutvā tasmiṃ yeva pha- 20
 lake nipajjitvā puna samudda-pitṭhena gacchanto aparaṃ pi dīpaṃ patvā
 tattha rajatavīmāne atṭha petiyo disvā eten' eva upāyena aparasmiṃ
 dīpake maṇivīmāne soḷasa aparasmiṃ kanakavīmāne dvattimsa petiyo
 disvā tāhi saddhiṃ dibbasampattiṃ anubhavitvā, tāsam pi dukkhaṃ
 anubhavitum gatakāle puna samuddapitṭhena gacchanto ekaṃ pākāra- 25
 parikkhattaṃ catudvāraṃ nagaraṃ addasa, ussanirayo kira so ba-
 hunnaṃ nerayikasattānaṃ kammakaraṇānubhavanatṭhānaṃ, Mittavinda-
 kassa pana alamkatapatiyattaṃ nagaraṃ viya hutvā upatṭhāsi. So
 „imaṃ nagaraṃ pavisitvā rājā bhavissāmīti“ cintetvā pavisitvā khura-
 cakkāṃ ukkhipitvā paccamānaṃ nerayikasattaṃ addasa, ath' assa taṃ 30
 tassa sīse khuracakkāṃ padumaṃ hutvā upatṭhāsi, ure pañcaṅgika-
 bandhanaṃ uracchadapasādhanaṃ hutvā sarīrato galantaṃ lohitaṃ
 lohitaṇḍanavilepanaṃ hutvā paridevanasaddo madhuragītasaddo hutvā
 upatṭhāsi. So tassa santikaṃ gantvā „bho purisa, ciraṃ tayā padu-
 maṃ dhāritaṃ, dehi me etaṃ“ ti āha. „Samma, na-y-idaṃ padumaṃ, 35
 khuracakkāṃ etaṃ“ ti. „Tvam mayhaṃ adātukāmatāya evaṃ va-

dasiti". Nerayikasatto cintesi: „mayham kammaṃ khīṇaṃ bhavissati, imināpi mayā viya mātaraṃ paharitvā āgatenā bhavitabbam, dasāmi 'ssa khuracakkaṃ" ti. Atha naṃ „ehi bho, gaṇha imaṃ padumaṃ" ti vatvā khuracakkaṃ tassa sīse khipi, taṃ tassa matthakaṃ 5 piṃsamānaṃ bhassi. Tasmim̐ khaṇe Mittavindako tassa khuracakka-bhāvaṃ ñatvā „tava khuracakkaṃ gaṇha, tava khuracakkaṃ gaṇhā" 'ti vedanāmatto paridevi. Itaro antaradhāyi.

17. SUPPĀRAKA-JĀTAKA.

Atīte Bharuraṭṭhe Bharurājā nāma rajjaṃ kāresi. Bharukacchaṃ 10 nāma paṭṭanagāmo ahosi. Tadā Bodhisatto Bharukacche niyyāmakajetṭhassa putto hutvā nibbatti pāsādiko suvaṇṇavanno. Suppārakakumāro ti 'ssa nāmaṃ karimsu. So mahantena parivārena vaddhanto soḷasa-vassakāle yeva niyyāmakasippe nipphattiṃ patvā aparabhāge pitu acca-yena niyyāmakajetṭhako hutvā niyyāmakakammaṃ akāsi, paṇḍito ñāṇa- 15 sampanno ahosi, tena ārūḷhanāvāya vyāpatti nāma n' atthi. Tassa aparabhāge loṇajalapahaṭṭāni dve pi cakkhūni nassimsu. So tato paṭṭhāya niyyāmakajetṭhako hutvāpi niyyāmakakammaṃ akatvā „rājānaṃ nissāya jivissāmi" rājānaṃ upasaṃkami. Atha naṃ rājā agghāpani-yakamme ṭhapesi. Tato paṭṭhāya rañño hatthiratanāṃ assaratanāṃ 20 muttasāra-manisārādini agghāpeti. Ath' ekadivasam „rañño maṅgala-hatthi bhavissatīti" kālapāsānakūtavanṇam̐ ekaṃ vāraṇaṃ ānesum̐. Taṃ disvā rājā „paṇḍitassa dassethā" 'ti āha. Atha naṃ tassa san-tikaṃ nayimsu. So hatthena tassa sarīraṃ parimadditvā „nāyaṃ maṅ-galahatthi bhavituṃ anucchaviko, pacchāvāmanakadhātuko esa, etaṃ 25 hi mātā vijāyamānā aṃseṇā paṭicchitum̐ nāsakkhi, tasmā bhūmiyaṃ patitvā pacchimapādehi vāmanakadhātuko jāto" ti āha. Hatthim̐ ga-hetvā āgate pucchimsu. Te „saccam̐ paṇḍito kathetīti" vadiṃsu. Taṃ kāraṇaṃ rājā sutvā tuṭṭho tassa aṭṭha kahāpaṇe dāpesi. Pun' ekadivasam „rañño maṅgalasso bhavissatīti" ekaṃ assaṃ ānayimsu. 30 Tam̐ pi rājā paṇḍitassa santikaṃ pesesi. So hatthena parāmasitvā „ayaṃ maṅgalasso bhavituṃ na yutto, etassa hi jātadivase yeva mātā mari, tasmā mātu khiraṃ alabhanto na sammā vaddhito" ti āha. Sāpi 'ssa kathā saccā va ahosi. Tam̐ pi sutvā rājā tussitvā aṭṭh' eva

kahāpaṇe dāpesi. Ath' ekadivasam, „maṅgalaratho bhavissatīti“ ratham
 āharimsu, tam pi rājā tassa santikam pesesi. So tam hatthena parā-
 masitvā „ayam ratho susirarukkheṇa kato, tasmā raṇṇo nānucchaviko“
 ti āha. Sāpi 'ssa kathā saccā va ahosi. Rājā tam pi sutvā atth' eva
 kahāpaṇe dāpesi. Ath' assa kambalaratanam mahaggham ānayimsu. 5
 Tam pi tass' eva pesesi. So hatthena parāmasitvā „imassa mūsi-
 kacchinnaṃ ekam thānam atthitī“ āha. Sodhentā tam disvā raṇṇo SK.
 ārocesum. Rājā tussitvā atth' eva kahāpaṇe dāpesi. So cintesi:
 „ayam rājā evarūpāni pi acchariyāni disvā atth' eva kahāpaṇe dāpesi,
 imassa dāyo nahāpitadāyo, nahāpitassa jātako bhavissati, kim me eva- 10
 rūpena rājupatthānena, attano vasanattthānam eva gamissāmitī“ so
 Bharukacchapattānam eva paccāgami. Tasmim tattha vasante, vāṇijā
 nāvaṃ sajjetvā „kam niyyāmakam karissāmā“ 'ti mantentā „Suppā-
 raka-paṇḍitena ārūḥhanāvā na vyāpajjati, esa paṇḍito upāyakusalo,
 andho samāno pi Suppāraka-paṇḍito va uttamo“ ti tam upasamkamitvā 15
 „niyyāmakam no hohitī“ vatvā „tāta, aham andho, katham niyyāma-
 kammaṃ karissāmitī“ vutte „sāmi, andhāpi tumhe yeva ambhākam
 uttamo“ ti punappuna yāciyamāno „sādhu tāta, tumhehi ārocita-
 saṇṇāya niyyāmakam bhavissāmitī“ tesam nāvaṃ abhirūhi. Te nāvāya
 mahāsamuddam pakkhandimsu. Nāvā satta divasāni nirupaddāvā 20
 agamāsi, tato akālavatam uppajji, nāvā cattāro māse pakatisamudda-
 pitthe vicaritvā Khuramālasamuddam nāma pattā, tattha macchā
 manussasamānasarirā khuranāsā udake ummujjanimujjam karonti.
 Vāṇijā te disvā Mahāsattam tassa samuddassa nāmaṃ pucchantā pa-
 thamaṃ gātham āhaṃsu:

25

Ummujjanti nimujjanti manussā khuranāsikā,

Suppārakan tam pucchāma, samuddo katamo ayan ti.

Evaṃ tehi puttā Mahāsatto attano niyyāmakasuttēna saṃsandetvā
 dutiyaṃ gātham āha:

Bharukacchā payātānaṃ vāṇijānaṃ dhanesinaṃ

80

nāvāya vippanattthāya Khuramālīti vuccatīti.

Tasmim pana samudde vajiram uppajjati. Mahāsatto „sac' āham
 'ayam vajirasamuddo' ti evam etesaṃ kathessāmi lobhena bahum ✓
 vajiram ganhitvā nāvaṃ osidāpessantīti“ tesam anācikkhitvā va nāvaṃ
 laggāpetvā upāyer' ekam yottam gahetvā macchagahananiyāmena jā- 85

laṃ khipāpetvā vajirasāraṃ uddharitvā nāvāya pakkhipitvā aññaṃ
appagghabhaṇḍaṃ chaddāpesi. Nāvā taṃ samuddaṃ atikkamitvā
parato Aggimālaṃ nāma gatā. So pajjalita-aggikkhandho viya maj-
jhantikasuriyo viya ca obhāsaṃ muñcanto atṭhāsi. Vāṇijā

5 Yathā aggīva suriyo va samuddo patidissati,
Suppārakan taṃ pucchāma, samuddo katamo ayan ti
gāthāya taṃ pucchimsu. Mahāsatto pi tesāṃ anantaragāthāya kathesi:
Bharukacchā payātānaṃ — pe — Aggimālīti vuccatīti.

Tasmim̐ pana samudde suvaṇṇaṃ ussannaṃ ahosi. Mahāsatto puri-
10 manayen' eva tato pi suvaṇṇaṃ gāhāpetvā nāvāya pakkhipi. Nāvā
taṃ pi samuddaṃ atikkamitvā khīraṃ viya dadhim̐ viya ca obhā-
santaṃ Dadhimālaṃ nāma samuddaṃ pāpuṇi. Vāṇijā

Yathā dadhim̐ va khīraṃ va samuddo patidissati — pe —
gāthāya tassa nāmaṃ pucchimsu. Mahāsatto anantaragāthāya ācikkhi
15 Bharukacchā payātānaṃ — pe — Dadhimālīti vuccatīti.

Tasmim̐ pana samudde rajataṃ ussannaṃ. So taṃ pi upāyena gāhā-
petvā nāvāya pakkhipāpesi. Nāvā taṃ pi samuddaṃ atikkamitvā
nilakusatiṇaṃ viya sampannasassam̐ viya ca obhāsamānaṃ nilavannaṃ
Kusamālaṃ nāma samuddaṃ pāpuṇi. Vāṇijā

20 Yathā kuso va sasso va samuddo patidissati — pe —
gāthāya tassa pi nāmaṃ pucchimsu. So anantaragāthāya ācikkhi:

Bharukacchā payātānaṃ — pe — Kusamālīti vuccatīti.

Tasmim̐ pana samudde nilamanīratanaṃ ussannaṃ ahosi. So taṃ pi
upāyena gāhāpetvā nāvāya pakkhipāpesi. Nāvā taṃ pi samuddaṃ
25 atikkamitvā nalavanaṃ viya ca veluvanaṃ viya ca khāyamānaṃ Na-
lamālaṃ nāma samuddaṃ pāpuṇi. Vāṇijā

Yathā nalo va veluṃ va samuddo patidissati — pe —
gāthāya tassa pi nāmaṃ pucchimsu. Mahāsatto anantaragāthāya
kathesi:

30 Bharukacchā payātānaṃ — pe — Nalamālīti vuccatīti.

Tasmim̐ pana samudde vamsarāgaveluriyaṃ ussannaṃ. So taṃ pi
gāhāpetvā nāvāya pakkhipāpesi. Vāṇijā Nalamālīṃ atikkamantā

Valabbhāmukhasamuddam nāma passimsu, tattha udakam kaddhitvā
kaddhitvā sabbatobhāgena uggacchāti, tasmim sabbatobhāgena ugga-
todakam sabbatobhāgena chinnotatamahāsobbho viya paññāyati, ūmiyā
uggatāya ekato papātasadisam hoti, bhayajanano saddo uppajjati sotāni
bhindanto viya hadayam phārento viya, tam disvā vāṇijā bhitatasitā 5

Mahābhayo bhimsanako saddo suyyati amānuso,
yathā sobbho papāto ca samuddo patidissati — pe —

gāthāya tassa nāmam pucchimsu.

Bharukacchā payātānam — pe — Valabbhāmukhiti vuccatiti,

Bodhisatto anantaragāthāya tassa nāmam ācikkhitvā „tātā, imam Vala- 10
bhāmukham samuddam pattā nivattitum samatthā nāvā nāma n' atthi,
ayam sampattanāvam nimujjāpetvā vināsam pāpetiti“ āha. Tañ ca
nāvam satta manussasatāni abhirūhimsu, te sabbe maraṇabhayabhītā
ekappahāren' eva Avicimhi paccamānā satta viya atikarūnasaram
muñcimsu. Mahāsatto „ṭhapetvā mam añño etesam sotthibhāvam 15
kātum samattho nāma n' atthi, saccakiriya tesam sotthim karissā-
mīti“ cintetvā te āmantetvā „tātā, mam khippam gandhodakena
nahāpetvā abatavatthāni nivāsāpetvā punnapātīm sajjetvā nāvāya
dhure ṭhāpetvā“ ti. Te vegena tathā karimsu. Mahāsatto ubho
hatthehi punnapātīm gahetvā nāvāya dhure ṭhito saccakiriya karonto 20
osānagātham āha:

Yato sarāmi attānam, yato patto 'smi viññutam
nābhijānāmi samcieca ekapānam pi himsitam,
etena saccavajjena sotthim nāvā nivattatū 'ti.

Cattāro māse videsam pakkhantā nāvā nivattitvā iddhimā viya iddhā- 25
nubhāvena ekadivāsen' eva Bharukacchapattānam agamāsi, gantvā ca
pana thale pi atthūsabhamattam thānam pakkhanditvā nāvikkassa ghara-
dvāre atthāsi. Mahāsatto tesam vāṇijānam suvaṇṇarajatamanippavāla-
vajirāni bhājetvā adāsi, „ettakehi vo ratanehi alam, mā puna sam-
uddam pavisitthā“ ti ca tesam ovādam datvā yāvajivam dānādini 30
pūjāni katvā devapuram pūresi.

18. SILĀNISAMSA-JĀTAKA.

Passa saddhāya silassā' 'ti. Idam Saththā Jetavane viharanto ekam
saddham upāsakam ārabha kathesi. So kira saddho pasanno ariya-
sāvako ekadivasam Jetavanam gacchanto sāyam Aciravatitiram gantvā
5 nāvike nāvam tire thapetvā dhammasavanatthāya gate titthe nāvam
adievā buddhārammaṇam pītim gahetvā nadim otari. Pādā udakamhi
na osidimsu. So paṭhavitale gacchanto viya vemajjham gatakāle vicī
passi. Ath' assa buddhārammaṇā pīti mandā jātā, pādā osiditum
ārabhimsu. So pana buddhārammaṇam pītim dāham katvā udaka-
10 piṭthen' eva gantvā Jetavanam pavisitvā Saththāram vauditvā ekam-
antaṁ nisīdi. Saththā tena saddhim paṭisanthāram katvā „upāsaka,
kacci maggam āgacchanto appakilamathena āgato sīti“ pucchitvā „bhante,
buddhārammaṇam pītim gahetvā udakapiṭṭhe patitṭham labhitvā paṭha-
vim maddanto viya āgato 'mhiti“ vutte „na kho upāsaka tvaṁ ñeva
15 Buddhagūṇe anussaritvā patitṭham laddho, pubbe pi upāsakā samudda-
majjhe nāvāya bhinnāya Buddhagūṇe anussarantā patitṭham labhimsū“
'ti vatvā tena yācito atitāni āhari:

Atīte Kassapasammāsambuddhakāle sotāpanno ariyasāvako ekena
nahāpitakuṭumbikena saddhim nāvam abhirūhi. Tassa nahāpitassa
20 bhariyā „ayya, imassa sukhadukkham tava bhāro“ ti nahāpitam tassa
upāsakassa hatthe nikkhipi. Atha sā nāvā sattame divase samudda-
majjhe bhinnā. Te pi dve janā ekasmiṁ phalake nipannā ekam
dipakam pāpuṇimsu. Tattha so nahāpito sakūṇe māretvā pacitvā khā-
danto upāsakassāpi deti. Upāsako „alam mayham“ ti na khādati.
25 So cintesi „imasmiṁ thāne amhākam thapetvā tīṇi saraṇāni aññā pa-
titṭhā n' atthiti“ so tiṇṇam ratanānam gūṇe anussari. Ath' assa anussa-
rantassa tasmiṁ dipake nibbatto nāgarājā sarīram mahānāvam katvā
māpesi. Samuddadevatā niyyāmakā ahoṣi. Nāvā sattahi ratanehi
pūrayittha. Tayo kūpakā indanīlamanimayā ahesum, sovaṇṇamayo
30 laṅkāro, rajatamayāni yottāni, suvaṇṇamayāni padarāni. Samudda-
devatā nāvāya thatvā „atthi Jambudīpagāmikā“ ti ghosesi. Upāsako
„mayam gamissāmā 'ti āha.“ „Tena hi ehi, nāvam abhirūhā“ 'ti. So
nāvam abhirūhitvā nahāpitam pakkosi. Samuddadevatā „tuyham yeva
labbhati na etassā“ 'ti āha. „Kīmkāraṇā“ ti. „Etassa silagūṇācāro

n' atthi, taṃ kārāṇaṃ, ahaṃ hi tuyhaṃ nāvaṃ āharaṃ na etassā" 'ti.
 „Hotu, ahaṃ attanā dinnadāne rakkhitasile bhāvitabhāvanāya etassa
 pattiṃ dammīti“. Nahāpito „anumodāmi sāmīti“ āha. Devatā „idāni
 gaṇhissāmīti“ taṃ pi āropetvā ubho pi jane samuddā nikkhametvā
 nadiyā Bārāṇasīṃ gantvā attano ānubhāvena dvinnam pi tesāṃ gehe 5
 dhanāṃ patitṭhāpetvā „paṇḍiteh' eva nāma saddhiṃ saṃsaggo nāma
 kātabbo ti, sace hi imassa nahāpitassa iminā upāsakena saddhiṃ saṃ-
 saggo na bhavissa samuddamajjhe yeva nassissā" 'ti paṇḍitasāṃsaggassa
 guṇaṃ kathayamānā imā gāthā avoca:

Passa saddhāya sīlassa cāgassa ca ayaṃ phalaṃ, 10
 nāgo nāvāya vaṇṇena saddhaṃ vahati upāsakaṃ.
 Sabbhir eva saṃāsetha, sabbhi kubbetha santhavaṃ,
 sataṃ hi sannivāseṇa sotthiṃ gacchati nahāpito ti.

Evam samuddadevatā ākāse ṭhatvā dhammaṃ desetvā ovaditvā nāga-
 rājānaṃ gaṇhitvā attano vimānaṃ eva agamāsi. 15

Satthā imaṃ dhammadeśanaṃ āharitvā saccāni pakāsetvā jātaṃ
 samodhānesi: (saccapariyosāṇe upāsako sakadāgāmiphale patitṭhāhi)
 „tadā sotāpanno upāsako parinibbāyi, nāgarājā Sāriputto ahoṣi, samudda-
 devatā ahaṃ evā" 'ti.

19. CAMMASĀTAKA-JĀTAKA.

‘Kalyāṇarūpo vatāyan’ ti. Idam Satthā Jetavane viharanto cam- 20
 masātakam nāma paribbājakaṃ ārabba kathesi. Tassa kira cammam
 eva nivāsanaṃ ca pārupanaṃ ca. So ekadivasam paribbājakārāmā
 nikkhamitvā Sāvatthiyaṃ bhikkhāya caranto eḷakānaṃ yujjhanatṭhānaṃ
 sampāpunī. Eḷako taṃ disvā paharitukāmo osakki. Paribbājako „esa 25
 mayhaṃ apacitīm dassetīti“ na paṭikkami. Eḷako vegenāgantvā taṃ
 ūrumhi paharitvā pātesi. Tassa taṃ asantapaggahakāraṇaṃ bhikkhu-
 saṃghe pākātaṃ ahoṣi. Bhikkhū dhammasabhāyaṃ kathaṃ samutṭhā-
 pesuṃ: „āvuso, cammasātika-paribbājako asantapaggahaṃ katvā vinā-
 saṃ patto“ ti. Satthā āgantvā „kāya nu 'ttha bhikkhave etarāhi ka- 30
 thāya sannisinnā“ ti pucchetvā „imāya nāma“ 'ti vutte „na bhikkhave
 idān' eva pubbe p' esa asantapaggahaṃ katvā vināsaṃ patto“ ti vatvā
 atitaṃ āhari:

Atīte Bārāṇasiyaṃ Brahmadatte rajjaṃ kārente Bodhisatto ekasmiṃ vāṇijakule nibbattitvā vāṇijaṃ karoti. Tadā eko cammasāṭako paribbājako Bārāṇasiyaṃ bhikkhāya caranto elakānaṃ yujjhanatthānaṃ patvā elakaṃ osakkantaṃ disvā „apacitiṃ me karotīti“ saññāya apasāṭakamitvā „imesaṃ ettakānaṃ manussaṇaṃ antare ayaṃ eko elako amhākaṃ guṇaṃ jānātīti“ tassa añjaliṃ paggaṇhitvā tthito paṭhamamā gātham āha:

Kalyāṇarūpo vat' ayaṃ catuppado subhaddako c' eva supesalo ca.
yo brāhmaṇaṃ jātimaṇṭupapannaṃ apacāyati meṇḍavaro yasassīti.

10 Tasmiṃ khaṇe āpane nisinna paṇḍitavāṇijo taṃ paribbājakaṃ nisehdento dutiyaṃ gātham āha:

Mā brāhmaṇā ittaradassanena vissāsaṃ āpajji catuppadassa,
dalhappahāraṃ abhikaṃkhamāno avasakkatī dassati suppahāraṇaṃ ti.

Tassa pana paṇḍitavāṇijassa kathentassa' eva meṇḍako vegenāgantvā
15 ūrumhi paharitvā tatth' eva vedanāmattaṃ katvā pātesi. So parideva-
māno nipajji. Satthā taṃ kāraṇaṃ pakāsento tatiyaṃ gātham āha:

Satthi bhaggaṃ, vaṭṭito khāribhāro, sabbam bhaṇḍaṃ brāhmaṇassa' idha
bhinnam,
bāhā paggayha kandati abhidhāvathā, haṇṇate brahmacārīti.

20 Catutthamā gātham paribbājako āha:

✓ Evaṃ so nihato seti yo apujjaṃ namassati
yathāham aṇṇaṃ pahato hato meṇḍena dummattīti.

Iti so paridevanto tatth' eva jīvitakkhayaṃ patto ti. Satthā imaṃ
desanaṃ āharitvā jātaṃ samodhānesi: „tadā cammasāṭako etarahi
25 cammasāṭako va, paṇḍito vāṇijo pana aham evā“ 'ti.

20. UCCHAṆGA-JĀTAKA.

‘Ucchaṅge deva me putto’ ti. Idam Satthā Jetavane viharanto
aṇṇataṃ jānapaditthiṃ ārabha katesi. Ekasmiṃ hi samaye Ko-
salaratthe tayo janā aṇṇataṃasmim aṭavimukhe kasanti. Tasmiṃ samaye
30 anto aṭaviyaṃ corā manusse vilumpitvā palāyimsu. Te core pariye-
sitvā apassantā taṃ tthānaṃ āgantvā „tumhe aṭaviyaṃ vilumpitvā idāni

kassakā viya hothā“ 'ti te „corā ime“ ti bandhitvā ānetvā Kosala-
rañño adamsu. Ath' ekā itthi āgantvā „acchādanam me detha, acchā-
danam me dethā“ 'ti paridevantī punappuna rājanivesanam pariyāti.
Rājā tassā saddam sutvā „del' imissā acchādanam“ ti āha. Sātakam
gahetvā agamaṃsu. Sā tam disvā „nāham etam acchādanam yācā- 5
mīti“ āha. Manussā gantvā rañño nivedayimsu: „na kir' esū imam
acchādanam katheti, sāmikacchādanam kathetīti“. Atha nam rājā
pakkosāpetvā „tvam kira sāmikacchādanam yācasīti“ pucchi. „Āma
deva, itthiyā hi sāmiko acchādanam nāma, sāmikamhi asati sahassa-
mūlam pi sātakam nivatthā naggā yeva nāma“. Imassa pan' atthassa 10
sādhanattham

Naggā nadī anodakā, naggam rattham arājikam,
itthi pi vidhavā naggā yassāpi dasa bhātaro ti

idam suttaṃ āharitabbam. Rājā tassā pasanno „te tayo janā kim
hontīti“ pucchi. „Eko me deva sāmiko, eko bhātā, eko putto“ ti. 15
Rājā „ahan te tuṭṭho imesu tisu ekam demi, katamam icchasīti“ pucchi.
Sā āha: „aham deva jīvamānā ekam sāmikam labhissāmi, puttam pi
labhissāmi" eva, mātāpitunnam pana me matattā bhātā va dullabho,
bhātaram me dehi devā“ 'ti. Rājā tussitvā tayo pi vissajjesi. Evam
tam ekikam nissāya tayo janā dukkhato muttā. Tam kāraṇam bhikkhu- 20
saṃghe pākaṭam jātam. Ath' ekadivasam bhikkhū dhammasabhāyam
sannipatitā „āvuso ekam itthim nissāya tayo janā dukkhā muttā“ ti
tassā guṇakathāya nisidimsu. Satthā āgantvā „kāya nu 'ttha bhik-
khave etarahi kathāya sannisinnā“ ti pucchitvā „imāya nāmā“ 'ti vutte
„na bhikkhave esā itthi idān' eva te tayo jane dukkhā mocesi, pubbe 25
pi mocesi yevā“ 'ti vatvā atītam āhari:

Atīte Bārāṇasīyam Brahmadaṭṭe rajjam kārente tayo janā aṭavi-
mukhe kavantīti sabbam purimasadisam eva. Tadā pana rañṇā „tisu
janesu kam icchasīti“ vutte sā āha: „tayo pi dātum na sakkotha devā“
'ti. „Āma, na sakkomīti“. „Sace tayo dātum na sakkotha bhātaram 30
me dethā“ 'ti. „Puttakam vā sāmikam vā gaṇha, kin te bhātara“ ti
ca vuttā „ete nāma deva sulabhā, bhātā pana dullabho“ ti vatvā
imam gātham āha:

Ucchaṅge deva me putto, pathe dhāvantiyā pati,

taṇ ca desam na passāmi yato sodariyam ānaye ti.

Rājā „saccam esā vadatīti“ tuṭṭhacitto tayo pi jane bandhanāgārato ānetvā adāsi. Sā tayo pi te gahetvā gatā.

Satthāpi „na bhikkhave idān’ eva, pubbe p’ esā ime tayo jane dukkhā mocesi yevā“ ’ti imam dhammadesanam āharitvā anusandhim
 5 *ghaṭetvā jātakam samodhānesi: „atīte cattāro etarahi cattāro va, rājā pana ahan tena samayenā“ ’ti.*

21. VEDABBHA-JĀTAKA.

Atīte Bārānasiyam Brahmadatte rajjam kārente ekasmiṃ gāmake aññataro brāhmaṇo Vedabbhaṃ nāma mantam jānāti. So kira manto
 10 anaggho mahāraho. Nakkhattayoge laddhe tam mantam parivattetvā ākāse ullokite ākāso sattaratanavassam vassati. Tadā Bodhisatto tassa brāhmaṇassa santike sippam uggaṇhāti. Ath’ ekadivasaṃ brāhmaṇo Bodhisattam adāya kenacid eva karaṇīyena attano gāmā nikkhamitvā Cetiyarattham agamāsi. Antarāmagge ekasmiṃ araṇṇatthāne
 15 pañcasatā pesanakacorā nāma panthaghātam karonti. Te Bodhisattam ca Vedabbhabrāhmaṇaṃ ca gaṇhimsu. Kasmā pan’ ete pesanakacorā ti vuccanti, te kira dve jane gahetvā ekam dhanāharanattāya pesenti, tasmā pesanakacorā t’ eva vuccanti, te pi ca pitāputte gahetvā pitaram „tvam amhākam dhanam āharitvā puttam gahetvā yā-
 20 hiti“ vadanti, eten’ upāyena mātudhitaro gahetvā mātaram vissajjenti, jetthakakaniṭṭhe gahetvā jetthakabhātikam vissajjenti, ācariyantevāsike gahetvā antevāsikam vissajjenti. Te tasmim pi kāle Vedabbhabrāhmaṇam gahetvā Bodhisattam vissajjesum. Bodhisatto ācariyam vanditvā „aham ekāhadvihaccayena āgamissāmi, tumhe mā bhāyittha,
 25 api ca kho pana mama vacanam karotha, ajja dhanavassāpanakanakkhattayogo bhavissati, mā kho tumhe dukkham asahanto mantam parivattetvā dhanam vassāpayittha, sace vassāpessatha tumhe vināsam pāpuṇissatha ime ca pañcasatā corā“ ti. Evam ācariyam ovaditvā dhanattāya agamāsi. Corāpi suriye attham gate brāhmaṇam bandhitvā nipajjāpesum. Tam khaṇam yeva pācīnalokadhātuto paripuṇam candamaṇḍalam utthahi. Brāhmaṇo nakkhattam olokeno „dhanavassāpanaka-nakkhattayogo laddho, kim me dukkhena anubhūtena, mantam parivattetvā ratanavassam vassāpetvā corānam dhanam datvā yathāsukham gamissāmi“ cintetvā core āmantesi: „bho corā, tumhe

mam kimatthāya gaṇhitthā“ 'ti. „Dhanatthāya ayyā“ 'ti. „Sace vo
 dhanena attho khippam mam bandhanā mocetvā sīsam nahāpetvā ahata-
 vatthāni acchādetvā gandhehi vilimpāpetvā pupphāni pilandhāpetvā
 t̐hapethā“ 'ti. Corā tassa katham sutvā tathā akaṃsu. Brāhmaṇo
 nakkhattayogam ātvā mantam parivattetvā ākāsam ullokesi. Tāvad 5
 eva ākāsa ratanāni patimsu. Corā tam dhanam samkaddhitvā uttarā- ✓
 saṅgesu bhaṇḍikam katvā pāyimsu. Brāhmaṇo pi tesam pacchato va
 agamāsi. Atha te core aññe pañcasatā corā gaṇhimsu. „Kimattham
 amhe gaṇhathā“ 'ti ca vuttā „dhanatthāya“ 'ti āhamsu. „Yadi vo
 dhanena attho etam brāhmaṇam gaṇhatha, eso ākāsam ulloketvā dha- 10
 nam vassāpesi, ambhākam p' etam eten' eva dinnam“ ti. Corā core
 vissajjetvā „ambhākam pi dhanam dehiti“ brāhmaṇam gaṇhimsu. Brāh-
 maṇo „aham tumbhākam dhanam dadeyyam, dhanavassāpanaka-nak-
 khattayogo pana ito samvaccharamatthake bhavissati, yadi vo dhanena
 attho adhivāsetha, tadā dhanavassam vassāpessāmīti“ āha. Corā 15
 kujjhitvā „ambho dutṭhabrāhmaṇa, aññesam idam' eva dhanam vassā-
 petvā amhe aññam samvaccharam adhivāsapēsīti“ tiṇhena asinā brāh-
 maṇam dvidhā chinditvā magge chaḍdetvā vegena anubandhitvā tehi
 corehi saddhim yujjhitvā te sabbe pi māretvā dhanam ādāya puna ✓
 dve koṭṭhāsā hutvā aññamaññam yujjhitvā adḍhatiyāni purisasatāni 20
 ghātetvā etena upāyena yāva dve janā avasitṭhā ahesum tāva aññam-
 aññam ghātayimsu. Evam tam purisasahassam vināsam pattam. Te
 pana dve janā upāyena tam dhanam āharitvā ekasmiṃ gāmasamīpe
 gahanatṭhāne dhanam paṭicchādetvā eko khaggaṃ gaḥetvā rakkhanto
 nisīdi, eko taṇḍule gaḥetvā bhattam pacāpetum gāmam pāvīsi. „Lobho 25
 ca nām' esa vināsamūlam evā“ 'ti. Dhanasantike nisinno cintesi:
 „tasmim āgate imam dhanam dve koṭṭhāsā bhavissanti, yan nūnāham
 tam āgataṃ tam eva khaggena paharitvā ghāteyyam“ ti so khaggaṃ
 sannayhitvā tassa āgamanam olokento nisīdi. Itaro pi cintesi: „tam
 dhanam dve koṭṭhāsā bhavissanti, yan nūnāham bhatte visam pakkhi- 30
 pitvā tam purisam bhojetvā jīvitakkhayam pāpetvā ekako va dhanam
 gaṇheyyam“ ti so niṭṭhite bhatte sayam bhuñjitvā sesake visam pak-
 khipitvā tam ādāya tattha agamāsi. Tam bhattam otāretvā t̐tha-
 mattam eva itaro khaggena dvidhā chetvā tam paṭicchanne t̐hāne
 chaḍdetvā tam ca bhattam bhuñjitvā sayam pi tatth' eva jīvitakkha- 35
 yam pāpuṇi. Evam tam dhanam nissāya sabbe pi vināsam pāpuṇimsu.

Bodhisatto pi kho ekāhadvhiaccayena dhanam ādāya āgato. Tasmiñ
 5 thāne ācariyam adisvā vippakinnam pana dhanam disvā „ācariyena
 mama vacanam akatvā dhanam vassāpitam bhavissati, sabbehi vināsam
 pattehi bhavitabban“ ti mahāmaggena pāyāsi. Gacchanto ācariyam
 10 mahāmagge dvidhā chinnaṃ disvā „mama vacanam akatvā mato“ ti
 dārūni uddharitvā citakam katvā ācariyam jhāpetvā vanapupphehi
 pūjetvā parato gacchanto jīvitakkhayaṃ patte pañcasate parato adḍha-
 tiyasate ti anukkamena avasāne dve jane jīvitakkhayaṃ patte disvā
 cintesi: „imaṃ dvīhi ūnam purisasahassaṃ vināsam pattaṃ, aññehi
 15 dvīhi corehi bhavitabban, te pi santhambhitum na sakkhissanti, kahan
 nu kho te gatā“ ti gacchanto tesaṃ dhanam ādāya gahanatṭhāna-
 pavitṭhamaggaṃ disvā gacchanto bhaṇḍikabaddhassa dhanassa rāsiṃ
 disvā ekaṃ bhattapātiṃ avattharitvā mataṃ addasa. Tato „idan nāma
 tehi kataṃ bhavissatiti“ sabbaṃ natvā „kahan nu so puriso“ ti vicinanto
 20 tam pi paṭicchanne thāne apaviddhaṃ disvā „amhākaṃ ācariyo mama
 vacanam akatvā attano dubbacabhāvena attanāpi vināsam patto, aparam
 pi tena purisasahassaṃ vināsitaṃ, anupāyena vata akāraṇena attano
 ✓ vaddhiṃ patthayamānā amhākaṃ ācariyo viya mahānāsam eva pāpu-
 nissantiti“ cintetvā imaṃ gātham āha:

20 Anupāyena yo attham icchati so vihaññati,

Cetā haniṃsu Vedabbhaṃ, sabbe vyasanam ajjhagū ti.

Evam Bodhisatto „yathā amhākaṃ ācariyo anupāyena atṭhāne pa-
rakkamaṃ karonto dhanam vassāpetvā attanā jivitakkhayaṃ patto
aññesaṃ ca vināsappaccayo jāto evaṃ eva yo añño pi anupāyena attano
25 atthaṃ icchitvā vāyāmaṃ karissati sabbaso attanā ca vinassissati pare-
saṃ ca vināsappaccayo bhavissatīti“ vanam unnādetvā devatāsu sādhu-
kāraṃ dadamānāsu imāya gāthāya dhammaṃ desetvā taṃ dhanam
upāyena attano gehaṃ āharitvā dānādini puññāni karonto yāvatāyukam
thatvā jivitapariyosāne saggapathaṃ pūrayamāno agamāsi.

Atite Bārānasiyam Brāhmadatte rajjam kārente Kāsiratthe cattāro
bhātaro brāhmanā isipabbajjam pabbajitvā Himavantapadese paṭipāṭiyā
pannasālā katvā vāsam kappesum. Tesam jetthabbhātā kālāṃ katvā

Sakkattam pāpuṇi. So taṁ kāraṇaṁ natvā antarantarā sattatṭhaddiva-
saccayena tesam upatṭhānaṁ gacchanto, ekādivasaṁ jetṭhakatāpasam
vanditvā ekamantaṁ nisīditvā „bhante, kena te attho“ ti pucchi.
Paṇḍurogatāpaso „agginaṁ me attho“ ti āha. So tassa vāsipharasukam
adāsi. Vāsipharasuko nāma daṇḍe pavesanavasena vāsi pi hoti pharasu 5
pi. Tāpaso „ko me imaṁ ādāya dārūni āharissatiti“ āha. Atha naṁ
Sakko evaṁ āha: „yadā te bhante dārūhi attho, imaṁ pharasuṁ hat-
thena pahamsitvā dārūni me āharitvā aggim kareyyāsīti“ vadeyyāsi,
dārūni āharitvā aggim katvā dassatiti“. Tassa vāsipharasukam datvā
dutiyaṁ pi upasaṁkamitvā „bhante, kena te attho“ ti pucchi. Tassa 10
paṇṇasālāya hatthimaggo hoti. So hatthiḥi upadduto „hatthinaṁ me
vasena dukkhaṁ uppajjati, te palāpehīti“ āha. Sakko tassa ekam
bherim upanāmetvā „bhante, imasim tale pahate tumbhakaṁ paccā-
mittā palāyissanti, imasim pahate mettacittā hutvā caturaṅginīyā
senāya parivāressantiti“ vatvā taṁ bherim datvā kaniṭṭhassa santikaṁ 15
gantvā „bhante, kena te attho“ ti pucchi. So pi paṇḍurogadhatuko
vā, tasmā „dadhinā me attho“ ti āha. Sakko tassa ekam dadhighaṭam
datvā „sace tumhe icchamānā imaṁ āvajjessatha mahānadi hutvā
mahoghaṁ pavattetvā, tumbhakaṁ rajjam gahetvā dātum samattho pi
bhavissatiti“ vatvā pakkāmi. Tato paṭṭhāya vāsipharasuko jetṭhabhāti- 20
kassa aggim karoti, itarena bheritale pahate hatthi palāyanti. kaniṭṭho
dadhim paribhuṇjati. Tasim kāle eko sūkaro ekasim purāṇa-
gāmatṭhāne caranto ānubhāvasampannam ekam maṇikkhandham addasa.
So taṁ maṇikkhandham mukhena dasitvā tassānubhāvena ākāse uppa-
titvā samuddamajjhe ekam dipakaṁ gantvā „ettha dāni mayā vasitum 25
vaṭṭatiti“ otaritvā phāsukatṭhāne udumbararukkhasa hetṭhā vāsam
kappesi. So ekadivasaṁ tasim rukkhamaṇḍale maṇikkhandham purato
ṭhapetvā niddam okkami. Ath' eko Kāsiraṭṭhavāsimanusso „nirupa-
kāro esa ambhākan“ ti mātāpitūhi gehā nikkaddhito ekam paṭṭanagā-
mam gantvā nāvikaṇam kammakaro hutvā nāvam āruyha samudda- 30
majjhe bhinnāya nāvāya phalake nipanno taṁ dipam patvā phalā-
phalāni pariyesanto taṁ sūkaram niddāyantaṁ disvā sanikaṁ gantvā
maṇikkhandham gaṇhitvā tassa ānubhāvena ākāse uppatitvā udum-
bararukkhe nisīditvā cintesi: „ayaṁ sūkaro imassa maṇikkhandhassa
ānubhāvena ākāsa-cariko hutvā idha vasati maññe, mayā pana paṭha- 35
mam eva imaṁ māretvā mamsam khāditvā pacchā gantum vaṭṭatiti“.

So ekam dandakam bhañjitvā tassa sise pātesi. Sūkaro pabujjhitvā maṇim apassantó ito c' ito ca kampamāno vidhāvati. Rukkhe nisinnapuriso hasi. Sūkaro olokento tam disvā rukkhāṃ sīsena paharivā tatth' eva mato. So puriso otarivā aggin katvā tassa maṃsam
5 pacitvā khāditvā ākāse uppatitvā Himavantamatthakena gacchanto assamapadam disvā jetthatāpasassa assame otarivā dvihatiham vasitvā tāpasassa vattapaṭivattam akāsi vāsipharasukassa ānubhāvaṃ ca passi. So „imaṃ mayā gahetum vaṭṭatīti“ maṇikkhandhassa ānubhāvaṃ tāpasassa dassetvā „bhante, imaṃ me gahetvā vāsipharasukam dethā“ 'ti
10 āha. Tāpaso ākāseṇa caritukāmo tam gahetvā vāsipharasukam adāsi. So tam gahetvā thokam gantvā vāsipharasukam pahaṃsitvā „vāsipharasuka, tāpasassa sīsam chinditvā maṇikkhandham me āharā“ 'ti āha. So gantvā tāpasassa sīsam chinditvā maṇikkhandham āhari. So vāsipharasukam paṭicchannatthāne tṭhapetvā majjhimatāpasassa santi-
15 kam gantvā katipāham vasitvā bheriyā ānubhāvaṃ disvā maṇikkhandham datvā bherim gaṇhitvā purimanayen' eva tassa pi sīsam chindāpetvā kaniṭṭham upasamkamitvā dadhighaṭassānubhāvaṃ disvā maṇikkhandham datvā dadhighaṭam gahetvā purimanayen' eva tassa sīsam chindāpetvā maṇikkhandhaṃ ca vāsipharasukaṃ ca bheriṃ ca dadhi-
20 ghaṭaṃ ca gahetvā ākāse uppatitvā Bārāṇasīyā avidūre tṭhatvā Bārāṇasiraṇṇo „yuddham vā me detu rajjam vā“ ti ekassa purisassa hatthe paṇṇam pāhesi. Rājā sāsanam sutvā va „coram gaṇhissamā“ 'ti nikkhami. So ekam bheritalam pahari, caturaṅginī senā parivāresi. Raṇṇo avattharanabhāvaṃ ṇatvā dadhighaṭam vissajjesi, mahānadi
25 pavatti, mahājano dadhimhi osiditvā nikkhamitum nāsakkhi. Vāsipharasukam pahaṃsitvā „raṇṇo sīsam āharā“ 'ti āha, vāsipharasuko gantvā sīsam āharitvā pādamūle nikkhipi, eko pi āvudham ukkhipitum nāsakkhi. So mahantena balena parivuto nagaram pavisitvā abhisekam karetvā Dadhivāhano nāma rājā hutvā dhammena rajjam
30 kāresi. Tass' ekadivasam mahānadiyam jālakaraṇḍake kilantassa Kaṇṇamundadahato devatāparibhogam ekam ambapakkam āgantvā jāle laggi. Jālam ukkhipantā tam disvā raṇṇo adamsu. Tam mahantaṃ ghaṭappamāṇam parimaṇḍalam suvaṇṇavaṇṇam ahosi. Rājā „kissa phalam nāṃ etan“ ti vanacārake pucchitvā „ambaphalan“ ti sutvā
85 paribhuñjitvā tassa atthim attano uyyāne ropāpetvā khīrodakena siṃcūpesi. Rukkho nibbattitvā tatiye samvacchare phalam adāsi. Am-

bassa sakkāro mahā ahosi, khīrodakena siñcanti, gandhapañcaṅgulikam
denti, mālādāmāni parikkhipanti, gandhatelena dīpam jālenti, parik-
khepo pan' assa paṭasāṇiyā ahosi. Phalāni madhurāni suvaṇṇavaṇṇāni
ahesum. Dadhivāhanarājā aññesam rājūnam ambaphalam pesento
atthito rukkhaniabbattanabhayena amkuranibbattanatthānam maṇḍu- 5
kaṇṭakena vijjhivā pesesi. Tesam ambam khāditvā atthi ropitam na
sampajjati. Te „kin nu kho ettha kāraṇam“ ti pucchantā tam kāra-
ṇam jānimsu. Ath' eko rājā uyyānapālam pakkosivā „Dadhivāhanassa
ambaphalānam rasam nāsetvā tittakabhāvaṃ kātuṃ sakkhissasīti“ puc-
chitvā „āma devā“ 'ti vutte „tena hi gacchā“ 'ti sahasam datvā pe- 10
sesi. So Bārāṇasim gantvā „eko uyyānapālo āgato“ ti rañño ārocā-
petvā tena pakkosāpito pavisivā rājānam vanditvā „tvaṃ uyyānapālo“
ti puṭṭho „āma devā“ 'ti vatvā attano ānubhāvaṃ vaṇnesi. Rājā
„gaccha, amhākaṃ uyyānapālassa santike hohīti“ āha. Te tato
paṭṭhāya dve janā uyyānam paṭijagganti. Adhunāgato uyyānapālo 15
akālapupphāni pupphāpento akālaphalāni gaṇhāpento uyyānam rama-
ṇiyam akāsi. Rājā tassa pasīditvā porāṇaka-uyyānapālam nīharitvā
tass' eva uyyānam adāsi. So uyyānassa attano hatthagatabhāvaṃ
ñatvā ambarukkhāṃ parivāretvā nimbe ca paggavavalliyo ca ropesi.
Anupubbena nimbā vaddhimsu. Mūlehi mūlāni sākāhi sākā sam- 20
saṭṭhā onaddhā vinaddhā ahesum. Tena asāta-amadhurasamsaggena
tāva madhuraphalo ambo tittako jāto nimbapaṇṇasadisaraso. Amba-
phalānam tittakabhāvaṃ ñatvā uyyānapālo palāyi. Dadhivāhano uy-
yānam gantvā ambaphalam khādanto mukhe pavitṭham ambayūsam
nimbakasatam viya ajjhoharituṃ asakkonto kakkāretvā nuṭṭhubhi. Tadā 25
Bodhisatto tassa atthadhammānusāsako ahosi. Rājā Bodhisattam
āmantetvā „paṇḍita, imassa rukkhassa porāṇakaparihārato parihiṇam
n' atthi. evam sante pi 'ssa phalam tittakam jātam, kin nu kāraṇam“
ti pucchanto paṭhamam gātham āha:

Vaṇṇagandharasūpeto amb' āyam ahuvā pure, 30
tam 'va pūjam labhamāno ken' ambo kaṭukapphalo ti.

Ath' assa kāraṇam ācikkhanto Bodhisatto dutiyam gātham āha:

Pucimandaparivāro ambo te Dadhivāhana,
mūlam mūlena samsaṭṭham, sākā sākā nisevare, 35
asatam sannivāsena ten' ambo kaṭukapphalo ti.

Rājā tassa vacanam sutvā sabbe pi pucimānde ca paggave ca chindāpetvā mūlāni uddharāpetvā samantā amadhuraṃ paṃsum harāpetvā madhuraṃ paṃsum pakkhipāpetvā khīrodaka-sakkharodaka-gandhoda-kehi ambaṃ paṭijaggāpesi. So madhurarasasaṃsaggena puna madhuro 5 va ahosi. Rājā pakati-uyyānapālakass' eva uyyānaṃ niyyādetvā yāvātāyukam tathvā yathākamman gato.

23. MAHĀSĪLAVA-JĀTAKA.

Atite Bārāṇasiyaṃ Brahmadatte rajjaṃ kārente Bodhisatto rañño aggamahesiyā kucchismiṃ nibbato. Tassa nāmagahaṇadivase Sīlava-
 10 kumāro ti nāmaṃ akāmsu. So soḷasavassapadesiko va sabbasippesu nipphattim patvā aparabhāge pitu accayena rajje patitthito Mahāsīla-
 yarājā nāma ahosi dhammiko dhammarājā. So nagarassa catūsu dvā-
 resu catasso majjhe ekaṃ nivesanadvāre ekaṃ ti cha dānasālā kāretvā
 15 kapaṇaddhikānaṃ dānaṃ deti sīlaṃ rakkhati uposathakammaṃ karoti
 khantimettānuddayasampanno, aṅke nisinnaṃ puttaṃ paritosayamāno
 viya sabbasatte paritosayamāno dhammena rajjaṃ kāreti. Tass' eko
 amacco antopure padubbhitvā aparabhāge pākato ahosi. Amaccā
 rañño ārocesum. Rājā parigaṇhanto attanā paccakkhato natvā taṃ
 amaccaṃ pakkosāpetvā „andhabāla, ayuttan te kataṃ, na tvaṃ mama
 20 vijite vasitum arahasi, attano dhaṇaṃ ca puttadāraṃ ca gahetvā añ-
 nattha yāhiti“ raṭṭhā pabbājesi. So Kāsiraṭṭhaṃ atikkamma Kosala-
 rājānaṃ upatthahanto anukkamena rañño abbhantare vissāsiko jāto.
 So ekādivasaṃ Kosalarājānaṃ āha: „deva, Bārāṇasirajjaṃ nimmakkhika-
 madhupaṭalasadisam, rājā atimuduko, appen' eva balavāhanena sakkā
 25 Bārāṇasirajjaṃ gaṇhitu“ ti. Rājā tassa vacanam sutvā „Bārāṇasi-
 rajjaṃ nāma mahā, ayaṃ ca 'appen' eva balavāhanena sakkā gaṇhitu“
 ti āha, kin nu kho payuttakacoro siyā“ ti cintetvā „payuttako si,
 maññe“ ti āha. „Nāhaṃ deva payuttako, saccam eva vadāmi, sace
 me na saddahatha manusse pesetvā paccantagāmaṃ haṇāpetha, te
 30 manusse gahetvā attano santikaṃ nīte dhaṇaṃ datvā vissajjessatthi“.
 Rājā „ayaṃ ativiya sūro hutvā katheti, vimaṃsissāmi tāvā“ 'ti attano
 purise pesetvā paccantagāmaṃ haṇāpesi. Te core gahetvā Bārāṇasi-
 rañño dassesum. Rājā te disvā „tātā, kasmā gāmaṃ haṇāhā“ 'ti

pucchi. „Jivituṃ asakkontā devā“ 'ti. „Atha kasmā mama santikaṃ
 na āgamittha, ito dāni paṭṭhāya evarūpaṃ mā karitthā“ 'ti tesam
 dhanam datvā vissajjesi. Te gantvā Kosalaraṇṇo taṃ pavattim āro-
 cesuṃ. So ettakenāpi gantuṃ avisahanto puna majjhe janapadam
 hanāpesi. Te pi core rājā tath' eva dhanam datvā vissajjesi. So 5
 ettakenāpi agantvā puna pesetvā antaravithiyam vilumpāpesi. Rājā
 tesam pi corānam dhanam datvā vissajjesi yeva. Tadā Kosalarājā
 „ativiya dhammiko rājā“ ti natvā „Bārāṇasirajjam gaheṣṣāmiti“ bala-
 vāhanam ādāya niyyāsi. Tadā pana Bārāṇasiraṇṇo mattavāraṇe abhi-
 mukham āgacchante anivattanadhammā asaniyāpi sise patantiyā asanta- 10
 sanasabbhāvā Silavamahārājassa ruciyaṃ sati sakala-Jambudipe rajjam
 gahetuṃ samatthā sahasamattā abhejjavarasūramahāyodhā honti. Te
 „Kosalarājā āgacchutiti“ sutvā rājānam upasamkamitvā „deva, Kosala-
 rājā kira 'Bārāṇasirajjam gaṇhissāmiti' āgacchati, gacchāma naṃ am-
 hākaṃ rajjasimam anokkantamattam eva pothetvā gaṇhāmā“ 'ti va- 15
 diṃsu. „Tātā, maṃ nissāya aññesaṃ kilamanakiccaṃ n' atthi, rajjat-
 thikā rajjam gaṇhantu, mā gamitthā“ 'ti nivāresi. Kosalarājā sīmam
 atikkamitvā janapadamajjham pāvisi. Amaccā puna pi rājānam upa-
 samkamitvā tath' eva vadīṃsu. Rājā purimanayen' eva nivāresi.
 Kosalarājā bahinagare thatvā „rajjam vā detu yuddham vā“ ti Silava- 20
 mahārājassa sāsanam pesesi. Rājā taṃ sutvā „n' atthi mayā saddhim
 yuddham, rajjam gaṇhatu“ 'ti paṭisāsanam pesesi. Puna pi amaccā
 rājānam upasamkamitvā „deva, na mayam Kosalaraṇṇo nagaram pa-
 visituṃ dema, bahinagare yeva naṃ pothetvā gaṇhāmā“ 'ti āhamsu.
 Rājā purimanayen' eva nivāretvā nagaṇḍvārāni avāpurāpetvā saddhim 25
 amaccasahassena mahātale pallamkamajjhe nisīdi. Kosalarājā mahan-
 tena balavāhaṇena Bārāṇasim pāvisi. So ekam pi paṭisattum apas-
 santo raṇṇo nivesanadvāram gantvā amaccaganaparivutaṃ apārutadvāre
 nivesane alamkatapaṭiyattam mahātalam āruya nisinnam niraparādham
 Silavamahārājānam saddhim amaccasahassena gaṇhāpetvā „gacchatha, 30
 imam rājānam saddhim amaccehi pacchābāham gāḥabandhanam ban-
 dhitvā āmakasusānam netvā galappamāṇe āvāte khaṇitvā yathā eko
 pi hattham ukkhipituṃ na sakkoti evaṃ paṃsum pakkhipitvā nikha-
 ṇatha, rattim sigālā āgantvā etesaṃ kātābbayuttakam karissanti“ āha.
 Maṇussa coraraṇṇo ānam sutvā rājānam saddhim amaccehi pacchā- 35
 bāham gāḥabandhanam bandhitvā nikkhāmesuṃ. Tasmim pi kāle

Silavamahārājā corarañño āghātamattam pi nākāsi. Tesu pi amaccesu
 evaṃ bandhitvā niyamānesu eko pi rañño vacanaṃ bhinditum samattho
 nāma nāhosi, evaṃ suvinitā kir' assa parisā. Atha te rājapurisā
 sāmaccam Silavarājānam āmakasusānam netvā galappamāṇe āvāte
 5 khaṇitvā Silavamahārājānam majjhe ubhosu passesu sesāmacce ti sabbe
 pi āvātesu otāretvā paṃsum ākiritvā ghanam ākoṭetvā agamaṃsu.
 Silavarājā amacce āmantetvā „corarañño upari kopam akatvā mettam
 eva bhāvētha tātā“ ti ovadi. Atha adḍharattasamaye „manussamam-
 sam khādissāmā“ 'ti sigālā āgamimṃsu. Te disvā rājā ca amaccā ca
 10 ekappahāren' eva saddam akamṃsu. Sigālā bhītā palāyimsu. Te ni-
 vattitvā olokenā pacchato kassaci anāgamanabhāvaṃ ñatvā puna
 paccāgamimṃsu. Itare pi tath' eva saddam akamṃsu. Evaṃ yāvatati-
 yaṃ palāyitvā puna olokenā tesu ekassāpi anāgamanabhāvaṃ ñatvā
 „vajjhappattā ete bhavissantiti“ sūrā hutvā nivattitvā puṇa tesu sad-
 15 dam karontesu pi na palāyimsu. Jeṭṭhakasigālo rājānam upagañchi,
 sesā sesānam santikam agamamṃsu. Upāyakusalo rājā tassa attano
 santikam āgatabhāvaṃ ñatvā dasitum okāsam dento viya gīvāṃ ukkhi-
 pitvā tam gīvāya dasamānam hanukatṭhikena ākadḍhitvā yante pakkhi-
 pitvā viya gāḷhakaṃ ganhi. Nāgabalena rañña hanukatṭhikena ākad-
 20 ḍhitvā gīvāya dalhagahitasigālo attānam mocetum asakkonto maraṇa-
 bhayatajjito mahāvīravam viravi. Avasesasigālā tassa tam aṭṭassaram
 sutvā „ekena purisen' esa gahito bhavissantiti“ amacce upasamkamitum
 asakkontā maraṇabhayatajjitā sabbe palāyimsu. Rañño hanukatṭhi-
 kena dalham katvā gahitasigāle aparāparam saṃsarante paṃsu sithilo
 25 ahosi. So pi sigālo maraṇabhayabhīto catūhi pādehi rañño uparima-
 bhāge paṃsum apabbūhi. Rājā paṃsuno sithilabhāvaṃ ñatvā sigālāṃ
 vissajjetvā nāgabalo thāmasampanno aparāparam saṃcaranto ubho
 hatthe ukkhipitvā āvātamukhavattiyam olubbha vātacchinnavalāhako
 viya nikkhamitvā tito amacce assāsetvā paṃsum viyūhitvā sabbe ud-
 30 dharitvā amaccaparivuto āmakasusāne aṭṭhāsi. Tasmiṃ samaye ma-
 nussā ekam matamanussam āmakasusāne chaḍḍentā dvinnam yakkhā-
 nam simantarikāya chaḍḍesum. Yakkhā tam matamanussam bhājetum
 asakkontā „mayam imam bhājetum na sakkoma, ayam Silavarājā
 dhammiko, esa no bhājetvā dassati, etassa santikam gacchāmā“ 'ti
 35 tam matamanussam pāde gahetvā kadḍhantā rañño santikam gantvā
 „deva, ambakam imam bhājetvā dehiti“ ālamṃsu. „Bho yakkhā, aham

imam̐ tumhākaṃ bhājetvā dadeyyaṃ, aparisuddho paṇ' amhi, nahā-
 yissāmi tāvā" ti. Yakkhā corarañño ṭhapitavāsita-udakaṃ attano ānu-
 bhāvena āharitvā rañño nahānatthāya adamsu, nahātvā ṭhitassa saṃ-
 haritvā ṭhapite corarañño sātaka āharitvā adamsu, te nivāsetvā ṭhitassa
 catujātigandhasamuggaṃ āharitvā adamsu, gandhe vilimpitvā ṭhitassa 5
 suvaṇṇasamugge maṇitalāvaṇṇesu ṭhapitāni nānāpupphāni āharitvā
 adamsu, pupphāni pilandhitvā ṭhitakāle „aññaṃ kiṃ karomā" 'ti puc-
 chiṃsu. Rājā attano chātakākāraṃ dassesi. Te gantvā corarañño
 sampāditaṃ nānaggarasabhojanaṃ āharitvā adamsu. Rājā nahātānu-
 litto maṇḍitapasādhito nānaggarasabhojanaṃ bhuñji. Yakkhā cora- 10
 rañño ṭhapitavāsitaṭṭhāni suvaṇṇabhikkhāni eva suvaṇṇasarakena
 pi saddhiṃ āharisṃsu. Ath' assa paṇiṃ pivitvā mukhaṃ vikkhā-
 letvā hatthe dhovitaṭṭhāni corarañño sampāditaṃ pañcasugandhikapa-
 rivaṃ tambūlaṃ āharitvā adamsu, taṃ khāditvā ṭhitakāle „aññaṃ
 kiṃ karomā" 'ti pucchiṃsu, „gantvā corarañño ussisaṃ nikkhittaṃ 15
 maṇḍalakhaggaṃ āharathā" 'ti taṃ pi gantvā āharisṃsu. Rājā khag-
 gaṃ gahetvā taṃ matamanussaṃ ujukaṃ ṭhapāpetvā matthakamajjhe
 asinā paharitvā dve koṭṭhāse katvā dvinnāṃ yakkhānaṃ samavibhattaṃ
 eva vibhajitvā adāsi, datvā ca paṇa khaggaṃ dhovitvā sannayhitvā
 atṭhāsi. Atha te yakkhā manussamaṃsaṃ khāditvā suhitaṃ hutvā 20
 tutṭhacittā „aññaṃ te mahārāja kiṃ karomā" 'ti pucchiṃsu. „Tena
 hi tumhe attano ānubhāvena maṃ corarañño sirigabbhe otāretha, ime
 ca amacce attano attano gehe patiṭṭhāpethā" 'ti. Te „sādhū devā"
 'ti sampaticchitvā tathā akāṃsu. Tasmīṃ samaye corarājā alaṃkata-
 sirigabbhe sirisayanapiṭṭhe nipaṇno niddāyati. Rājā tassa pamattassa 25
 niddāyantassa khaggatalena udaraṃ pahari. So bhito pabujjhitvā di-
 pālakena Silavamahārājānaṃ sañjānitvā sayanā vuṭṭhāya dhiṭṭim upa-
 ṭṭhapetvā ṭhito rājānaṃ āha: „mahārāja, evarūpāya rattiyaṃ gahitārakkhe
 pihitadvāre bhavane ārakkhamanussehi nirokāse ṭhāne khaggaṃ san-
 nayhitvā alaṃkatapatiyatto kathaṃ nāma tvaṃ imaṃ sayanapiṭṭhaṃ 30
 āgato" ti. Rājā attano āgamanākāraṃ sabbaṃ vitthārato kathesi. ✓
 Taṃ sutvā corarājā saṃviggamaṇaso „mahārāja, ahaṃ manussabhūto
 pi samāno tumhākaṃ guṇaṃ na jānāmi, paresaṃ lohitamaṃsaṃ sakka-
 dakehi pana kakkhalehi pharusehi yakkhehi tava guṇā nātā, na dān'
 āhaṃ narinda evarūpe silasampanne taya dubbhissāmiti" khaggaṃ 35
 ādāya sapathaṃ katvā rājānaṃ khamāpetvā mahāsayaṇe nipajjāpetvā

attanā khuddakamañcake nipajjitvā pabbātāya rattiyā utthite suriye
 bheriñ carāpetvā sabbasenīyo ca amaccabrāhmaṇagahapatike ca sannī-
 pātāpetvā tesam purato ākāse punṇacandaṃ ukkhipanto viya Silava-
 rañño guṇe kathetvā parisamajjhe yeva puna rājānaṃ khamāpetvā
 5 rajjaṃ paṭicchāpetvā „ito paṭṭhāya tumbhākaṃ uppanno corupaddavo
 mayhaṃ bhāro, mayā gahitārakkhā tumbhākaṃ rajjaṃ karothā“ ti
 vatvā pesuññakārakassa ānaṃ katvā attano balavāhanaṃ ādāya saka-
 ratṭham eva gato. Silavamahārājāpi kho alaṃkatapaṭiyatto setacchat-
 tassa hetthā sarabhapādaḥ kañcanapallaṃke nisinno attano sampattim
 10 oloketvā „ayaṃ ca evarūpā sampattī amaccasahassassa ca jīvitapaṭi-
 lābho mayi viriyaṃ akaronte na kiñci abhavissa, viriyabalena panāhaṃ
 natṭhañ ca imaṃ yasaṃ paṭilabhim, amaccasahassassa ca jīvitadānaṃ
 adāsim: āsācchedaṃ vata akatvā viriyaṃ eva kattabbaṃ, kataviriyassa
 hi phalaṃ nāma evaṃ samijjhatīti“ cintetvā udānavasena imaṃ gā-
 15 tham āha:

Āsimseth' eva puriso, na nibbindeyya paṇḍito.

passāmi vo 'haṃ attānaṃ, yathā icchim tathā ahū ti.

Evaṃ Bodhisatto „aho vata bho sīlasampannānaṃ viriyaphalaṃ nāma
 samijjhatīti“ imāya gāthāya udānaṃ udānetvā yāvajivaṃ puññāni ka-
 20 ritvā yathākammaṃ gato.

24. RĀJOVĀDA-JĀTAKA.

Atīte Bārāṇasiyaṃ Brahmadatte rajjaṃ kārente Bodhisatto tassa
 aggamaheṣiyā kucchismiṃ paṭisandhiṃ gahetvā laddhagabbhaparihāro
 sotthinā mātukuechimhā nikkhami. Nāmagahaṇadivase pan' assa Brah-
 25 madattakumāro tv-eva nāmaṃ akāṃsu. So anupubbena vāyappatto
 , soḷasavassakāle Takkaṣilaṃ gantvā sabbasippesu nipphattim patvā pitu
 accayena rajje paṭiṭṭhāya dhammena śaṃena rajjaṃ kāresi. Chandādi-
 vasena agantvā vinicchayaṃ anusāsi. Tasmim evaṃ dhammena rajjaṃ
 kārente amaccāpi dhammen' eva vohāraṃ vinicchinimisu. Vohāresu
 30 dhammena vinicchiyaṃānesu kūṭaṭṭakārakā nāma nāhesuṃ. Tesam
 abhāvā aṭṭatthāya rājaṅgaṇe uparavo pacchijji. Amaccā divasaṃ pi
 vinicchayaṭṭhāne nisīditvā kañci vinicchayaṭṭhāya āgacchantam adisvā
 pakkamanti. Vinicchayaṭṭhānaṃ chaddetabbabhāvaṃ pāpuṇi. Bodhi-

satto cintesi: „mayi dhammena rajjam karente vinicchayatthāya āgac-
 chantā nāma n' atthi, uparavo pacchijji, vinicchayaṭṭhānam chadde-
 tabbabbhāvaṃ pattam, idāni mayā attano agunam pariyesitum vattati,
 'ayam nāma me aguno' ti natvā tam pahāya guṇesu yeva vattissā-
 miti“. Tato paṭṭhāya „atthi nu kho me koci agunavāḍi“ parigan- 5
 hanto antovalanjakānam antare kañci agunavāḍim adisvā attano guṇa-
 katham eva sutvā „ete mayham bhayenāpi agunam avatvā guṇam eva
 vadeyyun“ ti bahivalanjanake pariganhanto tatrāpi adisvā antonagaram
 pariganhi, bahinagare catūsu dvāresu dvāragāmake pariganhi. Tatrāpi
 kañci agunavāḍim adisvā attano guṇakatham eva sutvā „janapadam 10
 pariganhissāmiti“ amacce rajjam paṭicchāpetvā ratham āruhya sārathim
 eva gahetvā aññātakavesena nagarā nikkhamitvā janapadam pariganha-
 māno yāva paccantabhūmim gantvā kañci agunavāḍim adisvā attano
 guṇakatham eva sutvā paccantasīmato mahāmaggena nagarābhimukho
 yeva nivatti. Tasmiṃ pana kāle Malliko nāma Kosalarājāpi dhām- 15
 mena rajjam karento agunagavesako hutvā antovalanjakādisu agun-
 vāḍim adisvā attano guṇakatham eva sutvā janapadam pariganhanto
 tam padesaṃ agamāsi. Te ubho pi ekasmiṃ ninne sakāṭamagge
 abhimukhā ahesum. Rathassa ukkamanatṭhānam n' atthi. Atha
 Mallikarañño sārathi Bārāṇasirañño sārathim „tava ratham ukkamā- 20
 pehīti“ āha. So pi „ambho sārathi, tava ratham ukkamāpehi, imasmiṃ
 rathe Bārāṇasirajjasāmiko Brahmadattamahārājā nisinno“ ti āha. Itaro
 pi „ambho sārathi, imasmiṃ rathe Kosalarajjasāmiko Mallikamahārājā
 nisinno, tava ratham ukkamāpetvā amhākaṃ rañño rathassa okāsaṃ
 dehīti“ āha. Bārāṇasirañño sārathi „ayam pi kira rājā yeva, kin nu 25
 kho kātabban“ ti cintento „atth' esa upāyo: vayam pucchitvā dahara-
 tarassa ratham ukkamāpetvā mahallakassa okāsaṃ dāpessāmiti“ san-
 niṭṭhānam katvā tam sārathim Kosalarāñño vayam pucchitvā pari-
 ganhanto ubhinnaṃ pi samānavayabbhāvaṃ natvā rajjaparimāṇaṃ balaṃ
 dhanam yasaṃ jātigottakulapadesaṃ ti sabbaṃ pucchitvā „ubho pi 30
 tiyojanasatikassa rajjassa sāmīno, samānabaladhanayasajātigottakula-
 padesa“ ti natvā „silavantatarassa okāsaṃ dassāmiti“ cintetvā so
 sārathi „tumhākaṃ rañño silācāro kidiso“ ti pucchi. So „ayaṃ ca
 ayaṃ ca amhākaṃ rañño silācāro“ ti attano rañño agunam eva guṇato
 pakārento paṭhamam gātham āha:

Dalham dalhassa khipati Malliko, mudunā mudum,
sādhum pi sādhunā jeti asādhum pi asādhunā.
Etādiso ayam rājā, maggā uyyāhi sārathīti.

Atha tam Bārāṇasirañño sārathi „ambho, kim pana tayā attano rañño
5 guṇā kathitā“ ti vatvā „ānā“ 'ti vutte „yadi ete guṇā aguṇā pana
kidisā“ ti vatvā „ete tāva aguṇā hontu, tumhākam pana rañño kidisā
guṇā“ ti vutte „tena hi suṇāhīti“ dutiyam gātham āha:

Akkodhena jine kodham, asādhum sādhunā jine,
jine kadariyam dānena saccenālikavādinam,
10 Etādiso ayam rājā, maggā uyyāhi sārathīti.

Evam vutte Mallikarājā ca sārathi ca ubho pi rathā otarivā asse
mocetvā ratham apanetvā Bārāṇasirañño maggam adamsu. Bārāṇa-
sirājā Mallikarañño nāma „idaṇ c' idaṇ ca kātum vaṭṭatīti“ ovādam
datvā Bārāṇasim gantvā dānādini puñṇāni katvā jīvitapariyosāne sag-
15 gapadam pūresi. Mallikarājāpi tassa ovādam gahetvā janapadam pa-
riggahetvā attano aguṇavādim adisvā va sākanagaram gantvā dānādini
puñṇāni katvā jīvitapariyosāne saggapadam eva pūresi.

25. MAKHĀDEVA-JĀTAKA.

Atīte Videharatthe Mithilāyam Makhādevo nāma rājā ahosi dham-
20 miko dhammarājā. So caturāsītivassasahassāni kumārakīlaṃ tathā opa-
rajjam tathā mahārajjam katvā dīgham addhānam khepetvā ekadivasam
kappakam āmantesi: „yadā me samma kappaka sirasmim phalitāni
passeyyāsi atha me āroceyyāsīti“. Kappako pi dīgham addhānam khe-
petvā ekadivasam rañño añjanavannānam kesānam antare ekam eva
25 phalitam disvā „deva, ekan te phalitam dissatīti“ ārocesi, „tena hi
me samma tam phalitam uddharitvā pāṇimhi ṭhapehīti“ ca vutto su-
vannasandāsena uddharitvā rañño pāṇimhi patitṭhāpesi. Tadā rañño
caturāsītivassasahassāni āyūm avasiṭṭham hoti. Evam sante pi phalitam
disvā va maccurājānam āgantvā samīpe ṭhitam viya attānam āditta-
30 pannasālam pavitṭham viya ca maññamāno samvegam āpajjitvā „bāla
Makhādeva, yāva phalitass' uppādā va ime kilese jahitum nāsakkhīti“
cintesi. Tass' evam phalitapātubhāvam āvajjantassa āvajjantassa anto-

dāho uppajji, sarirā sedā muccim̐su, sātakā pīetvā apanetabbākārap-
pattā ahesum̐. So „ajj” eva mayā nikkhamitvā pabbajitum̐ vaṭṭatīti“
kappakassa satasahassuttāhānaṃ gāṃavarānaṃ datvā jeṭṭhaputtānaṃ pako-
sāpetvā „tāta, mama sīse phalitānaṃ pātubhūtaṃ, mahallako ’mhi jāto,
bhuttā kho pana me mānusakā kāmā, idāni dibbakāme pariyesissāmi, 5
nekkhammakālo mayhaṃ, tvaṃ imaṃ rajjaṃ paṭipajja, ahaṃ pana
pabbajitvā Makhādevambavanuyyāne vasanto samanadhammaṃ ka-
rissāmiti” āha. Tam̐ evaṃ pabbajitukāmaṃ amaccā upasāṃkamitvā
„deva, kiṃ tumhākaṃ pabbajjākāraṇaṃ” ti pucchim̐su. Rājā phalitānaṃ
hatthena gahetvā amaccānaṃ imaṃ gātham̐ āha: 10

Uttamaṅgaruhā mayhaṃ ime jātā vayo harā
pātubhūtā devadūtā, pabbajjāsamayo mamā ’ti.

So evaṃ vatvā taṃ divasaṃ eva rajjaṃ pahāya isipabbajjaṃ pabba-
jitvā tasmiṃ nēva Makhādevambavane viharanto caturāsītivassasahas-
sāni cattāro brahmavihāre bhāvetvā aparihīnājjhāne t̐hito kālaṃ katvā 15
Brahmaloke nibbattitvā puna tato cuto Mithilāyaṃ yeva Nimi nāma
rājā hutvā osakkamānaṃ attano vamsaṃ ghaṭetvā tatth’ eva ambavane
pabbajitvā brahmavihāre bhāvetvā puna Brahmakūpago va aho si.

26. SUSĪMA-JĀTAKA.

Atīte Bārāṇasīyaṃ Brahmadaṭṭe rajjaṃ kārente Bodhisatto tassa 20
purohitassa aggamaheṣīyā kucchim̐miṃ nibbatti. Tassa jātadivase yeva
Bārāṇasirañño putto jāyi. Tesam̐ nāmagahaṇadivase Mahāsattassa
Susīmakumāro ti nāmaṃ akāṃsu, rājaputtassa Brahmadaṭṭakumāro ti.
Bārāṇasirājā „puttena me saddhīm̐ ekadivase jāto” ti Bodhisattaṃ
ānāpetvā dhātīyo datvā tena saddhīm̐ ekato va vaḍḍhesi. Te ubho 25
pi veyyapattā abhirūpā devakumāravannino hutvā Takkaṣilāya sabba-
sippāni uggaṇhitvā paccāgamim̐su. Rājaputto uparājā hutvā Bodhi-
sattena saddhīm̐ ekato khādanto pivanto nisīdanto pitu accayena rajjaṃ
patvā Mahāsattassa mahantaṃ yasaṃ datvā purohitat̐hāne t̐apetvā
ekadivasaṃ nagaraṃ sajjāpetvā Sakko devarājā viya alamkato Erā- 30
vaṇa-paṭibhāgassa mattavaravāraṇassa khandhe nisīḍitvā Bodhisattaṃ
pacchāssane hatthipitt̐he nisīḍāpetvā nagaraṃ padakkhiṇaṃ akāsi. Mātāpi

'ssa „puttam olokessāmiti“ sihapañjare t̥hatvā tassa nagaram padak-
 khipam katvā āgacchantassa pacchato nisinnam purohitam disvā paṭi-
 baddhacittā hutvā sayanagabbham pavisitvā „imam alabhanti etth' eva
 marissāmiti“ āharam pacchinditvā nipajji. Rājā mātaram apassanto
 5 „kuhim me mātā“ ti pucchitvā „gilānā“ ti sutvā tassā santikam gantvā
 vanditvā „kim amma aphāsukaṃ“ ti pucchi. Sā lajjāya na kathesi.
 So gantvā rājapallamke nisiditvā attano aggamahesim pakkositvā „gaccha,
 ammāya aphāsukaṃ jānāhiti“ pesesi. Sā gantvā piṭṭhim parimajjanti
 pucchi. Itthiyo nāma itthinam rahassam na nigūhanti. Sā tassā tam
 10 attham ārocesi. Itarāpi tam sutvā gantvā rañño ārocesi. Rājā „hotu,
 gaccha nam samassāsehi, purohitam rājānam katvā tassa tam agga-
 mahesim karissāmiti“. Sā gantvā samassāsesi. Rājāpi purohitam
 pakkosāpetvā etam attham ārocetvā „samnna, mātu me jīvitam dehi,
 tvaṃ rājā bhavissasi, sā aggamahesi aham uparājā“ ti. So „na sakkā
 15 evam kātun“ ti paṭikkhipitvā puna yāciyamāno sampatiṇcchi. Rājā
 purohitam rājānam mātaram aggamahesim kāretvā sayam uparājā
 ahosi. Tesam samaggavāse vasantānam aparabhāge Bodhisatto agāra-
 majje ukkanthito kāmē pahāya pabbajjāya namitacitto kilesaratim
 analliyanto ekako va tiṭṭhati ekako va nisidati ekako va sayati ban-
 20 dhanāgāre baddho viya pañjare pakkhittakukkuṭo viya ca ahosi. Ath'
 assa aggamahesi „ayam rājā mayā saddhim nābhiramati, ekako va
 tiṭṭhati nisidati seyyam kappeti, ayam kho pana daharo taruṇo, aham
 mahallikā, sīse me palitāni paññāyanti, yan nūnāham 'sīse deva eka-
 palitam paññāyatīti' musāvadam katvā eken' upāyena rājānam paṭi-
 25 jānāpetvā mayā saddhim abhiramāpeyyan“ ti cintetvā ekadivasaṃ
 rañño sīse ukā vicinanti viya hutvā „deva, mahallako si jāto, sīse te
 ekam palitam paññāyatīti“ āha. „Tena hi bhadde ekam palitam
 luñcitvā mayham yeva hatthe t̥hapehiti“. Sā tassa sīsato ekam kesam
 luñcitvā tam chaddetvā attano sīse palitam gahetvā „idan te deva
 30 palitan“ ti tassa hatthe t̥hapesi. Bodhisattassa tam disvā va bhītata-
 sitassa kañcanapaṭṭasadiṣe nalāṭe sedā muccimsu. So attānam ova-
 danto „Susima, tvaṃ daharo hutvā mahallako jāto, ettakaṃ kalam
 gūthakalale nimuggagāmasūkaro viya kāmakalale nimujjitvā tam kala-
 lam jahitum na sakkosi, nanu kāmē pahāya Himavantam pavisitvā
 35 pabbajitvā brahmacariyavāsassa te kālo“ ti cintetvā paṭhamam gū-
 tham āha:

Kālāni kesāni pure ahesum jātāni sīsamhi yathāpadese.

tān' aija setāni Susīma disvā dhammaṃ carā, brahmacariyassa kālo ti.

Evam Bodhisattena brahmacariyavāsassa guṇe vappite itarā „aham
'imassa lobham karissāmi' vissajjanam eva karin“ ti bhitatasitā
„idāni 'ssa apabbajanatthāya sarīravannaṃ vāṇessāmi“ dve gāthā 5
abbhāsi:

Mam' eva deva palitaṃ na tuyhaṃ, mam' eva sīsam mania uttamaṅgam,
atthaṃ karissan ti musā abhāṇim, ekāparādhaṃ khama rājasetṭha.

Daharo tuvaṃ dassaniyo si rāja, paṭhamuggato hosi yathā kaḷiṇo.

rajjān ca kārehi mamaṃ ca passa, mā kālikaṃ anudhāvi janindā 'ti. 10

Bodhisatto tassā vacanaṃ sutvā „bhadde, tvaṃ bhavitabbam ev' etaṃ
kathesi, pariṇamante hi vaye imehi kālakesehi parivattitvā saṇhakasa-
disehi paṇḍarehi bhavitabbam, aham hi niluppalādikusumadāma-
sasisasukumārānaṃ kañcanarūpakapaṭibhāgānaṃ uttamayobbanavilā-
samattānaṃ khattiyakaññādīnaṃ vaye pariṇamante jarappattānaṃ 15
vevaṇṇiyaṃ c' eva sarīrabhaṅgaṃ ca passāmi, evaṃ vipattipariyo-
sāno h' esa bhadde jīvaloko“ ti vatvā upari Buddhalīlāya dhammaṃ
desento:

Passāmi vo 'haṃ daharim kumārim sammatṭhapassaṃ sutanuṃ sumajjhaṃ
kālapavālā va pavellamānā sā lobhayanti va naresu gacchati. 20

Tam enā passāmi parena nārim āsitikaṃ nāvutikaṃ va jaccā
daṇḍaṃ gahetvā va pavedhamānaṃ gopānasibhoggaṣamaṃ caranti ti.

gāthadvayam āha. Iti Mahāsatto imāya gāthāya rūpassa ādinavaṃ
dassetvā idāni agāramajjhe attano anabhiratiṃ pakāsento:

So 'haṃ tam evānuvicintayanto eko sayāmi sayanassa majjhe, 25
aham pi evaṃ iti pekkhamāno na gahe rame, brahmacariyassa kālo.

Rajju vālabani c' esā yā gehe vasato rati
etaṃ pi chetvāna vajanti dhīrā anapekkhino kāmasukhaṃ pabāyā 'ti. 30

gāthadvayam āha. Evam Mahāsatto kāmesu assādaṃ ca ādinavaṃ ca
pakāsetvā Buddhalīlāya dhammaṃ desetvā saḥayaṃ pakkosivā rajjam 30
paṭicchāpetvā nātimittasuhajjānaṃ paridevantānaṃ paridevantānaṃ eva
sirivibhavaṃ chaddetvā Himavantaṃ pavisitvā isipabbajjam pabbajitvā
jñānābhinnānaṃ nibbattetvā Brahmaloḥkaparāyano ahoṣi.

27. ANDABHŪTA-JĀTAKA.

Atīte Bārāṇasīyaṃ Brahmadaṭṭe rajjaṃ kārente Bodhisatto tassa aggamahesiyā kucchimiṃ nibbattitvā vayappatto sabbasippesu nipphattiṃ patvā pitu accayena rajje patitthāya dhammena rajjaṃ kāresi.

5 So purohitena saddhiṃ jūtaṃ kilati, kilanto pana:

Sabbā nadī vaṃkagatī, sabbe kaṭṭhamayā vanā,
sabbitthiyo kare pāpaṃ labbhamāne nimantake ti

imaṃ jūtagitaṃ gāyanto rajataphalake suvaṇṇapāsake khipati. Evaṃ
kilanto pana rājā niccaṃ jināti, purohito parājiyati. So anukkamena
10 ghare vibhave parikkhayaṃ gacchante cintesi: „evaṃ sante sabbam
imasmiṃ ghare dhanam khiyissati, pariyesitvā purisantaram agataṃ
ekam mātugāmaṃ ghare karissāmi“. Ath' assa etad ahoṣi: „aṇṇa-
purisaṃ diṭṭhapubbaṃ itthiṃ rakkhituṃ na sakkhissāmi gabbhato
patthāy' ekam mātugāmaṃ rakkhitvā taṃ vayappattaṃ vase ṭhapetvā
15 ekapurisikaṃ katvā gālhaṃ ārakkhaṃ samvidahitvā rājakulato dhanam
āharissāmi“. So ca aṅgavijjāya cheko hoti. Ath' ekam duggatitthiṃ
gabbhiniṃ disvā „dhītaram vijāyissatī“ natvā taṃ pakkosāpetvā, pa-
ribbayaṃ datvā, ghare yeva vasāpetvā vijātakāle dhanam datvā uyyo-
jetvā, taṃ kumārikaṃ aṇṇesaṃ purisānaṃ datthum adatvā, itthinam
20 yeva batthe datvā posāpetvā, vayappattakāle taṃ attano vase ṭhapesi.
Yāva c' esā vadḍhati tāva raṇṇā saddhiṃ na kilī, taṃ pana vase
ṭhapetvā „mahārāja, jūtaṃ kilāma“ 'ti āha. Rājā „sādhū“ 'ti puri-
manayen' eva kilī. Purohito raṇṇā gāyitvā pāsakakhipanakāle „ṭha-
petvā maṃ māṇavikaṃ“ ti āha. Tato patthāya purohito jināti, rājā
25 parājiyati. Bodhisatto „imassa ghare ekapurisikāya ekāya itthiyā
bhavitabban“ ti pariganhāpento atthibhāvaṃ natvā „silam assā bhindā-
pessāmi“ ekam dhuttaṃ pakkosāpetvā „sakkhasi purohitassa itthiyā
silam bhinditun“ ti āha. „Sakkomi devā“ 'ti. Ath' assa rājā dhanam
datvā „tena hi khippaṃ nitthāpehīti“ taṃ paṇiṇi. So raṇṇo santikā
30 dhanam ādāya gandhadhūpacunnakappūrādini gahetvā tassa gharato
avidūre sabbagandhāpanam pasāresi. Purohitassāpi geham sattabhū-
makam sattadvārakoṭṭhakam hoti, sabbesu pi dvārakoṭṭhakesu itthinam
neva ārakkho, ṭhapetvā paṇa brāhmaṇam aṇṇo puriso geham pavisitum
labhanto nāma n' atthi, kacavarachaddanapacchim pi sodhetvā yeva

pavesenti. Tam mānavikam purohito c' eva datthum labhati tassā ca ekā paricārikā itthi. Ath' assā sā paricārikā gaṇḍhapupphamūlam gaheṭvā gacchanti tass' eva dhuttassa āpanasamāpena gacehati. So „ayam tassā paricārikā“ ti suṭṭhu nātvā ekadivasam tam āgacchantim disvā va, āpanā utthāya gantvā tassā pādamūle pativā ubho hi hatthehi 5 pāde gāḷham gaheṭvā „amma, ettakam kalam kham gatāsiti“ pari-devi. Atha sesāpi payuttakadhuttā ekamantaṃ tathātvā „hatthapāda-mukhasaṇṭhānehi ca ākappena ca mātāputtā ekasadisā yevā“ 'ti āhaṃsu. Sā itthi tesu kathentesu kathentesu attano asaddahitvā „ayam me putto bhavissatiti“ sayam pi roditum ārabhi. Te ubho pi kanditvā roditvā 10 aññamaññaṃ āliṅgitvā atthaṃsu. Atha so dhutto āha: „amma, kham vasasiti“. „Kinnaralīhāya vasamānāya rūpaggappattāya purohitassa daharitthiyā upatthānam kurumānā vasāmi tātā“ 'ti. „Idāni kham yāsi amma“ 'ti. „Tassā gandhamālādīnam atthāyā“ 'ti. „Amma, kin te aññattha gatena, ito patthāya mam' eva santikā harā“ 'ti mūlam 15 agahetvā va bahūni tambūlatakkolakādini c' eva nānāpupphāni ca adāsi. Mānavikā bahūni gandhapupphādini disvā „kim amma ajja amhākam brāhmaṇo pasanno“ ti āha. „Kasmā evam vadasiti“. „Imesaṃ bahubhāvam disvā“ ti. „Na brāhmaṇo bahum mūlam adāsi. mayā pan' etaṃ mayham puttassa santikā ānitan“ ti. Tato patthāya 20 brāhmaṇena dinnam mūlam attanā gaheṭvā tass' eva santikā gandhapupphādini āharati. Dhutto katipāhaccāyena gilānālayam katvā nipajji. Sā tassa āpanadvāram gantvā tam adisvā „kham me putto“ ti pucchi. „Puttassa te aphāsukam jātan“ ti. Sā tassa nipannatthānam gantvā nisiditvā piṭṭhim parimajjanti „kin te tāta aphāsukan“ ti 25 pucchi. So tuṇhi ahosi. „Kin na kathesi puttā“ 'ti. „Amma, marantenāpi tuyham kathetum na sakkā“ ti. „Mayham akathetvā kassa katheyysā tātā“ 'ti. „Amma, mayham aññaṃ aphāsukam n' atthi, tassā pana mānavikāya vannaṃ sutvā paṭibaddhacitto 'smi jāto tam labhanto jivissāmi, alabhanto idh' eva marissāmiti“. „Tāta, mayham esa bhāro, 30 mā tvaṃ etaṃ nissāya cintayīti“ tam assāsetvā bahūni gandhapupphādini ādāya mānavikāya santikam gantvā „putto me amma mama santikā tava vannaṃ sutvā paṭibaddhacitto jāto, kim kātābhan“ ti. „Sace ānetum sakkotha mayā katōkaṣā yevā“ 'ti. Sā tassā vacanam sutvā tato patthāya tassa gehassa kannakannehi bahum kacavaram saṃkad- 35 dhivā pupphapacchiyā gaheṭvā gacchanti sodhanakāle ārakkhitthiyā

upari chaddesi. Sā tena atṭiyamānā apeti, itarā ten' eva niyāmena
yā yā kiñci katheti tassā tassā upari kacavaram chaddeti. Tato paṭ-
thāya yaṃ yaṃ sā āharati vā harati vā taṃ na kāci sodhetuṃ ūssa-
hati. Tasmim kāle sā taṃ dhuttaṃ pupphapacchiyam nipajjāpetvā
5 mānavikāya santikaṃ atihari. Dhutto mānavikāya silaṃ bhinditvā
ekāhadvīhaṃ pāsāde yeva ahosi. Purohite bahi nikkhante ubho abhi-
ramanti, tasmim āgate dhutto niliyati. Atha naṃ sā ekāhadvīhacca-
yena „sāmi, idāni tava gantum vaṭṭatiti“ āha. „Ahaṃ brāhmaṇam
paharitvā gantukāmo“ ti. Sā „evaṃ hotū“ 'ti dhuttaṃ niliyāpetvā
10 brāhmaṇe āgate evam āha: „ahaṃ ayya tumhesu vīṇaṃ vādentesu
naccitum icchāmiti“. „Sādhu bhadde naccassū“ 'ti vīṇaṃ vādesi.
„Tumhesu olokentesu lajjāmi, mukhaṃ pana vo sātakena bandhitvā.
naccissāmiti“. „Sace lajjasi evaṃ karohiti“. Mānavikā ghanasātakaṃ
gahetvā tassa akkhini pidahamānā mukhaṃ bandhi. Brāhmaṇo
15 mukhaṃ bandhāpetvā vīṇaṃ vādesi. Sā muhuttaṃ naccitvā „ayya,
ahan te ekavāraṃ sise paharitukāmā“ ti āha. Itthilolo brāhmaṇo
kiñci kāraṇaṃ ajānanto „paharāhiti“ āha. Mānavikā dhuttassa
saññaṃ adāsi. So sanikaṃ āgantvā brāhmaṇassa piṭṭhipasse thatvā
sise kapparena pahari. Akkhini patanākārappattāni ahesum, sise
20 gaṇḍo utṭhahi. So vedanaṭṭo hutvā „āhara te hatthan“ ti āha.
Mānavikā attano hatthaṃ ukkhipitvā tassa hatthe ṭhapesi. Brāhmaṇo
„hattho muduko, pahāro pana thaddho“ ti āha. Dhutto brāhmaṇam
paharitvā niliyi. Mānavikā tasmim niline brāhmaṇassa mukhato sātakaṃ
mocetvā telam ādāya sise pahāraṃ sambāhi. Brāhmaṇe bahi
25 nikkhante puna sā itthi dhuttaṃ pacchiyam nipajjāpetvā nihari. So
rañño santikaṃ gantvā sabban taṃ pavattiṃ ārocesi. Rājā attano
upaṭṭhānaṃ āgataṃ brāhmaṇam āha: „jūtaṃ kilāma brāhmaṇā“ 'ti.
„Sādhu mahārāja“ 'ti. Rājā jūtaṃ maṇḍalaṃ sajjāpetvā purimanayen'
eva jūtagitaṃ gāyitvā pāse khipati. Brāhmaṇo mānavikāya tapassa
30 bhinnabhāvaṃ ajānanto „ṭhapetvā mama mānavikaṃ“ ti āha, evaṃ
vadanto pi parājito yeva. Rājā jānitvā „brāhmaṇa, kiṃ ṭhapesi, māna-
vikāya te tapo bhinno, tvaṃ 'mātugāmaṃ gabbhato paṭṭhāya rakkhanto
sattasu ṭhānesu ārakkhaṃ karonto rakkhitum sakkhissāmiti' maññesi,
mātugāmo nāma kucchiyam pakkhipitvā carantenāpi rakkhitum na
35 sakkā, ekapurisikā itthi 'nāma n' atthi, tava mānavikā 'naccitukāma'
ambhiti' vatvā vīṇaṃ vādentassa tava sātakena mukhaṃ bandhitvā attano

jāraṃ tava sīse kapparena paharāpetvā uyyojesi, idāni kiṃ t̥hapesīti“
vatvā imaṃ gātham āha:

Yaṃ brāhmaṇo avādesi viṇaṃ samukhavedhito,
aṇḍabhūtā bhātā bhariyā, tāsu ko jātu vissase ti.

Evam Bodhisatto brāhmaṇassa dhammaṃ desesi. Brāhmaṇo Bodhi- 5
sattassa dhammadesanaṃ sutvā nivesanaṃ gantvā taṃ māṇavikaṃ
āha: „tayā kira evarūpaṃ pāpakammaṃ katan“ ti. „Ayya, ko evaṃ
āha, na karomi, aham eva paharim, na añño koci, sace na sadda-
hatha aham ‘tumhe t̥hapetvā aññassa purisassa hatthasamphassaṃ na
jānāmīti’ saccakiriyaṃ katvā aggim pavisitvā tumhe saddahāpessāmīti“. 10
Brāhmaṇo „evaṃ hotū“ ‘ti mahantaṃ dāruṛāsīm karetvā aggim datvā
taṃ pakkosāpetvā „sace attano saddahasi aggim pavisā“ ‘ti āha.
Māṇavikā attano paricārikaṃ paṭhamam eva sikkhāpesi: „amma, tava
puttaṃ tattha gantvā mama aggim pavisanakāle hatthagahaṇaṃ kātum
vadehīti“. Sā gantvā tathā avaca. Dhutto āgantvā parisamajjhe 15
at̥thāsi. Sā māṇavikā brāhmaṇaṃ vañcetukāmā mahājanamajjhe t̥hatvā
„brāhmaṇa, taṃ t̥hapetvā aññassa purisassa hatthasamphassaṃ na
jānāmi, iminā saccena ayaṃ aggi mā maṃ jhāpesīti“ aggim pavisitum
āraddhā. Tasmiṃ khaṇe dhutto „passatha purohitabrāhmaṇassa kam-
maṃ, evarūpaṃ mātugāmaṃ aggim pavesāpetiti“ gantvā taṃ māṇa- 20
vikaṃ hatthe gaṇhi. Sā hatthaṃ vissajjāpetvā purohitaṃ āha: „ayya,
mama saccakiriyaṃ bhinnā, na sakkā aggim pavisitun“ ti. „Kimmāraṇā“
ti. „Aja mayā evaṃ saccakiriyaṃ katā: ‘t̥hapetvā mama sāmikaṃ
aññapurisassa hatthasamphassaṃ na jānāmīti’, idāni c’ amhi iminā
purisena hatthe gahitā“ ti. Brāhmaṇo „vañcito aham imāyā“ ‘ti n̥atvā 25
taṃ pothetvā piṇharāpesi. Evam asaddhammasamannāgatā kir’ eṭā
it̥thiyo, kiyaṃ mahantaṃ pi pāpakammaṃ katvā attano sāmikaṃ vañ-
cetum „nāhaṃ evarūpaṃ karomīti“ divasaṃ pi sapathaṃ kurumānā
nānācittā va honti, tena vuttaṃ:

Coriṇaṃ bahubuddhināṃ yāsu saccam sudullabham, 30
thinaṃ bhāvo durājāno macchassēvōdake gataṃ.

Musā tāsāṃ yathā saccam, saccam tāsāṃ yathā musā,
gāvo bahutūpassēva omasanti varam varam.

Coriyo kaṭhinā h’ eṭā vālā va lapasakkharā,
na tā kiñci na jānanti yaṃ manussesu vañcanaṃ ti. 30

[Tattha „gatan“ ti gamanam, „musā“ ti musāvādo tāsam saccasadi-
 va, „gāvo bahutīnassā“ ti yathā gāvo khāditatthānam chaddetvā bahi
 manāpassa tiṇassa varam varam omasanti khādanti, evaṃ etāpi nid-
 dhanam chaddetvā aññam sadhanam eva gacchanti, „coriyo“ ti sam-
 5 bhatassa dhanassa vināsanena coriyo, „kaṭhinā“ ti thaddhahadayā, „vālā“
 ti duṭṭhā, appaken' eva kujjhanasilā, „lapasakkharā“ ti niratthakala-
 panena sakkharā viya madhurā ti attho].

Satthā „evaṃ arakkhiyo mātugāmo“ ti imaṃ dhammadesanam
 āharitvā saccāni pakāsesi. Satthāpi anusandhim ghatetvā jātakam
 10 samodhānesi: „tadā Bārāṇasirājā aham eva aho sin“ ti. Aṇḍabhūta-
 jātakam niṭṭhitam. [Porāṇapotthakesu Aṇḍabhūtajātakan ti dissati,
 abhinavesu katthaci potthakesu Aṇḍabhūta-iti dissati].

28. KHARAPUTTA-JĀTAKA.

Atīte Bārāṇasiyam Senake nāma raññe rajjam kārente Bodhisatto
 15 Sakkattam kāresi. Tadā Senakassa rañño ekena nāgarājena saddhim
 mittabhāvo hoti. So kira nāgabhanā nikkhamitvā thale goṇaram
 gaṇhanto carati. Atha naṃ gāmadārakā disvā „sappo ayan“ ti leḍ-
 ḍuadihi paharimsu. Rājā uyyānakīlikam gacchanto disvā „kim ete dā-
 rakā karontiti“ pucchitvā „ekam sappam paharantiti“ sutvā „paharittum
 20 mā detha, palāpetha ne“ ti palāpesi. Nāgarājā jīvitam labhitvā nā-
 gabhavanam gantvā bahūni ratanāni ādāya adḍharattasamaye rañño sa-
 yanigharam pavisitvā tāni ratanāni datvā „mayā tumhe nissāya jīvitam
 laddhan“ ti raññā saddhim mittabhāvam katvā punappunam gantvā
 rājānam passati. So attano nāgamāṇavikāsu ekam kāmesu atittam
 25 nāgamāṇavikam rakkhanatthāya rañño santike ṭhapesi, „yadā etaṃ
 na passasi, tadā imaṃ mantam parivatteyyāsiti“ c' assa ekam mantam
 adāsi. So ekadivasam uyyānam gantvā nāgamāṇavikāya saddhim
 pokkharaniyam udakakīlam kīli. Nāgamāṇavikā ekam udakasappam
 disvā attabhāvam vijahitvā tena saddhim asaddhammam patisevi. Rājā
 30 tam apassanto „kham nu kho gatā“ ti mantam parivatetvā anācāram
 karontim disvā veḷupesikāya pahari. Sā kujjhitvā tato nāgabhavanam
 gantvā „kasmā āgatāsiti“ puṭṭhā „tumhākam sahāyo maṃ attano va-
 canam agaṇhantiṃ piṭṭhiyam pahariti“ paharam dāsesi. Nāgarājā

tattato ajānitvā va cattāro nāgamānavake āmantetvā „gacchatha, Senakassa sayanigharam pavisitvā nāsāvātena tam bhasam viya viddhamsethā“ 'ti pesesi. Te gantvā rañño sirisayane nipannakāle gabbhani pavisimsu. Tesam pavisanavelāyam eva rājā devim āha: „jānāsi nu kho bhadde nāgamānavikāya gatattāhanan“ ti. „Na jānāmi devā“ 'ti. 5 „Ajja sā amhākam pokkharaniyam kilanākāle attabhavam vijahitvā ekena udakasappena saddhim anācāram akāsi, atha nam aham 'evam mā karīti' sikkhāpanattāyā velupesikāya paharim, nāgabhananam gantvā sahayassa me aññam kiñci kathetvā mettim bhindeyyā 'ti me bhayam uppajjati“. Tam sutvā nāgamānavakā tato va nivattitvā nā- 10 gabhananam gantvā nāgarājassa tam attham ārocesum. So samvegappatto hutvā tam khaṇam nēva rañño sayanigharam āgantvā tam attham ācikkhitvā khamāpetvā „idam me daṇḍakamman“ ti sabbarutajānanamantaṁ datvā „ayam mahārāja anagghamanto, sace imam mantam aññassa dadeyyāsi datvā va aggim pavisitvā mareyyāsīti“ āha. 15 Rājā „sādhū“ 'ti sampaticchi. So tato paṭṭhāya pipilikānam pi saddam jānāti. Tass' ekadivasam mahātale nisīditvā madhuphāṇitehi khādaniyam khādantassa ekam madhubinduṁ ca phāṇitabinduṁ ca pūvakhaṇaṁ ca bhūmiyam pati. Ekā pipilikā tam disvā „rañño mahātale madhucāti bhinnā, phāṇitasakaṭam pūvasakaṭam nikkujjitam, madhu- 20 phāṇitapūve khādathā“ 'ti viravanti carati. Rājā tassā ravam sutvā hasi. Rañño samīpe thitā devī „kin nu kho disvā rājā hasīti“ cintesi. Tasmim khādaniyam khāditvā nahātvā pallamke nisinne ekam makkhikam sāmiko „ehi bhadde, kilesaratiyā ramāmā“ 'ti āha. Atha nam sā „adhivāsehi tāva sāmi, idāni rañño gandhe āharissanti, tassa vilim- 25 pantassa pādamūle gandhacunṇam patissati, aham tattha vasitvā sugandhā bhavissāmi, tato rañño piṭṭhiyam nipajjitvā ramissāmā“ 'ti āha. Rājā tam pi saddam sutvā hasi. Devī „kin nu kho disvā hasīti“ puna cintesi. Puna rañño sāyamāsam bhuñjantassa ekam sittham bhūmiyam pati. Pipilikā „rājakule bhattasakaṭam bhaggaṁ, bhattam 30 bhuñjantā n' atthīti“ viravimsu. Tam sutvā rājā puna pi hasi. Devī suvaṇṇakaṭacchum gahetvā rājānam parivisanti „mam nu kho disvā rājā hasīti“ parivitakkesi. Sā raññā saddhim sayanam āruyha nipannakāle „kimkāraṇā deva hasīti“ pucchi. So „kin te mama hasitakāraṇenā“ 'ti vatvā punappuna nibaddho kathesi. Atha nam sā 35 „tumbhākam jānanamantaṁ mayham dethā“ 'ti vatvā „na sakkā dātun“

ti paṭikkhittā pi puna nibandhi. Rājā „sac' āhaṃ imaṃ mantam
 tuyhaṃ dassāmi marissāmi” āha. „Maranto pi mayhaṃ dehi yevā”
 'ti. Rājā mātugāmaṃ vasiko hutvā „sādhū” 'ti sampatichchitvā „imissā
 mantam datvā aggiṃ pavisissāmi” rathena uyyānaṃ pāyāsi. Tasmiṃ
 5 khaṇe Sakko devarājā lokam olovento imaṃ kāraṇam diṣvā „ayam
 bālarājā mātugāmaṃ nissāya 'aggiṃ pavisissāmi' gacchati, jīvitaḍaṇam
 assa dassāmi” Sujam asurakaṇṇam ādāya Bārāṇasim āgantvā tam
 ajikam katvā attanā ajo hutvā „mahājano mā passiti” adhiṭṭhaya
 rañño rathassa purato ahoṣi. Tam rājā c'eva rathe yuttasindhavā ca
 10 passanti, añño koci na passati. So kathāsamuttthāpanattham ajikāya
 saddhiṃ methunadhammam patisevanto viya ahoṣi. Tam eko rathe
 yuttasindhavo diṣvā „samma aja, mayam pubbe 'ajā kira bālā ahirikā’
 ti assumha na passimha, tvaṃ kira raho paṭicchannatṭhāne kattabham
 anācāram amhākam ettakānam passantānam ñeva karosi na lajjasi, tam
 15 no pubbe sutam iminā diṭṭhena sametiti” vatvā paṭhamam gātham āha:

Saccam kir' evam āhaṃsu bhastam 'bālo' ti paṇḍitā,
 passa: bālo rahokammam āvikubbam na bujhatiti.

Tam sutvā ajo dve gāthā abhāsi:

20 Tvaṃ kho samma bālo si, kharaputta vijānahi:
 rajjuyāsi parikkhitto vaṃkoṭṭho ohitāmukho.
 Aparam pi samma te balyam yo mutto na palāyasi,
 so ca bālataro samma yaṃ tvaṃ vahasī Senakan ti.

Rājā tesam ubhinnaṃ pi katham jānāti, tasmā tam suṇanto
 kam ratham pesesi. Sindhavo pi tassa katham sutvā puna catuttham
 25 gātham āha:

Yan nu samma ahaṃ bālo, ajarāja vijānahi,
 atha kena Senako bālo, tam me akkhāhi pucchito ti.

Tam ācikkhanto ajo pañcamam gātham āha:

30 Uttamattham labhitvāna bhariyā yo padassati
 tena jahissat' attānam, sā c' ev' assa na hessatiti.

Rājā tassa vacanam sutvā „ajarāja, amhākam sotthim karonto pi tvaṃ
 ñeva karissasi, kathehi tāva no kattabbayuttan” ti āha. Atha nam
 ajarājā „mahārāja, imesam sattānam attanā añño piyataro nāma n'
 atthi, ekam piyabhaṇḍam nissāya attānam nāsetum, laddham yasaṃ
 35 pahātum na vaṭṭatiti” vatvā chaṭṭhamam gātham āha:

Na ve 'piyaṃ me' ti janinda tādiso, attam niraṃkatvā piyaṇi sevati,
attā va seyyo paramā va seyyo, labbhā piyā ojittatteṇa pacchā ti.

Evam Mahāsatto rañño ovādam adāsi. Rājā tussitvā „ajarāja, kuto
āgato sīti“ pucchi. „Sakko ahaṃ mahārāja, tava anukampāya taṃ
maraṇā mocetum āgato 'mhitī“. „Devarāja, ahaṃ etissā 'mantaṃ 5
dassāmiti' avacaṃ. idāni kiṃ karomīti“. „Tumbhakaṃ ubhinnaṃ pi
vināseṇa kiocaṃ n' atthi, 'sippassa upacāro' ti vatvā etaṃ katipayehi
pahārehi paharāpehi, iminā upāyena na gaṇhissatīti“. Rājā „sā-
dhū“ 'ti sampatiṇcehi. Mahāsatto rañño ovādam datvā sakaṭṭhānam
eva gato. Rājā uyyānam gantvā devīm pakkosāpetvā āha: „gaṇhissasi 10
bhadde mantaṃ“ ti. „Āma devā“ 'ti. „Tena hi upacāraṃ karohīti“.
„Ko upacāro“ ti. „Piṭṭhiyaṃ pahārasate patamāne saddaṃ kātum na
vaṭṭatīti“. Sā mantalobhena „sādhū“ 'ti sampatiṇcehi. Rājā ceṭake
pakkosāpetvā kasā gāhāpetvā ubhosu passesu paharāpesi. Sā dve
tayo pahāre adhiyasetvā tatoparam „na me manten' attho“ ti viravi. 15
Atha naṃ rājā „tvaṃ maṃ māretvā mantaṃ gaṇhitukāmā“ ti piṭṭhiṃ
niccammaṃ karetvā vissajjāpesi. Sā tato paṭṭhāya puna kathetum
nāsakkhi.

29. MAHOSADHA'S MARRIAGE.

Tato paṭṭhāya Bodhisattassa yaso mahā ahosi, taṃ sabbaṃ Udum- 20
barādevī yeva vicāreti, sā tassa soḷasavassakāle cintesi: „mama ka-
niṭṭho mahallako jāto, yaso pi 'ssa mahā, āvāham assa kātum vaṭṭa-
tīti“, sā rañño taṃ atthaṃ ārocesi. Rājā taṃ sutvā somanassappatto
hutvā „sādhū, jānāpehi naṃ“ ti āha. Sā taṃ jānāpetvā tena sampatiṇ-
chite „tena hi tāta kumārikaṃ ānemā“ 'ti āha. Mahosadho „kadāci 25
imehi ānītā mama na ruceyya, sayam eva tāva upadhāremīti“ cin-
tetvā evam āha: „devi, katipāhaṃ mā kiñci rañño vadetha. ahaṃ ekaṃ
dārikaṃ sayam pariyesitvā mama cittarucitaṃ tumbhakaṃ ācikkhissā-
miti“. „Evam karohi tāta“ 'ti. So devīm vanditvā attano gharaṃ
gantvā sabāyakānaṃ saññaṃ adatvā aññataravesena tunnavāya-upaka- 30
raṇāni gaṇetvā ekako va uttaradvārena nikkhamitvā Uttara-yavamaj-
jhakaṃ pāyāsi. Tadā pana tattha purāṇasetṭhikulaṃ parijinnaṃ ahosi,
tassa kulassa dhītā Amarādevī nāma abhirūpā sabbalakkaṇasampannā

- puññavati, sã tam divasañ pãto va yãguñ pacitvã ãdãya „pitu kasa-
 natthãnañ gamissãmiti“ nikkhamitvã tam eva maggañ paṭipajji.
 Mahãsatto tam āgacchantiñ disvã „lakkhaṇasampannã itthi, sace apa-
 riggaḥã imãya me pãdapariãarikãya bhavituñ vaṭṭatiti“ cintesi. Sãpi
 5 tam disvã va „sace evarũpassa purisassa gehe bhaveyyañ sakkã siyã
 kuṭumbañ sañṭhapetun“ ti cintesi. Atha Mahãsatto „imissã sapariggaha-
 apariggahabhãvañ na jãnãmi, hatthamuddãya nañ pucchissãmi, sace
 pañḍita bhavissati jãnissatiti“ cintetvã dũre ṭhito va muṭṭhiñ akãsi.
 Sã „ayañ me sãssãmikabhãvañ pucchatiti“ ñatvã hatthañ vikãsesi.
 10 So ñatvã samĩpañ gantvã „bhadde, kã nãma tvañ“ ti pucchi. „Sãmi,
 ahañ atitãnãgate vã etarahi vã yañ n' atthi tañnãmikã“ ti. „Bhadde,
 loke amarañ nãma n' atthi, tvañ Amarã nãma bhavissasiti“. „Evañ
 sãmiti“. „Bhadde, kassa yãguñ harasiti“. „Sãmi, pubbadevatãyã“ ti.
 „Pubbadevatã nãma mātãpitara, tava pitu harissasi maññe“ ti. „Evañ
 15 bhavissati sãmiti“. „Tava pitã kiñ karotiti“. „Ekañ dve karotiti“.
 „Ekassa dvidhãkaraṇañ nãma kasañ, kasati bhadde“ ti. „Evañ sã-
 miti“. „Kasmiñ pana ṭhãne te pitã kasatiti“. „Yattha sakim gatã
 na entiti“. „Sakim gatãnañ na paccãgamañnatthãnañ nãma susãnañ,
 susãnasantike kasati bhadde“ ti. „Evañ sãmiti“. „Bhadde, ajj' eva
 20 essasiti“. „Sace essati na essãmi, noce essati essãmiti“. „Bhadde,
 pitã te maññe nadipãre kasati, udae ente na essasi, anente essasiti“.
 „Evañ sãmiti“ ettakañ allãpasallãpañ katvã Amarãdevi „yãguñ pi-
 vissasi sãmiti“ nimantesi. Mahãsatto paṭikkhipanañ nãma amañgalañ
 ti cintetvã „ãma pivissãmiti“ ãha. Sã yãgughaṭaṇ otãresi. Mahã-
 25 satto „sace pãtiñ adhovitvã hatthadhovanañ adatvã va dassati etth'
 eva nañ pabhãya gamissãmiti“ cintesi. Sã pana pãtiyã udakañ ãha-
 ritvã hatthadhovanañ datvã tucchapãtiñ hatthe aṭṭhapetvã bhũmiyañ
 katvã ghaṭaṇ ãloletvã yãguyã pũresi. Tattha pana sitthãni mandãni.
 Atha nañ Mahãsatto ãha: „kiñ bhadde atibahala yãgũ“ ti. „Udakañ
 30 na laddhañ sãmiti“. „Kedãrehi udakañ na laddhañ bhavissati maññe“
 ti. Sã „evañ sãmiti“ pitu yãguñ ṭṭhapetvã Bodhisattassa adãsi. So
 pivitvã mukhañ vikkhãletvã „bhadde, mayañ tumbakañ geḥañ ga-
 missãma, maggañ no ãcikkhã“ ti ãha. Sã „sãdhũ“ ti vatvã tassa
 maggañ ãcikkhitvã pitu yãguñ gahetvã agamañsi. So tãya kathita-
 35 maggena tam geḥañ gaṭo. Atha nañ Amarãdeviyã mātã disvã va
 ãsanañ datvã „yãguñ vaddhemi sãmiti“ ãha. „Ama, kaniṭṭhabha-

giniyā me Amarādeviyā thokā yāgu dinnā" ti. Sā „dhītu me atthāya
 āgatenā bhavitabban" ti aññāsi. Mahāsatto tesam duggatabbhāvaṃ
 jānanto pi „amma, ahaṃ tunnavāyo, atthi kiñci sibbitabban" ti. „Sāmi
 atthi, mūlaṃ pana n' atthīti". „Amma, mūlena kammaṃ n' atthi, ānettha
 sibbissāmīti". Sā jīṇṇakāni pilotikāni āharitvā adāsi. Bodhisatto 5
 āhaṭṭāhaṭṭaṃ niṭṭhapesi yeva, pañnavantānaṃ kiriyaṃ nāma ijjhati.
 Atha naṃ „amma, vīthisabhāgānaṃ ārocehīti" āha. Sā sakalagāme
 ārocesi. Mahāsatto tunnakammaṃ katvā ekāhen' eva sahaṣṣaṃ
 uppādesi, mahallikāpi 'ssa pātaraśabbhattaṃ pacitvā datvā sāyaṃ „tāta
 kittakaṃ pacāmiti" āha. „Amma, yattakā imasmiṃ gehe bhuñjanti 10
 tesam pamāṇena" 'ti. Sā anekasūpavyañjanaṃ bahubhattaṃ paci.
 Amarādevī pi sāyaṃ sīsena dārukālāpaṃ ucchaṅgena paṇṇaṃ ādāya
 araṇṇato āgantvā puredvāre dārūni nikkhipitvā pacchimadvārena ge-
 haṃ pāvisi, pitā paṇ' assā sāyataraṃ āgami. Mahāsatto nānaggarase
 pi bhuñji, itarā mātāpitara bhojetvā pacchā bhuñjitvā mātāpitunnaṃ 15
 pāde dhovitvā Mahāsattassa pāde dhovi. So taṃ parigaṇhanto kati-
 pāhaṃ tatth' eva vasi, atha naṃ vīmaṃsanto ekadivasam āha: „bhadde
 Amarādevi, aḍḍhanālikamattaṃ taṇḍulaṃ gahetvā tato mayhaṃ yāguṃ
 ca pūvaṃ ca bhattaṃ ca pacāhīti". Sā „sādhū" 'ti sampatiḍḍhitvā te
 taṇḍule koṭṭetvā mūlataṇḍulehi yāguṃ majjhimateṇa bhattaṃ 20
 kaṇikāhi pūvaṃ pacitvā tadanurūpaṃ vyañjanaṃ sampādetvā Mahā-
 sattassa savyañjanaṃ yāguṃ adāsi. Yāgu mukhe ṭhapitamattā va
 rasaharaṇiyo pharitvā atṭhāsi. So tassā vīmaṃsanattham eva „bhadde,
 pacitum ajānantī kimatthaṃ mama taṇḍule nāsesīti" yāguṃ saha khe-
 ḷena niṭṭhubhitvā bhūmiyaṃ pātesi. Sā akujjhitvā va „sace yāgu na 25
 suṇḍarā pūvaṃ khāda sāmīti" pūvaṃ adāsi. Tam pi tath' eva akāsi,
 bhatte pi tath' eva paṭipajjitvā „tvaṃ pacitum ajānantī mama santa-
 kaṃ kimatthaṃ nāsesīti" kuddho viya tiṇi pi ekato madditvā tassā
 sīsato paṭṭhāya sakalasārīraṃ vilimpitvā „dvāre nisīdā" 'ti āha. Sā
 akujjhitvā va „sādhū sāmīti" tathā akāsi. So tassā nihata mānabhāvaṃ 30
 natvā „bhadde ehitī" āha. Sā ekavacanen' eva āgatā. Mahā-
 satto pana āgacchanto kaḥapaṇasaḥassena saddhiṃ ekaṃ sātakaṃ
 tambūlapasibbake ṭhapetvā āgato, atha so taṃ sātakaṃ niharitvā tassā
 hatthe ṭhapetvā „bhadde, tava sahāyikāhi saddhiṃ nahāyitvā imaṃ
 sātakaṃ nivāsetvā ehitī" āha. Sā tathā akāsi. Paṇḍito uppāditadha- 35
 naṃ ca āhaṭṭadhaṇaṃ ca sabbaṃ tassā mātāpitunnaṃ datvā te samassā-

- setvā taṃ ādāya nagaram eva gantvā vīmaṃsanatthāya taṃ dovārikassa gehe nisīdāpetvā dovārikabhariyāya ācikkhitvā attano nivesanaṃ gantvā purise āmantetvā „asukagehe itthiṃ ṭhapetvā āgato 'mhi, imaṃ sahaṣsaṃ ādāya gantvā taṃ vīmaṃsathā“ 'ti sahaṣsaṃ datvā pesesi.
- 5 Te tathā karimsu. Sā „imaṃ mama sāmikassa pādarajaṃ na agghatiti“ na icchi. Te gantvā paṇḍitassa ārocesuṃ. Puna pi yāvattatiyaṃ pesetvā catutthe vāre „tena hi taṃ hatthe gahetvā kaḍḍhantā ānethā“ 'ti āha. Te tathā karimsu. Sā Mahāsattaṃ mahāsampattiyaṃ ṭhitāṃ na sañjāni, oloketvā ca pana hasi c' eva rodi ca. So ubhinnaṃ pi
- 10 kāraṇaṃ pucchi. Atha naṃ sā evaṃ āha: „sāmi, ahaṃ hasamānā tava sampattiṃ oloketvā 'ayaṃ sampatti na akāraṇena laddhā, purimabhaye pana kusalaṃ katvā laddhā bhavissati, aho puññānaṃ phalaṃ nāmā' 'ti hasiṃ, rodamānā pana 'idāni parassa rakkhitaḡopitavatthumhi aparajjhivā Nirayaṃ gamissatīti' taya kāruṇṇena rodin“ ti. So taṃ vī-
- 15 maṃsitvā suddhabbhāvaṃ ṇatvā „gacchatha, naṃ tathā' eva nethā“ 'ti vatvā pesetvā puna tunnavāyavesaṃ gahetvā gantvā tāya saddhiṃ taṃ rattim sayitvā punadivase pāto va rājakulaṃ pavisitvā Udumbarādeviyā ārocesi. Sā raṇṇo ārocetvā Amarādeviṃ sabbālaṃkārehi alaṃkaritvā mahāyogge nisīdāpetvā mahantena sakkārena Mahā-
- 20 sattassa gehaṃ ānetvā maṅgalaṃ kāresi. Rājā Bodhisattassa sahaṣsa-mūlaṃ paṇṇākāraṃ pesesi, dovārike ādimkatvā sakalanagaravāsino paṇṇākāre pahiniṃsu. Amarādevi raṇṇā pahitaṃ paṇṇākāraṃ dvidhā bhinditvā ekaṃ koṭṭhāsaṃ raṇṇo pesesi, eten' upāyena sakalanagara-vāsinaṃ pi paṇṇākāraṃ pesetvā nagaraṃ saṃgaṇhi. Tato paṭṭhāya
- 25 Mahāsatto tāya saddhiṃ saṃaggavāsaṃ vasanto raṇṇo atthaṇ ca dhammaṃ ca anusāsi.

30. MAHOSADHA'S JUDGEMENT.

Ekā itthi puttāṃ ādāya mukhadhovanatthāya paṇḍitassa pokkharāṇiṃ gantvā puttāṃ nahāpetvā attano sātaka nisīdāpetvā mukhaṃ dhovitvā nahāyitum otari. Tasmiṃ khape ekā yakkhini taṃ dāraṇaṃ disvā khāditukāma hutvā itthivesaṃ gahetvā „sahāyike, sobhati vatāyaṃ dārako, tav' eso putto“ ti pucchitvā „āma amma“ 'ti vutte „pāyemi naṃ“ ti vatvā „pāyehiti“ vuttā taṃ gahetvā thokaṃ kilāpetvā

taṃ ādāya palāyitum ārabhi. Itarā taṃ disvā dhāvitvā „kuhiṃ me
 puttāṃ nesīti“ gaṇhi. Yakkhīni „kuto tayā putto laḍḍho, mam' eso
 putto“ ti āha. Tā kalahaṃ karontiyo sāladvārena gacchanti. Paṇ-
 dīto kalahasaddaṃ sutvā tā pakkosivā „kim etaṃ“ ti pucchitvā aṭṭhaṃ
 sutvā akkhīnaṃ animisatāya c' eva rattatāya ca yakkhīnīti nātvāpi 5
 „mama vinicchaye ṭhassathā“ 'ti vatvā „āma ṭhassāmā“ 'ti vutte le-
 khaṃ kaḍḍhitvā lekhamajjhe dārakaṃ nipajjāpetvā yakkhīniyā hat-
 thesu mātārā pādesu gāhāpetvā „dve pi ākaḍḍhitvā gaṇhatha, kaḍ-
 ḍhitum sakkontiyyā eva putto“ ti āha. Tā ubho pi kaḍḍhimsu, dārako
 kaḍḍhiyamāno dukkhappatto hutvā viravi, mātā hadayena phalitena 10
 viya puttāṃ mocetvā rodamaṇā aṭṭhāsi. Paṇḍito mahājanaṃ pucchi:
 „dārake mātuhadayaṃ mudukaṃ hoti udāhu amātuhadayaṃ“ ti.
 „Mātuhadayaṃ paṇḍitā“ 'ti. „Idāni kim etaṃ dārakaṃ gahe tvā
 ṭhitā mātā hoti vissajjetvā ṭhitā“ ti. „Vissajjetvā ṭhitā paṇḍitā“
 'ti. „Imaṃ pana dārakacorīṃ tumhe jānāthā“ 'ti. „Na jānāma 15
 paṇḍitā“ 'ti. „Yakkhīni esā, dārakaṃ khāditum gaṇhīti“. „Ka-
 thaṃ jānāsi paṇḍitā“ 'ti. „Akkhīnaṃ animisatāya c' eva ratta-
 tāya ca chāyāya abhāvena ca nirāsamkatāya ca nikkaruṇatāya cā“ 'ti.
 Atha naṃ pucchi: „kāsi tvaṃ“ ti. „Yakkhīni-mhi sāmīti“. „Kasmā
 imaṃ dārakaṃ gaṇhīti“. „Khāditum sāmīti“. „Andhabāle, pubbe pi 20
 pāpakaṃ katvā yakkhīni jātāsi, idāni puna pi pāpaṃ karosi, aho an-
 dhabālāstī“ ovaditvā pañcasu sīlesu patitṭhāpetvā uyyojesi. Dāraka-
 mātā „ciraṃ jīva sāmīti“ paṇḍitaṃ thometvā puttāṃ ādāya pakkāmi.

31. SAKKA AND THE ASURAS.

Tasmiṃ kāle tāvatimsabhavane asurā paṭivasanti. Sakko devarājā 25
 „kim no sādharāṇena rajjena“ 'ti asure dibbapānaṃ pāyetvā matte
 samāne pādesu gahe tvā Sineru-papāte khipāpesi. Te asurabhavanaṃ
 eva sampāpunimsu. Asurabhavanaṃ nāma Sinerussa heṭṭhimatale
 tāvatimsadevalokappamaṇaṃ eva, tattha devānaṃ Pāricchattako viya
 Cittapātālī nāma kappatṭhiyarukkho hoti. Te Cittapātaliyā pupphi- 30
 tāya jānanti: „nāyaṃ ambhakaṃ devaloko, devalokasmiṃ hi Pāricchattako
 pupphatīti“. Atha te „jara-Sakko amhe matte katvā mahāsamudda-
 pitṭhe khipitvā ambhakaṃ devanagaraṃ gaṇhi, mayaṃ tena saddhiṃ

yujjhītvā ambhākaṃ devanagaram eva gaṇhissāmā" 'ti kipillikā viya
 thambhaṃ Sineṛuṃ anusaṇcaramānā utṭhahiṃsu. Sakko „asurā kira
 utṭhitā" ti 'suvā samuddapitṭhe yeva abbhuggantvā yujjhamāno tehi
 parājito diyaddhayanāsatikena Vejāyantarathena dakkhiṇasamuddassa
 5 matthakamatthakena palāyitūṃ āradḍho. Ath' assa ratho samudda-
 pitṭhena vegena gacchanto Simbalivanāṃ pakkhanto. Tassa gamana-
 magge Simbalivanāṃ tālavanāṃ viya chijjitvā chijjitvā samuddapitṭhe
 patati. Supaṇṇapotakā samuddapitṭhe parivattentā mahāravaṃ ra-
 viṃsu. Sakko Mātaliṃ pucchi: „samma Mātali, kiṃsaddo nāṃ' esa,
 10 atikaruṇo ravo vattatīti". „Deva, tumhākaṃ rathavegaviccunnite Sim-
 balivane patante supaṇṇapotakā maraṇabhayaajjitaṃ ekaviraṇaṃ vira-
 vantīti". Mahāsatto „samma Mātali, mā amhe nissāya ete kilamantu,
 na mayaṃ issariyaṃ nissāya paṇavadhakammaṃ karoma, etesaṃ paṇa
 atthāya mayaṃ jīvaṃ pariccajitvā asurāṇaṃ dassāma, nivattay' etaṃ
 15 rathan" ti vatvā imaṃ gātham āha:

Kulāvaka Mātali Simbalismim, isāṃmukhena parivajjayassu,
 kāmaṃ cājāma asuresu paṇaṃ, mā-y-ime diḍḍa vikulāvā abhesun ti.

Mātali saṃgāhako tassa vacanaṃ suvā rathanāṃ nivattetvā aññena
 maggena devaḷokābhimukhaṃ akāsi. Asurā paṇa taṃ nivattayamā-
 20 naṃ eva disvā „addhā aññehi pi cakkavālehi Sakkā āgacchanti, balaṃ
 labhitvā ratho nivatto bhavissatīti" maraṇabhayaabhītaṃ palāyitvā asura-
 bhavanam eva pavisiṃsu. Sakko pi devanagaraṃ pavisitvā dīsu
 devaḷokesu devagaṇeṇa parivuto nagaramajjhe atṭhāsi. Tasmiṃ khaṇe
 paṭhaviṃ bhinditvā yojanasahassubbedho Vejāyantaṇṇasādo utṭhahi.
 25 Vijayante utṭhitattā Vejāyanto tv-eva nāmaṃ akaṃsu. Atha Sakko
 paṇa asurāṇaṃ anāgamanatthāya paṇcasu ṭhānesu ārakkhaṃ ṭhapesi.

32. THE DREAM OF THE QUEEN MĀYĀ.

Tadā kira Kapilavatthu-nagare āsāḥhinakkhattam ghuṭṭham ahosi. Mahājano nakkhattam kiḷati. Mahāmāyā devī pure punnamāya satta-
 madivasato paṭṭhāya vigatasurāpānam mālāgandhavibhūtisampannam
 nakkhattakiḷam anubhavamānā sattamadivase pāto va utṭhāya gandho- 5
 dakena nahāyitvā cattāri satasahassāni vissajjetvā mahādānam datvā
 sabbālaṃkāravibhūsitā varabhojanam bhuñjitvā uposathaṅgāni adhiṭ-
 ṭhāya alaṃkatapaṭiyattam sirigabbham pavisitvā sirisayane nipannā
 niddam okkamamānā imam supinam addasa: Cattāro kira nam mahā-
 rājāno sayanen' eva saddhim ukkhipitvā Himavantam netvā saṭṭhiyo- 10
 janike Manosilā-tale sattayojanikassa mahāsālarukkhassa heṭṭhā ṭha-
 petvā ekamantam aṭṭhamasu. Atha nesaṃ deviyo āgantvā devim Anotatta-
 dham netvā mānusalaharaṇattham nahāpetvā dibbavattham nivā-
 sāpetvā gandhehi vilimpāpetvā dibbapupphāni pilandhāpetvā — tato
 avidūre Rajata-pabbato, tassa anto kanakavimānam atthi — tattha 15
 pācīnasāsakam dibbasayanam paññāpetvā nipajjāpesum. Atha Bodhi-
 satto setavaravāraṇo hutvā — tato avidūre eko Suvanna-pabbato —
 tattha caritvā tato oruyha Rajata-pabbatam abhirūhitvā uttaradisato
 āgamma rajatadāmaṇṇāya soṇḍāya setapadumam gahetvā koṇca-
 nādam naditvā kanakavimānam pavisitvā mātu sayanam tikkhattum 20
 padakkhiṇam katvā dakkhiṇapassam tāletvā kucchim pavitṭhasadiso
 ahosi. Evaṃ uttarāsāḥhanakkhattena paṭisandhim gaṇhi. Punadvase
 pabuddhā devī tam supinam rañño ārocesi. Rājā catusaṭṭhimatte
 brāhmaṇapāmokkhe pakkosūpetvā haritupaṭṭhāya lājādihi katamaṅga-
 lasakkārāya bhūmiyā mahārahāni āsanāni paññāpetvā tattha nisinnā- 25
 nam brāhmaṇānam sappimadhusakkarābhisamkhatassa varapāyāsassa
 suvaṇṇarajatapātiyo pūretvā suvaṇṇarajatapātihi yeva paṭikujjetvā
 adāsi, aññehi ca ahatavatthakapilagāvidānādīhi te santappesi. Atha
 tesam sabbakāmehi santappitānam supinam ārocetvā „kiṃ bhavissatī“
 puechi. Brāhmaṇā āhamsu: „mā cintayi mahārāja, deviyā te kuc- 30
 chimhi gabbho patitṭhito, so ca kho purisagabbho na itthigabbho,
 putto te bhavissati, so sace agāram ajjhāvasissati rājā bhavissati cakka-
 vattī, sace agārā nikkhamma pabbajjissati Buddho bhavissati loke vi-
 vattacchaddo“ ti.

33. THE BIRTH OF GOTAMA BUDDHA.

Mahāmāyā devī pattena telam viya dasamāse kucchiyā Bodhisattam pariharitvā paripunnagabbhā nātigharam gantukāmā Suddhodana-mahārājassa ārocesi: „icchām' aham deva kulasantakam Deva-
 5 daha-nagaram gantun“ ti. Rājā „sādhū“ 'ti sampaticchitvā Kapilavattutho yāva Devadaha-nagarā maggam samam kāretvā kadalipunnaghaṭa-dhajapatākādihi alamkārapetvā devīm sovaṇṇasivikāya nisidāpetvā amaccasahassena ukkhipāpetvā mahantena parivārena pesesi. Dvin-
 10 nam pana nagarānam antare ubhayanagaravāsīnam pi Lumbini-vanam nāma maṅgalasālavanam atthi. Tasmim samaye mūlato paṭṭhāya yāva aggasākhā sabbam ekaphāliphullam ahosi, sākhantarehi c' eva pupphantarehi ca pañcavaṇṇabhamaragaṇā nānappakārā ca sakuna-saṅghā madhurassarena vikūjantā vicaranti. Sakalam Lumbini-vanam Cittalatāvana-sadisam mahānubhāvassa raṇṇo susajjita-āpānamandalam viya
 15 ahosi. Deviyā tam disvā sālavanakīlam kīlitukāmatā udapādi. Amaccā devīm gahetvā sālavanam pavisiṃsu. Sā maṅgalasālamūlam garṭvā sālāsākhāyam gaṇhitukāmā ahosi. Sālāsākhā suseditavettaggam viya onamitvā deviyā hatthapatham upagaṇehi. Sā hattham pasāretvā sākham aggahehi. Tāvad eva c' assā kammajavātā calisṃsu. Ath' assā
 20 sāpim parikkhipitvā mahājano paṭikkami. Sālāsākham gahetvā tiṭṭhamānāya eva c' assā gabbhavuttāhanam ahosi. Tam khaṇam yeva cattāro pi suddhacittā Mahābrahmāno suvaṇṇajālam ādāya sampattā, tena suvaṇṇajālena Bodhisattam sampaticchitvā mātu purato ṭhapetvā „attamanā devī hohi, mahesakkho te putto uppanno“ ti āhaṃsu.
 25 Yathā pana aṇṇe sattā mātukucchito nikkhamantā paṭikkūlena asucinā makkhitā nikkhamanti na evam Bodhisatto. Bodhisatto pana dhammāsanato otaranto dhammakathiko viya nissenito otaranto puriso viya ca dve ca hatthe dve ca pāde pasāretvā ṭhitako mātukucchisambhavana kenaci asucinā amakkhito suddho visado Kāsika-vatthe nikkhitta-
 30 maniratanam viya jotanto mātukucchito nikkhami. Evam sante pi Bodhisattassa ca Bodhisatta-mātuyā ca sakkārattham ākāśato dve udakadhārā nikkhamitvā Bodhisattassa ca mātu c' assa sarīre utum gāhapesum.

34. CATTĀRI PUBBANIMITTĀNI.

Ath' ekadivasam Bodhisatto uyyānabhūmiṃ gantukāmo sārathim āmantetvā „ratham yojehiti“ āha. So „sādhū“ 'ti paṭisunitvā mahārahaṃ uttamarathaṃ sabbālaṃkārena alaṃkaritvā kumudapattavaṇṇe cattāro maṅgalasindhavē yojetvā Bodhisattassa paṭivedesi. Bodhisatto 5 devavimānasadisam ratham abhirūhitvā uyyānābhimukho agamāsi. Devatā „Siddhatthakumārassa abhisambujjhanakālo āsanno, pubbanimittam dassessāmā“ 'ti ekaṃ devaputtam jarājajjaram khaṇḍadantaṃ palitakesam vamaṃ obhaggasarīraṃ daṇḍahattham pavedhamānaṃ katvā dassesum. Tam Bodhisatto c' eva sārathi ca passanti. Tato 10 Bodhisatto sārathim „samma, ko nāṃ' esa puriso, kesāpi 'ssa na yathā aññesaṃ“ ti Mahāpadāne āgatanayena pucchitvā tassa vacanaṃ sutvā „dhi-r-atthu vata bho jātiyā yatra hi nāma jātassa jarā paññāyissatī“ samviggaḥadayo tato va paṭinivattitvā pāsādam eva abhirūhi. Rājā „kiṃkāraṇā mama putto khippaṃ paṭinivattitī“ pucchi. „Jiṇṇam 15 purisaṃ disvā devā 'ti, jiṇṇam purisaṃ disvā pabbajissatī“ āhaṃsu. „Kasmā maṃ nāsetha, siḥhaṃ puttassa nātakāni sajjetha, sampattim anubhavanto pabbajjāya satim na karissatī“ vatvā ārakkhaṃ vadḍhetvā sabbadisāsu addhayaḥjane addhayaḥjane ṭhapesi. Pun' ekadivasam Bodhisatto tath' eva uyyānaṃ gacchanto devatāhi nimmitam 20 vyādhitaṃ purisaṃ disvā purimaṇayen' eva pucchitvā samviggaḥadayo nivattitvā pāsādam abhirūhi. Rājāpi pucchitvā heṭṭhāvuttanayen' eva samvidahitvā puna vadḍhetvā samantato tigāvutappamāṇe padese ārakkhaṃ ṭhapesi. Apraṃ pana ekadivasam Bodhisatto tath' eva uyyānaṃ gacchanto devatāhi nimmitam kālakataṃ disvā purimaṇayen' 25 eva pucchitvā samviggaḥadayo puna nivattitvā pāsādam abhirūhi. Rājāpi pucchitvā heṭṭhāvuttanayen' eva samvidahitvā puna vadḍhetvā samantato yojanappamāṇe padese ārakkhaṃ ṭhapesi. Apraṃ pana ekadivasam uyyānaṃ gacchanto tath' eva devatāhi nimmitam sunivatthaṃ supārūtaṃ pabbajitaṃ disvā „ko nāṃ' eso sammā“ 'ti sā- 30 rathim pucchi. Sārathi kiṃcāpi Buddhuppādassa abhāvā pabbajitaṃ vā pabbajitaḥḡe vā na jānāti, devānubhāvena pana „pabbajito nāṃ'

esa devā" 'ti vatvā pabbajjāya guṇe vaṇṇesi. Bodhisatto pabbajjāya ruciṃ uppādetvā taṃ divasaṃ uyyānaṃ agamāsi. Dīghabhāṇakā pa-nāhu: cattāri nimittāni ekadivaseṇ' eva disvā agamāsīti.

35. THE GREAT RETIREMENT.

5 Tasmim samaye „Rāhulamātā puttā vijātā“ ti sutvā Suddho-
danamahārājā „puttassa me tuṭṭhiṃ nivedethā“ 'ti sāsanaṃ paṇi-
Bodhisatto taṃ sutvā „Rāhulo jāto, bandhanaṃ jātaṃ“ ti āha. Rājā
„kiṃ me putto avacā“ 'ti pucchitvā taṃ vacanaṃ sutvā „ito paṭṭhāya
me nattu Rāhulakumāro tv-eva nāmaṃ hotū“ 'ti. Bodhisatto pi kho
10 rathavaraṃ āruya mahantena yaṣeṇa atimanoramena sirisobhaggena
nagaraṃ pāvisi. Tasmim samaye Kisāgotamī nāma khattiyakāṇṇā
uparipāsādavaratalagatā nagaraṃ padakkhiṇaṃ kurumānassa Bodhi-
sattassa rūpasiriṃ disvā pītisomanassajātā imaṃ udānaṃ udānesi:

Nibbutā nūna sā mātā, nibbuto nūna so pitā,

15 nibbutā nūna sā nārī yassāyaṃ īdiso patiti.

Bodhisatto taṃ sutvā cintesi: „ayam evaṃ āha, evarūpaṃ attabhāvaṃ
passantiyā mātuhadayaṃ nibbāyati, pituhadayaṃ nibbāyati, pajā-
patihadayaṃ nibbāyati, kasimiṃ nu kho nibbutaṃ hadayaṃ nibbutaṃ
nāma hotīti“. Ath' assa kilesesū virattamānasassa etad ahoṣi: „rā-
20 gaggimhi nibbuta nibbutaṃ nāma hoti, dosaggimhi mohaggimhi nib-
buta nibbutaṃ nāma hoti, mānadiṭṭhiādisu sabbakilesadarathesu nib-
butesu nibbutaṃ nāma hoti, ayaṃ me sūssavanaṃ sāvesi, ahaṃ hi
nibbānaṃ gavesanto carāmi, ajj' eva mayā gharāvāsaṃ chaḍḍetvā nik-
khamma pabbajitvā nibbānaṃ gavesituṃ vaṭṭati, ayaṃ imissā ācariya-
25 bhāgo hotū“ 'ti kaṇṭhato omūcivā Kisāgotamiyā satasahassagghana-
kaṃ muttāhāraṃ pesesi. Sā „Siddhatthakumāro mayi paṭibaddhacitto
huvā paṇṇākāraṃ pesetīti“ somanassajātā ahoṣi. Bodhisatto pi ma-
hantena sirisobhaggena attano pāsādaṃ abhirūhitvā sirisayane nipaṇṇi.
Tāvad eva naṃ sabbālaṃkārapaṭimaṇḍitā naccagītādisu sūsiṃhitā
30 devakāṇṇā viya rūpappattā itthiyo nānāturīyāni gaḍetvā samparivāra-
yitvā abhiramāpentīyo haccagītavāditāni payojayimsu. Bodhisatto ki-
lesesu virattacittatāya naccādisu anabhirato muhuttaṃ niddaṃ okkama.

Tāpi itthiyo „yass' atthāya mayam naccādini payojayāma so niddam upagato, idāni kimattham kilāmāmā“ 'ti gahitagahitāni turiyāni aj-jhottharivā nipajjimsu. Gandhatelappadipā jhāyanti. Bodhisatto pa-bujjhivā sayanapitthe, pallamkena nisinno addasa tā itthiyo turiya-
bhaṇḍāni avattharivā niddāyantiyo ekaccā paggharitakheḷā lālākilinna- 5
gattā, ekaccā dante khādantiyo ekaccā kākacchantiyo ekaccā vippala-pantiyo ekaccā vivaṭamukhā ekaccā apagatavattā pākātibhaccha-sambadhātṭhānā. So tāsam tam vippakāram disvā bhiyyosomattāya kāmesu viratto ahoṣi. Tassa alamkatapatiyattam Sakkabhavana-sadisam pi tam mahātaḷam vippaviddhanānakūṇapabharitam āmakasusānam viya 10
upaṭṭhāsi, tayo bhavā ādittagehasadisā viya khāyimsu, „upaddutaṃ vata bho, upassattham vata bho“ ti udānam pavatti, ativiya pabbajjāya cittaṃ nami. So „ajj' eva mayā mahābhinnikkhamanam nikkhamitum vaṭṭatīti“ sayanā vuṭṭhāya dvārasamīpaṃ gantvā „ko etthā“ 'ti āha. Ummāre sīsam katvā nīpanno Channo „aham ayyaputta Channo“ ti 15
āha. „Aham ajja mahābhinnikkhamanam nikkhamitukāmo, ekaṃ me assam kappehiti“. So „sādhu devā“ 'ti assabhaṇḍakam gahetvā assa-sālam gantvā gandhatelappadīpesu jalantesu sumanāpattavitānassa hetthā ramaṇiye bhūmibhāge tṭhitam Kanthakam assarājānam disvā „ajja mayā imam eva kappetum vaṭṭatīti“ Kanthakam kappesi. So kappi- 20
yamāno va aññāsi: „ayam kappanā atigāḷhā, aññesu divasesu uyyāna-kilādigamane kappanā viya na hoti, mayham ayyaputto ajja mahābhi-nikkhamanam nikkhamitukāmo bhavissatīti“, tato tuṭṭhamanaso mahā-hasitam hasi. So saddo sakalanagaraṃ paṭṭharivā gaccheyya, devatā pana tam saddam nirumbhitvā na kassaci sotum adamsu. Bodhisatto 25
pi kho Channam pesetvā va „puttam tāva passissāmiti“ cintetvā ni-sinnapallamkato vuṭṭhāya Rāhulamātāya vasanaṭṭhānam gantvā gabbha-dvāram vivari. Tasmiṃ khaṇe antogabbhe gandhatelappadipo jhāyati. Rāhulamātā sumanamallikādinam pupphānam āmpanamattena ābhīp-pakīṇṇasayane puttassa matthake hattham tṭhapetvā niddāyati. Bodhi- 30
satto ummāre pādam tṭhapetvā tṭhitako va oloketvā „sac' āham deviya hattham apanetvā mama puttam gaṇhissāmi devī pabujjhissati, evam me gamanantarāyo bhavissati, Buddho hutvā va āgantvā passissāmiti“ pāsādalaṭṭo otari.

36. PAṬICCASAMUPPĀDO.

Tena samayena Buddho bhagavā Uruvelāyaṃ viharati Nerañja-
rāya tīre bodhirukkhamaṃle paṭhamābhisambuddho. Atha kho Bhagavā
bodhirukkhamaṃle sattāhaṃ ekapallaṅkena nisīdi vimuttisukkhapaṭisaṃ-
5 vedī. Atha kho Bhagavā rattiyaṃ paṭhamam yāmaṃ paṭiccasamuppā-
dam anulomapaṭilomaṃ manasākāsi: avijjāpaccayā saṃkhārā, saṃ-
khārapaccayā viññānaṃ, viññānapaccayā nāmarūpaṃ, nāmarūpapaccayā
saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanā-
paccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo,
10 bhavapaccayā jāti, jātipaccayā jarāmaṇaṃ sokaparidevadukkhadoma-
nassupāyāsā bhavanti. Evam etassa kevalassa dukkhakkhandhassa
samudayo hoti Avijjāya tv-eva asesavirāgaṇirodhā saṃkhāraṇirodho,
saṃkhāraṇirodhā viññāṇaṇirodho, viññāṇaṇirodhā nāmarūpaṇirodho,
nāmarūpaṇirodhā saḷāyatanaṇirodho, saḷāyatanaṇirodhā phassaṇirodho,
15 phassaṇirodhā vedanāṇirodho, vedanāṇirodhā taṇhāṇirodho, taṇhāṇi-
rodhā upādānaṇirodho, upādānaṇirodhā bhavaṇirodho, bhavaṇirodhā
jātiṇirodho, jātiṇirodhā jarāmaṇaṃ sokaparidevadukkhadomanassu-
pāyāsā nirujjhanti. Evam etassa kevalassa dukkhakkhandhassa ni-
rodho hotīti. Atha kho Bhagavā etaṃ atthaṃ viditvā tāyaṃ velāyaṃ
imaṃ udānaṃ udānesi:

20 Yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa
ath' assa kaṅkhā vapayanti sabbā yato pajānāti sahetudhammaṃ ti.

37. DHAMMACAKKA-PAVATTANA-SUTTA.

Evam me sutam: Ekaṃ samayaṃ Bhagavā Bārāṇasīyaṃ viharati
Isipatane migadāye. Tatra kho Bhagavā pañcavaggiye bhikkhū āman-
25 tesī: „dve 'me bhikkhave antā pabbajitena na sevitabbā. Katame dve.
Yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothuḷḷaniko
anariyo anattasamhito, yo cāyaṃ attakilamathānuyogo dukkho anariyo
anattasamhito, ete kho bhikkhave ubho ante anupagammā majjhimā
paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upa-
30 samāya abhiññāya sambodhāya nibbānāya samvattati. Katamā ca sā

bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati. Ayam eva ariyo aṭṭhaṅgiko maggo, seyyath' idaṃ: sammādiṭṭhi sammāsaṃkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi. Ayam kho sā bhikkhave 5 majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati. Idaṃ kho pana bhikkhave dukkhaṃ ariyasaccaṃ: jāti pi dukkhā, jarā pi dukkhā, vyādhi pi dukkhā, maraṇaṃ pi dukkhaṃ. appiyehi sampayogo dukkho. piyehi vippayogo dukkho, yaṃ p' icchaṃ na labhati 10 tam pi dukkhaṃ, saṃkhittena pañc' upādānakkhandhā pi dukkhā. Idaṃ kho pana bhikkhave dukkhasamuḍayaṃ ariyasaccaṃ: yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā tatratatrābhinandinī, seyyath' idaṃ: kāmataṇhā bhavataṇhā vibhavataṇhā. Idaṃ kho pana bhikkhave dukkhanirodhaṃ ariyasaccaṃ: yo tassā yeva taṇhāya asesavirā- 15 ganirodho cāgo paṭinissaggo mutti anālayo. Idaṃ kho pana bhikkhave dukkhanirodhagāmini paṭipadā ariyasaccaṃ, ayam eva ariyo aṭṭhaṅgiko maggo, seyyath' idaṃ: sammādiṭṭhi sammāsaṃkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.“

20

38. YASAPABBAJĀ.

Tena kho pana samayena Bārāṇasīyaṃ Yaso nāma kulaputto seṭṭhiputto sukhumālo hoti, tassa tayo pāsādā honti: eko hemantiko, eko gimhiko, eko vassiko. So vassike pāsāde cattāro māse nippurisehi turiyehi paricāriyamāno na heṭṭhā pāsādā orohati. Atha kho Yasassa kulaputtassa pañcāhi kāmagaṇehi sāmappitassa samaṅgibhūtaṃ pari- 25 cāriyamānassa paṭigacc' eva niddā okkami, parijanassāpi pacchā niddā okkami, sabbarattiyo ca telappadipo jhāyati. Atha kho Yaso kulaputto paṭigacc' eva paṭibujjhivā addasa sakaṃ parijanaṃ supantaṃ aññissā kacche viṇaṃ aññissā kaṇṭhe mutiṅgaṃ aññissā kacche ālabaraṃ aññaṃ vikesikaṃ aññaṃ vikkheḷikaṃ vippalapantiyo, hatthap- 30 pattāṃ susānaṃ maññe. Disvāṇ' assa ādinavo pāturahosi, nibbidāya cittaṃ saṇṭhāsi. Atha kho Yaso kulaputto udānaṃ udānesi: „upaddu-

tam vata bho, upassattham vata bho" ti. Atha kho Yaso kulaputto
 suvaṇṇapādukāyo ārohitvā yena nivesanadvāram ten' upasāṅkami,
 amanussā dvāram vivarīmsu 'mā Yasassa kulaputtassa koci antarāyam
 akāsi agārasmā anagāriyam pabbajjāyā' ti. Atha kho Yaso kulaputto
 5 yena nagaradvāram ten' upasāṅkami, amanussā dvāram vivarīmsu 'mā
 Yasassa kulaputtassa koci antarāyam akāsi agārasmā anagāriyam pab-
 bajjāyā' ti. Atha kho Yaso kulaputto yena Isipatanam migadāyo
 ten' upasāṅkami. Tena kho pana samayena Bhagavā rattiyā paccū-
 sasamayam paccutthāya ajjhokāse caṅkamati. Addasa kho Bhagavā
 10 Yasam kulaputtam dūrato va āgacchantam, disvāna caṅkamā orohitvā
 paṇṇatte āsane nisīdi. Atha kho Yaso kulaputto Bhagavato avidūre
 udānam udānesi: „upaddutam vata bho, upassattham vata bho" ti.
 Atha kho Bhagavā Yasam kulaputtam etad avoca: „idam kho Yasa
 anupaddutam, idam anupassattham, ehi Yasa nisīda, dhammam te
 15 desessāmiti". Atha kho Yaso kulaputto 'idam kira anupaddutam, idam
 anupassatthan' ti haṭṭho udaggo suvaṇṇapādukāhi orohitvā yena Bha-
 gavā ten' upasāṅkami, upasāṅkamitvā Bhagavantam abhivādetvā ekam-
 antam nisīdi. Ekamantam nisinnassa kho Yasassa kulaputtassa Bha-
 gavā anupubbikatham katesi, seyyath' idam: dānakatham silakatham
 20 saggakatham kāmānam ādinavam okāram saṅkilesam nekkhamme āni-
 samsam pakāsesi. Yadā Bhagavā aññāsi Yasam kulaputtam kallacittam
 muducittam vinīvaranacittam udaggacittam pasannacittam atha yā bud-
 dhānam sāmukkasikā dhammadesanā tam pakāsesi: dukkham samuda-
 yam nirodham maggam. Seyyathā pi nāma suddham vattham apagata-
 25 kālakam samma-d-eva rajanam paṭigaṇheyya evam eva Yasassa kula-
 puttassa tasmim yeva āsane virajam vitamalam dhammacakkhum udapādi
 'yam kiñci samudayadhammam sabbam tam nirodhadhamman' ti. Atha
 kho Yasassa kulaputtassa mātā pāsadam abhirūhitvā Yasam kulaputtam
 apassanti yena seṭṭhi gahapati ten' upasāṅkami, upasāṅkamitvā seṭ-
 30 ṭhim gahapatim etad avoca: „putto te gahapati Yaso na dissātiti".
 Atha kho seṭṭhi gahapati catuddisā assadūte uyyojetvā sāmam yeva
 yena Isipatanam migadāyo ten' upasāṅkami. Addasa kho seṭṭhi gaha-
 pati suvaṇṇapādukānam nikkhepam, disvāna tam yeva anugamāsi.
 Addasa kho Bhagavā seṭṭhim gahapatim dūrato va āgacchantam,
 35 disvāna Bhagavato etad 'ahosi: „yam nūnāham tathārūpam iddhābhi-
 saṅkhāram abhisāṅkhāreyyam yathā seṭṭhi gahapati idha nisinno idha

nisinnam Yasam kulaputtam na passeyyā“ 'ti. Atha kho Bhagavā
 tathārūpam iddhābhisamkhāram abhisamkhāresi. Atha kho setthi
 gahapati yena Bhagavā ten' upasamkami, upasamkamitvā Bhagavantam
 etad avoca: „api bhante Bhagavā Yasam kulaputtam passeyyā“ 'ti.
 „Tena hi gahapati nisida, app-eva nāma idha nisinno idha nisinnam 5
 Yasam kulaputtam passeyyāsiti“. Atha kho setthi gahapati „idh' eva
 kirāham nisinno idha nisinnam Yasam kulaputtam passissāmīti“
 hattho udaggo Bhagavantam abhivādetvā ekamantam nisīdi. Ekam-
 antam nisinnassa kho setthissa gahapatissa Bhagavā anupubbikatham
 kathesi, seyyath' idam: dānakatham silakatham saggakatham kāmānam 10
 ādinavam okāram samkilesam nekkhamme ānisamsam pakāsesi. Atha
 kho setthi gahapati ditthadhammo pattadhammo viditadhammo pari-
 yogālhaddhammo tinnavicikiccho vigatakathamkatho vesārajappatto apa-
 rappaccayo Satthu sāsane Bhagavantam etad avoca: „abhikkantam
 bhante, abhikkantam bhante, seyyathā pi bhante nikkujjitam vā 15
 ukkujjeyya, paṭicchannam vā vivareyya, mūlhassa vā maggam ācik-
 kheyya, andhakāre vā telapajjotam dhāreyya 'cakkhumanto rūpāni
 dakkhintīti', evam eva Bhagavatā anekapariyāyena dhammo pakāsito,
 es' āham bhante Bhagavantam saraṇam gacchāmi dhammañ ca blih-
 khusamghaṇ ca, upāsakam maṃ Bhagavā dhāretu ajjatagge paṇupetaṃ 20
 saraṇam gatan“ ti. So va loke paṭhamam upāsako ahoṣi tevāciko.
 Atha kho Yasassa kulaputtassa pituno dhamme desiyamāne yathā-
 dittham yathāviditam bhūmiṃ paccavekkhantassa anupādāya āsavehi
 cittam vimucci. Atha kho Bhagavato etad ahoṣi: „Yasassa kula-
 puttassa pituno dhamme desiyamāne yathādittham yathāviditam bhū- 25
 miṃ paccavekkhantassa anupādāya āsavehi cittam vimuttam, abhabbo
 kho Yaso kulaputto hināyāvattitvā kāme paribhuñjituṃ seyyathā pi
 pubbe agārikabhūto, yaṃ nūnāham taṃ iddhābhisamkhāram paṭippas-
 sambheyyan“ ti. Atha kho Bhagavā iddhābhisamkhāram paṭippas-
 sambhesi. Addasa kho setthi gahapati Yasam kulaputtam nisinnam, 26
 disvāna Yasam kulaputtam etad avoca: „mātā te tāta Yasa pari-
 devasokasampannā, dehi mātu jīvitam“ ti. Atha kho Yaso kulaputto
 Bhagavantam ullokesi. Atha kho Bhagavā setthiṃ gahapatiṃ etad
 avoca: „taṃ kiṃ maññasi gahapati, Yasassa sekhena nānena sekhena
 dassanena dhammo dittho seyyathā pi tayā, tassa yathādittham yathā- 30
 viditam bhūmiṃ paccavekkhantassa anupādāya āsavehi cittam vimuttam,

bhabbo nu kho Yaso gahapati hīnāyāvattitvā kāme paribhuñjitum seyyathā pi pubbe agārikabhūto“ ti. „No h' etaṃ bhante“. „Yasassa kho gahapati kulaputtassa sekkena ānena sekkena dassanena dhammo diṭṭho seyyathā pi tayā, tassa yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ pacca-
 5 vekkhaṇṭassa anupādāya āsavehi cittaṃ vimuttaṃ, abhabbo kho gahapati Yaso kulaputto hīnāyāvattitvā kāme paribhuñjitum seyyathā pi pubbe agārikabhūto“ ti. „Lābhā bhante Yasassa kulaputtassa, suladdhaṃ bhante Yasassa kulaputtassa yathā Yasassa kulaputtassa anupādāya āsavehi cittaṃ vimuttaṃ, adhiyāsetu me bhante Bhagavā ajja-
 10 tanāya bhattaṃ Yasena kulaputtana pacchāsamaṇena“ ti. Adhiyāsesi Bhagavā tuṇhībhaveṇa. Atha kho seṭṭhi gahapati Bhagavato adhiyāsanam viditvā utthāyāsanaṃ Bhagavantaṃ abhiyādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho Yaso kulaputto acirappakkante seṭṭhimhi gahapatimhi Bhagavantaṃ etad avoca: „labheyyāhaṃ bhante Bhaga-
 15 vato santike pabbajjāṃ, labheyyaṃ upasampadan“ ti. „Ehi bhikkhū“ 'ti Bhagavā avoca, „svākkhāto dhammo, cara brahmacariyaṃ sammā dukkhaṃ antakiriyaṃ“ ti. Sā va tassa āyasmato upasampadā ahoṣi. Tena kho pana samayena satta loke arahanto honti.

39. THE FIRE-SERMON.

20 Atha kho Bhagavā Uruvelāyaṃ yathābhirantaṃ viharitvā yena Gayāsisaṃ tena cārikaṃ pakkāmi mahatā bhikkhusaṃghena saddhiṃ bhikkhusahassena sabbehi' eva purāṇajaṭilehi. Tatra sudam Bhagavā Gayāyaṃ viharati Gayāsise saddhiṃ bhikkhusahassena. Tatra kho Bhagavā bhikkhū āmantesi: „Sabbam bhikkhave ādittam. Kiṃ ca
 25 bhikkhave sabbam ādittam. Cakkhum bhikkhave ādittam, rūpā ādittā, cakkhuviññāṇam ādittam, cakkhusamphasso āditto, yad idaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi ādittam. Kena ādittam: rāgagginā dosagginā mohagginā ādittam, jātiyā jarāya maraṇena sokehi paridevehi
 30 dukkhehi domanassehi upāyāsehi ādittan ti vadāmi. Sotaṃ ādittam, saddā ādittā, . . la . . . ghānam ādittam, gandhā ādittā, jivhā ādittā, rasā ādittā, kāyo āditto, phoṭṭhabbā ādittā, mano āditto, dhammā ādittā, manoviññāṇam ādittam, manosamphasso āditto, yad idaṃ mano-

samphassapaccayā uppajjati vedayitaṃ sukhāṃ vā dukkhāṃ vā adukkhamasukhāṃ vā tam pi ādittaṃ. Kena ādittaṃ: rāgagginā dosagginā mohagginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan ti vadāmi. Evaṃ passaṃ bhikkhave sutavā ariyasāvako cakkhusmim pi nibbindati, rūpesu pi nibbindati, 5 cakkhuvīññāṇe pi nibbindati, yad idaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhāṃ vā dukkhāṃ vā adukkhamasukhāṃ vā tasmim pi nibbindati. Sotasmim pi nibbindati, saddesu pi nibbindati, ghānas-
mim pi nibbindati, gandhesu pi nibbindati, jivhāya pi nibbindati, rasesu pi nibbindati, kāyasmim pi nibbindati, phoṭṭhabbesu pi nibbindati, ma- 10 nasmim pi nibbindati, dhammesu pi nibbindati. manovīññāṇe pi nibbindati, manosamphasse pi nibbindati, yad idaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhāṃ vā dukkhāṃ vā adukkhamasukhāṃ vā tasmim pi nibbindati, nibbindaṃ virajjati. virāgā vimuccati, vimuttas-
mim 'vimutt' amhīti' nāṇaṃ hoti, khīṇā jāti, vusitaṃ brahmacariyaṃ, 15 kataṃ karaṇiyaṃ, nāparaṃ itthattāyā 'ti pajānāti'. Imasmim ca pana veyyakaraṇasmim bhaṇṇamāṇe tassa bhikkhusahassassa anupādāya āsavehi cittāni vimuccimsu. Ādittapariyāyaṃ niṭṭhitaṃ.

40. MĀRA AS PLOWMAN.

Ekam samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anātha- 20 piṇḍikassa ārāme. Tena kho pana samayena Bhagavā bhikkhū nibbāna-
paṭisaṃyuttāya dhammiyā kathāya sandasseti samādapeti samuttejēti
sappahamseti. Te ca bhikkhū aṭṭhikavā manasikavā sabbacetaso sam-
annāharitvā ohitasotā dhammaṃ suṇanti. Atha kho Mārassa pāpimato
etad ahoṣi: „ayaṃ kho samaṇo Gotamo bhikkhū nibbāna-paṭisaṃyuttāya 25
dhammiyā kathāya ... pa ..., yan nūnāhaṃ yena samaṇo Gotamo ten' upa-
saṃkameyyaṃ vicakkhukammāyā“ 'ti. Atha kho Māro pāpimā kassaka-
vaṇṇaṃ abhinimminivā mahantaṃ naṅgalaṃ khandhe karitvā dighaṃ
pācānayaṭṭhiṃ gahe tvā haṭṭhaṭṭakeso sāpasāṭṭhinivattho kaddamamakkhite-
hi pādehi yena Bhagavā ten' upasaṃkama, upasaṃkamitvā Bhagavantaṃ 30
etad avoca: „api samaṇa balivadde addasā“ 'ti. „Kiṃ pana pāpima
te balivaddehiti“. „Mam' eva samaṇa cakkhum mama rūpā mama

cakkhusamphassaviññāṇāyatanaṃ, kuhiṃ me samaṇa gantvā mokkhasi. Mam' eva samaṇa sotaṃ mama saddā . . . pa . . . , mam' eva samaṇa ghānaṃ mama gandhā, mam' eva samaṇa jivhā mama rasā, mam' eva samaṇa kāyo mama phoṭṭhabbā, mam' eva samaṇa mano mama dhammā
 5 mama manosamphassaviññāṇāyatanaṃ, kuhiṃ me samaṇa gantvā mokkhasi". „Tav' eva pāpima cakkhum tava rūpā tava cakkhusamphassaviññāṇāyatanaṃ, yattha ca kho pāpima n' atthi cakkhum n' atthi rūpā n' atthi cakkhusamphassaviññāṇāyatanaṃ agati tava tattha pāpima. Tav' eva pāpima sotaṃ tava saddā tava sotasamphassaviññāṇāyatanaṃ,
 10 yattha ca kho pāpima n' atthi sotaṃ n' atthi saddā n' atthi sotasamphassaviññāṇāyatanaṃ agati tava tattha pāpima. Tav' eva pāpima ghānaṃ tava gandhā tava ghānasamphassaviññāṇāyatanaṃ, yattha ca kho pāpima n' atthi ghānaṃ n' atthi gandhā n' atthi ghānasamphassaviññāṇāyatanaṃ agati tava tattha pāpima. Tav' eva pāpima jivhā tava
 15 rasā tava jivhāsamphassaviññāṇāyatanaṃ . . . pa . . . , tav' eva pāpima kāyo tava phoṭṭhabbā tava kāyasamphassaviññāṇāyatanaṃ . . . pa . . . , tav' eva pāpima mano tava dhammā tava manosamphassaviññāṇāyatanaṃ, yattha ca kho pāpima n' atthi mano n' atthi dhammā n' atthi manosamphassaviññāṇāyatanaṃ agati tava tattha pāpimā" 'ti.

20 „Yaṃ vadanti mama-y-idan ti ye vadanti maman ti ca, ettha ce te mano atthi na me samaṇa mokkhasi." „Yaṃ vadanti na taṃ mayhaṃ ye vadanti na te ahaṃ, evaṃ pāpima jānāhi, na me maggam pi dakkhasi".

Atha kho Māro pāpimā „jānāti maṃ Bhagavā, jānāti maṃ Sugato"
 25 ti dukkhī dummano tatth' ev' antaradhāyīti.

41. THE MURDER OF SUNDARĪ.

Bhagavato kira bhikkhusaṃghassa pañcannaṃ mahānadīnaṃ mahoghasadise lābhasakkāre uppanne hatalābhasakkārū aññatitthiyā suriyuggamanakāle khajjopanakasadisā nippabbhā hutvā ekato sannipatitvā
 80 mantayimsu: „mayāṃ samaṇassa Gotamassa uppannakālato paṭṭhāya hatalābhasakkārā, na no koci atthibhāvaṃ pi jānāti, kena nu kho saddhiṃ ekato hutvā samaṇassa Gotamassa avaṇṇaṃ uppādetvā

lābhasakkāram assa antaradhāpeyyāma“ ‘ti. *Atha nesam etad ahosi:*
„Sundariyā saddhim ekato hutvā sakkunissāma“ ‘ti te ekadivasam
 Sundarim titthiyārāmaṃ pavisitvā vanditvā ʃhitam nālapimsu. Sā
 punappuna sallapanti pi paṭivacanam alabhitvā „api nu ayyā kenaci
 viheṭhit’ atthā“ ‘ti pucchi. „Bhagini, samaṇam Gotamaṃ amhe 5
 viheṭhetvā hatalābhasakkāre karitvā vicarantam na passasiti“. Sā
 evam āha: „mayā ettha kim kātum vaṭṭatīti“. „Tvaṃ kho si bha-
 gini abhirūpā sobhaggappattā, samaṇassa Gotamassa ayasaṃ āro-
 petvā mahājanaṃ tava katham gāhāpetvā hatalābhasakkāram ka-
 rohīti“. Sā „sādhū“ ‘ti sampāṭicchitvā vanditvā pakkantā. Tato 10
 paṭṭhāya mālāgandhavilepanakappūrakatuḷakapphalādini gahetvā sāyam
 mahājanassa Satthu dhammadesanaṃ sutvā nagaraṃ pavisanakāle
 Jetavanābhimukhī gacchati, „kham gacchasīti“ ca puṭṭhā „samaṇassa
 Gotamassa santikaṃ, aham hi tena saddhim ekagandhakuṭiyam vasa-
 mīti“ vatvā aññatarasmiṃ titthiyārāme vasitvā pāto va Jetavanamaggaṃ 15
 otaritvā nagarābhimukhī gacchati, „kim Sundari, kham gatāsīti“ ca
 puṭṭhā „samaṇena Gotamena saddhim ekagandhakuṭiyam vasitvā tam
 kilesaratiyā ramāpetvā āgat’ amhīti“ vadati. Atha naṃ katipāhacca-
 yena dhuttānaṃ kahāpaṇe datvā „gacchatha, Sundarim māretvā sa-
 maṇassa Gotamassa gandhakuṭisamipe mālākacavarantare nikkhipitvā 20
 ethā“ ‘ti vadiṃsu. Te tathā akāṃsu. Tato titthiyā „Sundarim na
 passāma“ ‘ti kolāhalaṃ katvā rañño ārocetvā „kham vo āsamkā“ ti
 vuttā „ime divase Jetavanaṃ gatā ti, tatr’ assa pavattim na jānāma“
 ‘ti vatvā „tena hi gacchatha naṃ vicinathā“ ‘ti rañña anuññātā attano
 upaṭṭhāke gahetvā Jetavanaṃ gantvā vicinantā mālākacavarantare disvā 25
 mañcakaṃ āropetvā nagaraṃ pavesetvā „samaṇassa Gotamassa sāvakā
 ‘Satthārā katapāpakammaṃ paṭicchādessāma’ ‘ti Sundarim māretvā
 mālākacavarantare nikkhipimsū“ ‘ti rañño ārocayimsu. Rājā „tena hi
 gacchatha, nagaraṃ āhinḍathā“ ‘ti āha. Te nagaravithisu „passatha
 samaṇānaṃ Sakyaputtiyānaṃ kamman“ ti ādini viravitvā puna rañño 30
 nivesanadvāraṃ āgamimsu. Rājā Sundariyā sarīraṃ āmakasusāne
 aṭṭakaṃ āropetvā rakkhāpesi. Sāvattvivāsino ʃhapetvā ariyasāvake sesā
 yebbhuyyena „passatha samaṇānaṃ Sakyaputtiyānaṃ kamman“ ti ādini
 vatvā antonagare bahinagare upavana-araññesu bhikkhū akkosantā vi-
 caranti. Bhikkhū tam pavattim Tathāgatassa ārocesuṃ. Sattha „tena 35
 hi tumhe te manusse evaṃ paṭicodethā“ ‘ti:

Abhūtavādī nirayaṃ upeti yo vāpi katvā 'na karomi' c' āha,
ubho pi te pecca samā bhavanti nihinakammā manujā paratthā 'ti

- imaṃ gātham āha. Rājā „Sundariyā aññehi māritabhāvaṃ jānāthā”
'ti purise payojesi. Te pi kho dhuttā tehi kahāpaṇehi suraṃ pivantā
5 aññamaññaṃ kalahaṃ karonti, tatth' eko evaṃ āha: „tvaṃ Sundariṃ
ekappahāren' eva māretvā mālākacavarantare nikkhipitvā tato laddha-
kahāpaṇehi suraṃ pivasi”. „Hotu hotū” 'ti rājapurisā te dhutte ga-
hetvā rañño dassetum. Atha ne rājā „tumhehi sā māritā” ti pucchi.
„Āma devā” 'ti. „Kehi mārāpitā” ti. „Aññatitthiyehi devā” ti. Rājā
10 titthiye pakkosāpetvā „Sundariṃ ukkhipāpetvā gacchatha tumhe evaṃ
vadantā nagaraṃ āhiṇḍatha: ayaṃ Sundarī samaṇassa Gotamassa
avaṇṇaṃ āropetukāmehi amhehi mārāpitā, n' eva Gotamassa na Gota-
masāvakaṇaṃ doso atthi, amhakaṃ doso” ti. Te tathā akaṃsu.
Bālamahājano tadā saddahi, titthiyā pi purisavadhaddena palibuddhā.
15 Tato paṭṭhāya Buddhānaṃ sakkāro mahantataro ahoṣi.

42. DEVADATTA'S MALICE AGAINST BUDDHA.

- Tena kho pana samayena Bhagavā mahatiyā parisāya parivuto
dhammaṃ desento nisinno hoti sarājīkāya parisāya. Atha kho De-
vadatto utthāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā yena Bhagavā
20 ten' añjaliṃ paṇāmetvā Bhagavantaṃ etad avoca: „jīṇo dāni bhante
Bhagavā vuḍḍho mahallako addhagato vayo anuppatto, appossukko
dāni bhante Bhagavā diṭṭhadhammasukkhavihāraṃ anuyutto viharatu,
mama bhikkhusaṅghaṃ nissajjatu, ahaṃ bhikkhusaṅghaṃ pariharissā-
mīti”. „Alaṃ Devadatta, mā te rucci bhikkhusaṅghaṃ pariharitun”
25 ti. Dutiyam pi kho Devadatto . . . tatiyam pi kho Devadatto Bha-
gantam etad avoca: „jīṇo dāni . . . pariharissāmīti”. „Sāriputta-
Moggallānānaṃ pi kho ahaṃ Devadatta bhikkhusaṅghaṃ na nissajjey-
yaṃ, kim pana tuyhaṃ chavassa khelāpakassā” 'ti. Atha kho
Devadatto „sarājīkāya maṃ Bhagavā parisāya khelāpakavādena apa-
30 sādeti, Sāriputta-Moggallānēva ukkaṃsatīti” kupito anattamaṇo Bha-
gantam abhivādetvā paḍakkhiṇaṃ katvā pakkāmi. Ayaṃ ca tarahi
Devadattassa Bhagavati paṭhamo āghāto ahoṣi. —

Atha kho Devadatto yena Ajātasattukumāro ten' upasāṃkhami, upasāṃkhamitvā Ajātasattukumāraṃ etad avoca: „purise mahārāja āṇāpehi ye samaṇaṃ Gotamaṃ jīvītā voropessantīti“. Atha kho Ajātasattukumāro manusse āṇāpesi: „yathā bhane ayyo Devadatto āha tathā karothā“ 'ti. Atha kho Devadatto ekaṃ purisaṃ āṇāpesi: 5 „gacchāvuso, amukasmiṃ okāse samaṇo Gotamo viharati, taṃ jīvītā voropetyā iminā maggena āgacchā“ 'ti, tasmim magge dve purise ṭhapesi „yo iminā maggena eko puriso āgacchati taṃ jīvītā voropetvā iminā maggena āgacchathā“ 'ti, tasmim magge cattāro purise ṭhapesi „ye iminā maggena dve purisā āgacchanti te jīvītā voropetvā iminā 10 maggena āgacchathā“ 'ti, tasmim magge atṭha purise ṭhapesi „ye iminā maggena cattāro purisā āgacchanti te jīvītā voropetvā iminā maggena āgacchathā“ 'ti, tasmim magge soḷasa purise ṭhapesi „ye iminā maggena atṭha purisā āgacchanti te jīvītā voropetvā āgacchathā“ 'ti. Atha kho so eko puriso asicammaṃ gahetvā dhanukalāpaṃ 15 sannayhitvā yena Bhagavā ten' upasāṃkhami, upasāṃkhamitvā Bhagavato avidūre bhīto ubbiggo ussaṅkī utrasto patthaddhena kāyena atṭhāsi. Addasā kho Bhagavā taṃ purisaṃ bhītaṃ ubbiggaṃ ussaṅkiṃ utrastaṃ patthaddhena kāyena ṭhitam, disvāna taṃ purisaṃ etad avoca: „ehi āvuso, mā bhāyīti“. Atha kho so puriso asicammaṃ eka- 20 mantam karītvā dhanukalāpaṃ nikkhipitvā yena Bhagavā ten' upasāṃkhami, upasāṃkhamitvā Bhagavato pādesu sirasā nipatitvā Bhagavantam etad avoca: „accayo maṃ bhante accagamā yathā bālaṃ yathā mūḷhaṃ yathā akusalaṃ yo 'haṃ duṭṭhacitto vadhakacitto idh' upasāṃkanto, tassa me bhante Bhagavā accayaṃ accayato paṭigaṇhātu 25 āyatiṃ saṃvarāyā“ 'ti. — Atha kho Bhagavā tassa purisassa anupubbikathaṃ kathesi, seyyath' idaṃ: dānakathaṃ — pe —.

Atha kho so eko puriso yena Devadatto ten' upasāṃkhami, upasāṃkhamitvā Devadattam etad avoca: „nāhaṃ bhante sakkomi taṃ Bhagavantam jīvītā voropetum, mahiddhiko so Bhagavā mahānubhāvo“ 30 ti. „Alaṃ āvuso, mā kho tvaṃ samaṇaṃ Gotamaṃ jīvītā voropesi, ahaṃ eva samaṇaṃ Gotamaṃ jīvītā voropessāmi“. Tena kho pana samayena Bhagavā Gijjhakūṭassa pabbatassa pacchāyāyaṃ caṇṇakamati. Atha kho Devadatto Gijjhakūṭam pabbatam abhirūhitvā mahantaṃ silaṃ pavijjhi „imāya samaṇaṃ Gotamaṃ jīvītā voro- 35 pessāmi“. Dve pabbatakūṭā samāgantvā taṃ silaṃ sanupati-

chimsu, tato papaṭikā uppatitvā Bhagavato pāde ruhiram uppādesi. Atha kho Bhagavā uddham ulloketvā Devadattaṃ etad avoca: „bahuṃ tayā moghapurisa apuññaṃ pasūtaṃ yaṃ tvaṃ duṭṭhacitto vadhakacitto Tathāgataṃ ruhiram uppādesi“. Atha kho Bhagavā 5 bhikkhū āmantesi: idaṃ bhikkhave Devadattena paṭhamam ānantarikakammaṃ upacitaṃ yaṃ duṭṭhacittena vadhakacittena Tathāgataṃ ruhiram uppāditaṃ“ ti. —

Tena kho pana samayena Rājagahe Nālāgiri nāma hatthi caṇḍo hoti manussaghātaḥ. Atha kho Devadatto Rājagahaṃ pavisitvā 10 hatthisālaṃ gantvā hatthibhaṇḍe etad avoca: „mayam kho bhāṇe rājañātakā nāma paṭibālā nīcaṭṭhāniyaṃ uce ṭhāṇe ṭhapetum bhattam pi vetanam pi vaddhāpetum, tena hi bhāṇe yadā samaṇo Gotamo imaṃ racchaṃ paṭipanno hoti tadā imaṃ Nālāgiriṃ hatthiṃ muñcitvā imaṃ racchaṃ paṭipādetthā“ ti. „Evam bhante“ ti kho te hatthi- 15 bhaṇḍā Devadattassa paccassosum. Atha kho Bhagavā pubbaṇhasa-mayaṃ nivāsetvā pattacivaraṃ ādāya sambahulehi bhikkhūhi saddhiṃ Rājagahaṃ piṇḍāya pāvisi. Atha kho Bhagavā taṃ racchaṃ paṭipajji, addasāsūṃ kho te hatthibhaṇḍā Bhagavantaṃ taṃ racchaṃ paṭipannaṃ, disvāna Nālāgiriṃ hatthiṃ muñcitvā taṃ racchaṃ paṭipādesum. 20 Addasā kho Nālāgiri hatthi Bhagavantaṃ dūrato va āgacchantam, disvāna soṇḍaṃ ussāpetvā pahaṭṭhakannaṃvālo yena Bhagavā tena abbidhāvi. Addasāsūṃ kho te bhikkhū Nālāgiriṃ hatthiṃ dūrato va āgacchantam, disvāna Bhagavantaṃ etad avocum: „ayaṃ bhante Nālāgiri hatthi caṇḍo manussaghātaḥ imaṃ racchaṃ paṭipanno, paṭikka- 25 matu bhante Bhagavā, paṭikkamatu Sugato“ ti. „Āgacchatha bhikkhave, mā bhāyittha, atṭhānam etaṃ bhikkhave anavakāso yo parūpakkamena Tathāgataṃ jivitā voropeyya, anupakkamena bhikkhave Tathāgataṃ parinibbāyanti“. — Tena kho pana samayena manussā pāsādesu pi hammiyesu pi chadanesu pi ārūlā acchanti. Tattha ye 30 te manussā assaddhā appasannā dubbuddhino te evam āhaṃsu: „abhirūpo vata bho mahāsamaṇo nāgena viheṭhiyissanti“. Ye pana te manussā saddhā pasannā paṇḍitā buddhimanto te evam āhaṃsu: „cira-ssaṃ vata bho nāgo nāgena saṃgāmessanti“. Atha kho Bhagavā Nālāgiriṃ hatthiṃ mettena cittaṇa phari. Atha kho Nālāgiri hatthi 35 Bhagavato mettena cittaṇa phutṭho soṇḍaṃ oropetvā yena Bhagavā ten' upasāṃkamaṃ, upasāṃkamitvā Bhagavato purato atṭhāsi. Atha kho

Bhagavā dakkhiṇena hatthena Nālāgiriṣṣa hatthiṣṣa kumbhaṃ parāma-
santo Nālāgiriṃ hatthiṃ gāthāhi ajjhabhāsi:

Mā kuṇjara nāgam āsado, dukkhaṃ hi kuṇjara nāga-m-āsado,
na hi nāgahatassa kuṇjara sugati hoti ito paraṃ yato,
Mā ca mado mā ca pāmado, na hi pamattā sugatiṃ vajanti te, 5
tvaṃ ñeva tathā karissasi yena tvaṃ sugatiṃ gamissasīti.

Atha kho Nālāgiri hatthi soṇḍāya Bhagavato pādapaṃsūni gahetvā
upari muddhani ākiritvā paṭikuṭito paṭisakki yāva Bhagavantam ad-
dakkhi. Atha kho Nālāgiri hatthi hatthisālam gantvā sake ṭhāne
aṭṭhāsi, tathā danto ca pana Nālāgiri hatthi ahosi. Tena kho pana 10
samayena manussā imam gātham gāyanti:

Danḍen' eke damayanti aṅkusehi kasāhi ca
adaṇḍena asatthena nāgo danto mahesinā ti.

43. BUDDHA'S VISIT TO CUNDA.

Atha kho Bhagavā Bhoganagare yathābhirantam viharitvā āyas- 15
mantam Ānandam āmantesi: „āyāṃ' Ānanda yena Pāvā ten' upa-
saṃkamissāmā" 'ti. „Evaṃ bhaṇte" ti kho āyasmā Ānando Bhaga-
vato paccassosi. Atha kho Bhagavā mahatā bhikkhusaṃghena saddhiṃ
yena Pāvā tad āvasari. Tatra sudam Bhagavā Pāvāyaṃ viharati
Cundassa kammāraputtassa ambavane. Assosi kho Cundo kammāra- 20
putto: „Bhagavā kira Pāvāṃ anuppatto, Pāvāyaṃ viharati mayham
ambavane" ti. Atha kho Cundo kammāraputto yena Bhagavā ten'
upasaṃkami, upasaṃkamitvā Bhagavantam abhivādetvā ekamantaṃ
nisīdi, ekamantaṃ nisinnaṃ kho Cundaṃ kammāraputtaṃ Bhagavā
dhammiyā kathāya sandassesī samādapesi samuttejesī sampahaṃsesī. 25
Atha kho Cundo kammāraputto Bhagavatā dhammiyā kathāya san-
dassito samādapito samuttejito sampahaṃsito Bhagavantam etad avoca:
„Adhivāsetu me bhante Bhagavā svātānāya bhattam saddhiṃ bhikkhu-
saṃghenā" 'ti. Adhivāsesī Bhagavā tuṇhibhāvena. Atha Cundo
kammāraputto Bhagavato adhivāsanaṃ viditvā utṭhāyāsanaṃ Bhaga- 30
vantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho Cundo

kammāraputto tassā rattiya accayena sake nivesane paṇitaṃ khādaniyaṃ
 bhojaniyaṃ ^{caṇṇaṃ bhojanam} paṭiyādapetvā ^{a divedaṃ bhāsaṃ} pahūtaṃ ca ^{divaṃ vā paṇim} sūkaramaddavaṃ Bhagavato
 kālaṃ ārocāpesi: „kālo bhante, niṭṭhitaṃ bhattaṃ“ ti. Atha kho Bha-
 gavā pubbaṇhasamayāṃ nivāsetvā pattacīvaraṃ ādāya saddhiṃ bhik-
 5 khusaṃghena yena Cundassa kammāraputtassa nivesanaṃ ten' upa-
 saṃkamaṃ, upasaṃkamitvā paññatte āsane nisīdi, nisajja kho Bhagavā
 Cundaṃ kammāraputtaṃ āmantesi: „yan te Cunda sūkaramaddavaṃ
 paṭiyattaṃ tena maṃ parivisa, yaṃ paṇ' aññaṃ khādaniyaṃ bhojani-
 yaṃ paṭiyattaṃ tena bhikkhusaṃghaṃ parivisa“ 'ti. „Evaṃ bhante“
 10 ti kho Cundo kammāraputto Bhagavato paṭissutvā yaṃ ahosi sūkara-
 maddavaṃ paṭiyattaṃ tena Bhagavantaṃ parivisi, yaṃ paṇ' aññaṃ
 khādaniyaṃ bhojaniyaṃ paṭiyattaṃ tena bhikkhusaṃghaṃ parivisi.
 Atha kho Bhagavā Cundaṃ kammāraputtaṃ āmantesi: „yan te Cunda
 sūkaramaddavaṃ avasiṭṭhaṃ taṃ sobbhe nikhaṇāhi, nāhaṃ taṃ Cunda
 15 passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyyā
 pajāya sadevamanussāya yassa taṃ paribhuttaṃ sammāpariṇāmaṃ
 gaccheyya aññatra Tathāgatassa“ 'ti. „Evaṃ bhante“ ti kho Cundo
 kammāraputto Bhagavato paṭissutvā yaṃ ahosi sūkaramaddavaṃ ava-
 siṭṭhaṃ taṃ sobbhe nikhaṇitvā yena Bhagavā ten' upasaṃkamaṃ, upa-
 20 saṃkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ
 nisinnaṃ kho Cundaṃ kammāraputtaṃ Bhagavā dhammiyā kathāya
 sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utthāyāsanaṃ
 pakkāmi. Atha kho Bhagavato Cundassa kammāraputtassa bhattaṃ
 bhuttāvissa kharo ābādho uppajji lohitaṃ pakkhandikā, pabālā vedanā
 25 vattanti māraṇantikā. Tā sudantaṃ Bhagavā sato sampajāno adhiyāsesi
 avihaṇṇamāno. Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:
 „āyāṃ' Ānanda, yena Kusinārā ten' upasaṃkamissāma“ 'ti. „Evaṃ
 bhante“ ti kho āyasmā Ānando Bhagavato paccassosi:

Cundassa bhattaṃ bhuñjitvā kammārassā 'ti me sutam,
 30 ābādhaṃ samphusī dhiro pabālhaṃ māraṇantikaṃ.
 Bhuttassa ca sūkaramaddavena vyādhiṃ ppabālā udapādi Satthuno,
 viriccamāno Bhagavā avoca: gacchāma' ahaṃ Kusināraṃ nagaraṃ ti.

✓ 44. BUDDHA'S DEATH.

Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi: „Siyā kho pan' Ānanda tumhākaṃ evaṃ assa: 'atitasatthukaṃ pāvacaṇaṃ, n' atthi no satthā' ti, na kho pan' etaṃ Ānanda evaṃ datṭhabbaṃ, yo vo Ānanda mayā dhammo ca vinayo ca desito paññatto so vo mam' acca- 5 yena satthā. Yathā kho pan' Ānanda etarahi bhikkhū aññamaññaṃ āvusovādena samudācaranti na vo mam' accayena evaṃ samudācaritabbaṃ, theratarena Ānanda bhikkhunā navakāro bhikkhu nāmena vā gottena vā āvusovādena vā samudācaritabbo, navakatarena bhikkhunā therataro bhikkhu bhante ti vā āyasmā ti vā samudācaritabbo. Ākaṃkhamāno Ānanda saṃgho mam' accayena khuddānu- 10 khuddakāni sikkhāpadāni samūhantu. Chānassa Ānanda bhikkhuno mam' accayena brahmadāṇḍo kātabbo“ ti. „Katamo pana bhante brahmadāṇḍo“ ti. „Channo Ānanda bhikkhu yaṃ iccheyya taṃ vadeyya, so bhikkhūhi n' eva vattabbo na ovaditabbo na anusāsitabbo“ 15 ti. Atha kho Bhagavā bhikkhū āmantesi: „siyā kho pana bhikkhave, ekabhikkhussa pi kaṃkhā vā viṇati vā Buddhē vā dhamme vā saṃghe vā magge vā paṭipadāya vā, pucchatha bhikkhave, mā pacchāvippaṭi- sārino ahuvattha: sammukhābhūto no Satthā ahoṃ, na mayaṃ sak- khimha Bhagavantaṃ sammukhā paṭipucchitun“ ti. Evaṃ vutte te 20 bhikkhū tuṇhi ahesuṃ. Dutiyam pi . . . tatiyam pi kho Bhagavā bhikkhū āmantesi . . . Tatiyam pi kho te bhikkhū tuṇhi ahesuṃ. Atha kho Bhagavā bhikkhū āmantesi: „siyā kho pana bhikkhave Satthū-gāraṇaṇāpi na puccheyyātha, sahāyako pi bhikkhave sahāya- kassa ārocetū“ ti. Evaṃ vutte te bhikkhū tuṇhi ahesuṃ. Atha kho 25 āyasmā Ānando Bhagavantaṃ etad avoca: „acchariyaṃ bhante, abhutaṃ bhante, evaṃ pasahho ahaṃ bhante: imasmiṃ bhikkhusaṃghe n' atthi ekabhikkhussa pi kaṃkhā vā vimati vā Buddhē vā dhamme vā saṃghe vā magge vā paṭipadāya vā“ ti. „Pasādā kho tvaṃ Ānanda vadesi, nānaṃ eva n' ettha Ānanda Tathāgatassa, n' atthi imasmiṃ 30 bhikkhusaṃghe ekabhikkhussa pi kaṃkhā vā vimati vā Buddhē vā dhamme vā saṃghe vā magge vā paṭipadāya vā, imesaṃ hi Ānanda paṭicannaṃ bhikkhusatānaṃ ye pacchimako bhikkhu so sotāpanno avini- pātadhammo niyato sambodhiparāyano“ ti. Atha kho Bhagavā

bhikkhū āmantesi: „^{take leave} handa dāni bhikkhave āmantayāmi vo: vaya-
 dhammā ^{all the} saṃkhārā, ^{in the} appamādena ^{in the} sampādetthā“ ti, ^{the} ayam Tathāgatassa
 pacchimā ^{the} vācā. Atha kho Bhagavā ^{the} paṭhamajjhānaṃ ^{the} samāpajji, ^{the} paṭha-
 majjhānā ^{the} vuṭṭhahitvā ^{the} dutiyajjhānaṃ ... ^{the} tatiyajjhānaṃ ... ^{the} catutthajjhā-
 5 ^{the} nam ^{the} samāpajji, ^{the} catutthajjhānā ^{the} vuṭṭhahitvā ^{the} ākāśānañcāyatanāṃ ^{the} samā-
 pajji, ^{the} ākāśānañcāyatanasamāpattiyā ^{the} vuṭṭhahitvā ^{the} viññānañcāyatanāṃ
 samāpajji, ^{the} viññānañcāyatanasamāpattiyā ^{the} vuṭṭhahitvā ^{the} ākiñcaññāyatanāṃ
 samāpajji, ^{the} ākiñcaññāyatanasamāpattiyā ^{the} vuṭṭhahitvā ^{the} nevasaññānāsaññā-
 10 ^{the} yatanāṃ ^{the} samāpajji, ^{the} nevasaññānāsaññāyatanasamāpattiyā ^{the} vuṭṭhahitvā
 saññāvedayitanirodhaṃ ^{the} samāpajji. Atha kho āyasmā Ānando āyas-
 mantāṃ Anuruddhaṃ etad avoca: „^{the} parinibbuto bhante Anuruddha Bha-
 gavā“ ti. „Na āvuso Ānanda Bhagavā parinibbuto, saññāvedayitani-
 rodhaṃ samāpanno“ ti. Atha kho Bhagavā saññāvedayitanirodha-
 samāpattiyā ^{the} vuṭṭhahitvā ^{the} nevasaññānāsaññāyatanāṃ ... ^{the} ākiñcaññāyatanāṃ
 15 ... ^{the} viññānañcāyatanāṃ ... ^{the} ākāśānañcāyatanāṃ ... ^{the} catutthajjhānaṃ
 ... ^{the} tatiyajjhānaṃ ... ^{the} dutiyajjhānaṃ ... ^{the} paṭhamajjhānaṃ ^{the} samāpajji,
 paṭhamajjhānā ^{the} vuṭṭhahitvā ^{the} dutiyajjhānaṃ ... ^{the} tatiyajjhānaṃ ... ^{the} ca-
 tutthajjhānaṃ ^{the} samāpajji, ^{the} catutthajjhānā ^{the} vuṭṭhahitvā ^{the} samanantarā Bha-
 20 ^{the} gavā ^{the} parinibbāyi. ^{the} Parinibbute Bhagavati saha ^{the} parinibbānā mahābhū-
 micālo ahosi ^{the} bhīmsanako ^{the} lomahaṃso, ^{the} devadundubhiyo ca ^{the} phalimsu,
 Parinibbute Bhagavati saha ^{the} parinibbānā ^{the} Brahmā ^{the} Sahampatī ^{the} imāṃ
 gāthāṃ abhāsi:

26 Sabbe va nikkhipissanti bhūtā loka samussayaṃ,
 yathā etādiso satthā loka appaṭipuggalo
 Tathāgato balappatto sambuddho parinibbuto ti.

Parinibbute Bhagavati saha parinibbānā Sakko devānaṃ indo imāṃ
 gāthāṃ abhāsi:

Aniccā vata saṃkhārā uppādayadhammino,
 uppajjitvā nirujjhanti, tesaṃ vūpaśamo sukho ti.

30 Parinibbute Bhagavati saha parinibbānā āyasmā Anuruddho imā gā-
 thāyo abhāsi:

Nāhu assāsapassāso tñitacittassa tādino
 anejo santim ārabha yam kālaṃ akari muni.
 Asallinena cittena vedanaṃ ajjhāvasayi,
 35 pajjotasseva nibbānaṃ vimokkho cetaso ahū ti.

Parinibbute Bhagavati saha parinibbānā āyasmā Ānando imam gātham abhāsi:

Tadāsi yaṃ bhīmsanakaṃ tadāsi lomahaṃsanam
sabbākāraṇarūpete Sambuddhe parinibbute ti.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

45. THE TEN PRECEPTS.

Atha kho Bhagavā Kapilavatthusmiṃ yathābhirantaṃ viharitvā yena Sāvatti tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena Sāvatti tad avasari. Tatra sudam Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmato Sāriputtassa upatthākakulaṃ āyasmato Sāriputtassa santike dāra-
kam pāhesi „imam dāraṃ thero pabbājetu“ ti. Atha kho āyasmato Sāriputtassa etad ahoṣi: „Bhagavatā sikkhāpadam paññattam ‘na ekena dve sāmaṇerā upatthāpetabbā’ ti, ayaṃ ca me Rāhulo sāmaṇero, katham nu kho mayā paṭipajjitabban“ ti. Bhagavato etam 15 attham ārocesi. „Anujānāmi bhikkhave vyattena bhikkhunā paṭibaleṇa ekena dve sāmaṇere upatthāpetum, yāvatake vā pana ussahati ova-
ditum anusāsītum tāvatake upatthāpetum“ ti. Atha kho sāmaṇerānaṃ etad ahoṣi: „Kati nu kho amhākaṃ sikkhāpadāni, kattha ca amhehi sikkhitabban“ ti. Bhagavato etam attham ārocesum. „Anujānāmi 20 bhikkhave sāmaṇerānaṃ dasa sikkhāpadāni tesu ca sāmaṇerehi sikkhitum: pañātipātā veramaṇī, adinnādānā veramaṇī, abrahmacariyā veramaṇī, musāvādā veramaṇī, surāmerayamajjapamādaṭṭhānā veramaṇī, vikālabhojanā veramaṇī, naccagītavāditavisūkadassanā veramaṇī, mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatthānā veramaṇī, uccā- 25 sayanamahāsayanā veramaṇī, jātarūparajatapaṭiggahaṇā veramaṇī. Anujānāmi bhikkhave sāmaṇerānaṃ imāni^o dasa sikkhāpadāni, imesu ca sāmaṇerehi sikkhitum“ ti.

46. THE 32 PARTS OF THE BODY.

Atthi imasmim kāye kesā lomā nakhā dantā taco mamsam nahāru atthi atthimiñjā vakkam hadayam yakanam kilomakam pihakam papphasam antam antagunam udariyam karisam pittam semham pubbo 5 lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttam matthake matthaluṅgam. Dvattimsākāram.

47. THE NOVICE'S QUESTIONS.

Ekan nāma kim. Sabbe sattā āharaṭṭhitikā. — Dve nāma kim. Nāmaṃ ca rūpaṃ ca. — Tiṇi nāma kim. Tisso vedanā. — Cattāri 10 nāma kim. Cattāri ariyasaccāni. — Pañca nāma kim. Pañco' upādānakkhandhā. — Cha nāma kim. Cha ajjhakkāni āyatanāni. — Satta nāma kim. Satta bojjhaṅgā. — Attha nāma kim. Ariyo atthaṅgiko maggo. — Nava nāma kim. Nava sattāvāsā. — Dasa nāma kim. Dasah' aṅgehi samannāgato arahā ti vuccati. Kumārapañham.

15

48. THE DUTIES OF A PUPIL.

Saddhivihārikena bhikkhave upajjhāyamhi sammāvattitabbam, ta-trāyam sammāvattanā: kālass' eva utthāya upāhanā omuñcitvā ekaṃsam uttarāsaṅgam karitvā dantakaṭṭham dātabbam, mukhodakam dātabbam, āsanam paññāpetabbam. Sace yāgu hoti bhājanam dhovitvā 20 yāgu upanāmetabbā. Yāgum pītassa udakam datvā bhājanam paṭiggahetvā nīcam katvā sādhuṃ aparighamsantena dhovitvā paṭisāmetabbam. Upajjhāyamhi vuṭṭhite āsanam uddharitabbam. Sace so deso uklāpo hoti so deso sammajjitabbo. Sace upajjhāyo gāmaṃ pavisitukāmo hoti nivāsanaṃ dātabbam, paṭinivāsanaṃ paṭiggahetabbam, 25 kāyabandhanaṃ dātabbam, saṅgaṃ katvā saṅghāṭiyo dātabbā, dhovitvā patto saudako dātabbo. Sace upajjhāyo pacchāsamaṇaṃ ākaṃkhati timaṇḍalam paṭicchādentena parimaṇḍalam nivāsetvā kāyabandhanaṃ bandhitvā saṅgaṃ katvā saṅghāṭiyo pārupitvā gaṇṭhikaṃ

paṭimuñcitvā dhovitvā pattam gahetvā upajjhāyassa pacchāsamanena
 hotabbam. Nātidūre gantabbam, na accāsanne gantabbam, pattapariyā-
 pannam paṭiggahetabbam. Na upajjhāyassa bhaṇamānassa antarantarā
 kathā opādetabbā, upajjhāyo āpattisāmantā bhaṇamāno nivāretabbo.
 Nivattantena paṭhamataram āgantvā āsanam paññāpetabbam, pādo- 5
 dakaṃ pādapiṭham pādakathalikam upanikkhipitabbam, paccuggantvā
 pattacīvaram paṭiggahetabbam, paṭinivāsanaṃ dātabbam, nivāsanaṃ
 paṭiggahetabbam. Sace cīvaram sinnaṃ hoti muhuttaṃ uṇhe otāpe-
 tabbam, na ca uṇhe cīvaram nidahitabbam. Cīvaram saṃharitabbam,
 cīvaram saṃharantena caturaṅgulaṃ kaṇṇam ussāretvā cīvaram saṃ- 10
 haritabbam, mā majjhe bhaṅgo ahoṣīti, obhoge kāyabandhanaṃ kā-
 tabbam. Sace piṇḍapāto hoti upajjhāyo ca bhuñjitukāmo hoti udakaṃ
 datvā piṇḍapāto upanāmetabbo. Upajjhāyo pāniyena pucchitabbo,
 Bhuttāviṣṣa udakaṃ datvā pattam paṭiggahetvā nīcam katvā sādhu-
 kam aparighaṃsantena dhovitvā vodakaṃ katvā muhuttaṃ uṇhe otāpe- 15
 tabbo, na ca uṇhe patto nidahitabbo. Pattacīvaram nikkhipitabbam,
 pattam nikkhipantena ekena hatthena pattam gahetvā ekena hatthena
 heṭṭhāmañcam vā heṭṭhāpiṭham vā parāmasitvā patto nikkhipitabbo,
 na ca anantarahitāya bhūmiyā patto nikkhipitabbo. Cīvaram nikkhi-
 pantena ekena hatthena cīvaram gahetvā ekena hatthena cīvaravaṃ- 20
 sam vā cīvararajjumaṃ vā pamajjitvā pārato antam orato bhogaṃ katvā
 cīvaram nikkhipitabbam. Upajjhāyamhi vuṭṭhite āsanam uddharitabbam,
 pādodakaṃ pādapiṭham pādakathalikam paṭisāmetabbam, sace so deso
 uklāpo hoti so deso sammajjitabbo. Sace upajjhāyo nahāyitukāmo
 hoti nahānam paṭiyādetabbam, sace sītena attho hoti sītam paṭi- 25
 yādetabbam, sace uṇhena attho hoti uṇham paṭiyādetabbam. Sace
 upajjhāyo jantāgharam pavisitukāmo hoti cuṇṇam sannetabbam,
 mattikā temetabbā, jantāgharapiṭham ādāya upajjhāyassa piṭṭhito
 piṭṭhito gantvā jantāgharapiṭham datvā cīvaram paṭiggahetvā ekam-
 antam nikkhipitabbam, cuṇṇam dātabbam, mattikā dātabbā. Sace 30
 ussahati jantāgharam pavisitabbam, jantāgharam pavisantena mattikāya
 mukham makkhetvā purato ca pacchato ca paṭicchādetvā jantāgharam
 pavisitabbam. Na there bhikkhū anupakhajja nisīditabbam, na navā
 bhikkhū āsanena paṭibāhetabbā. Jantāghare upajjhāyassa parikam-
 mam kātabbam, jantāgharā nikkhamantena jantāgharapiṭham ādāya 35
 purato ca pacchato ca paṭicchādetvā jantāgharā nikkhamitabbam.

Udake pi upajjhāyassa parikammaṃ kātabbāṃ, nahātena paṭhamataram uṭṭarivā attano gattāṃ vodakaṃ katvā nivāsetvā upajjhāyassa gattato udakaṃ pamajjitabbāṃ, nivāsanaṃ dātabbāṃ, saṃghāṭi dātabbā, janṭāgharapīṭhaṃ ādāya paṭhamataram āgantvā āsanaṃ paññāpetabbāṃ, pādodakaṃ pādapiṭhaṃ pādakathalikaṃ upanikkhipitabbāṃ, upajjhāyo pāniyena pucchitabbo. Sace uddisāpetukāmo hoti uddisāpetabbo, sace paripucchitukāmo hoti paripucchitabbo. Yasmiṃ vihāre upajjhāyo viharati sace so vihāro uklāpo hoti sace ussahati sodhetabbo, vihāraṃ sodhentena paṭhamāṃ pattacīvaraṃ niharivā ekamantaṃ nikkhipitabbāṃ, nisīdanapaccattharaṇaṃ niharivā ekamantaṃ nikkhipitabbāṃ. Mañco nīcaṃ katvā sādhuakaṃ aparighaṃsantena asaṃghaṭṭantena kavāṭapiṭṭhaṃ niharivā ekamantaṃ nikkhipitabbo. Piṭhaṃ nīcaṃ katvā sādhuakaṃ aparighaṃsantena asaṃghaṭṭantena kavāṭapiṭṭhaṃ niharivā ekamantaṃ nikkhipitabbāṃ. Mañcapaṭipādakā niharivā ekamantaṃ nikkhipitabbā, khelamallako niharivā ekamantaṃ nikkhipitabbo, apassenaphalakaṃ niharivā ekamantaṃ nikkhipitabbāṃ, bhummattharaṇaṃ yathāpaññattaṃ sallakkhetvā niharivā ekamantaṃ nikkhipitabbāṃ. Sace vihāre santānakaṃ hoti ullokā paṭhamāṃ ohāretabbāṃ, ālokaśandhikaṇṇabhāgā pamajjitabbā. Sace gerukapari-

20 kammakatā bhitti kaṇṇakitā hoti cōlakaṃ temetvā pīletvā pamajjitabbā, sace kāḷavaṇṇakatā bhūmi kaṇṇakitā hoti cōlakaṃ temetvā pīletvā pamajjitabbā, sace akatā hoti bhūmi udakena paripphosivā sammajjitabbā, mā vihāro rajena ūhaññīti. Saṃkāraṃ vicinitvā ekamantaṃ chaddetabbāṃ.

‘Kāyo te sabbasovaṇṇo’ ti. Idam Satthari Rājagahaṃ upanissāya Veluvane Kalandakanivāpe viharante aññatarāṃ sūkaramukhapetaṃ ārabha vuttaṃ. Atīte kira Kassapassa Bhagavato sāsane eko bhikkhu kāyena saññato ahosi, vācāya asaññato bhikkhū akkosati paribhāsati.

80 So kālaṃ katvā niraye nibbato. Ekam buddhantaram tattha pacitvā tatō cavitvā imasmiṃ buddhuppāde Rājagahasamīpe Gijjhakūṭe pabbatapāde tass’ eva kammaṣṣa vipākavasena khuppiṇāsābhibhūto peto hutvā nibbatti. Tassa kāyo suvaṇṇavaṇṇo ahosi, mukhaṃ sūkaramukhasadisam. Ath’ āyasmā Nārado Gijjhakūṭapabbate vasanto pāto va

sarīrapaṭijaggaṇaṃ katvā pattacīvaraṃ c' ādāya Rājagahaṃ piṇḍa-
cāratthāya gacchanto antarāmagge taṃ petaṃ disvā tena katakammaṃ
pucchanto gātham āha:

Kāyo te sabbasovaṇṇo sabbā obhāsate disā,
mukhan te sūkarass' eva, kiṃ kammam akārī pure ti. 5

[Tattha „kāyo te sabbasovaṇṇo“ ti tava kāyo deho sabbo suvaṇṇa-
vaṇṇo uttattakanakasannibho, „sabbā obhāsate disā“ ti tassa pabhāya
sabbā pi disā samantato pabhāsati vijjotati, obhāsate ti vā antogadha-
hetu-attham idaṃ padan ti te kāyo sabbasovaṇṇo sabbā disā obhāseti
vijjotetiti attho daṭṭhabbo, „mukhan te sūkarass' evā“ 'ti mukhaṃ 10
pana te sūkarassa viya sūkaramukhasadisāṃ tava mukhan ti attho,
„kiṃ kammam akārī pure“ ti tvaṃ pubbe atitajātiyaṃ kīdisāṃ kam-
mam akāsiti pucchati]. Evaṃ so therena pana peto katakammaṃ
puṭṭho gāthāya vissajjento:

Kāyena saññato āsiṃ, vācāyāsiṃ asaṇṇato,
tena me tādiso vaṇṇo yathā passasi Nārada 'ti 15

āha. [Tattha „kāyena saññato āsin“ ti kāyikena saññamena saññato
kāyikena saṃvarena saṃvuto ahoṣiṃ, „vācāyāsiṃ asaṇṇato“ ti vā-
casikena asaṃvarena samannāgato ahoṣiṃ, „tenā“ 'ti tena ubhayena
saññamena ca, „me“ ti mayhaṃ, „tādiso vaṇṇo“ ti etādiso yathā tvaṃ 20
Nārada paccakkhato passasi evarūpo kāyena manussasaṇṭhāno su-
vaṇṇavaṇṇo mukhena sūkarasadisā āsin ti yojanā, vaṇṇasaddo hi idha
chavisāṇṭhāne va daṭṭhabbo]. Evaṃ peto therena pucchito tam atthaṃ
vissajjettvā tam eva kāraṇaṃ katvā therassa ovādaṃ dento gātham āha:

Tan t' āhaṃ Nārada brūmi: sāmaṃ diṭṭham idan tayā,
mākāsi mukhasā pāpaṃ, mā [kho] sūkaramukho ahū 'ti. 25

[Tattha „tan“ ti tasmā, „t' āhan“ ti te ahaṃ, „Nārada“ 'ti theram
ālapati, „brūmi“ kathemi, „sāmaṃ“ ti sayam eva, „idan“ ti attano
sarīraṃ sandhāya vadati, ayaṃ h' ettha attho: yasmā bhante Nārada
idaṃ mama sarīraṃ galato paṭṭhāya heṭṭhā manussasaṇṭhānaṃ upari 30
sūkarasaṇṭhānaṃ tayā paccakkhato tāva diṭṭhaṃ tasmā te ahaṃ ovā-
davasena vadāmi, kiṃ idan ti ce ti āha: „mākāsi mukhasā pāpaṃ,
mā kho sūkaramukho ahū“ 'ti, tattha „mā“ ti paṭisedhe nipāto „mu-
khasā“ ti mukhena, „kho“ ti avadhāraṇaṃ, vācāya pāpakammaṃ mā

akāsi mā karohi mā kho sūkaramukho ahū 'ti, aham viya sūkara-
 mukho ahosi yeva, sace pana tvaṃ mukharo hutvā vācāya pāpaṃ
 kareyyāsi ekamsena sūkaramukho bhaveyyāsi, tasmā mākāsi mukhasā
 pāpaṃ ti phalapatisedhanamukhena pi hetum eva patisedheti]. Ath'
 5 āyasmā Nārado Rājagahe piṇḍāya caritvā pacchābhattaṃ piṇḍapāta-
 paṭikkanto catuparisamajjhe nisinnassa Satthuno tam atthaṃ ārocesi.
 Satthā „Nārada, pubbe va mayā so satto diṭṭho“ ti vatvā anekā-
 kāravokāraṃ vaciduccaritasannissitaṃ ādīnavaṃ vacisucaritapaṭisaṃ-
 yuttaṃ ānisaṃsaṃ pakāsento dhammaṃ desesi. Sā desanā sampatta-
 10 parisāya sātthikā ahosi. Sūkarapetavatthuvaṇṇanā.

50. THE LEGEND OF THE WEAVER'S DAUGHTER.

'Andhabhūto' ti imaṃ dhammadesanaṃ Satthā Aggālave oetiye
 viharanto ekaṃ pesakārādhitaṃ ārabha kathesi. Ekadivasam hi
 Ālavivāsino Satthari Ālaṃ anuppatte nimantetvā dānaṃ adāsu.
 15 Satthā bhattakiccāvasāne anumodanaṃ karonto „addhvaṃ jīvitaṃ,
 dhuvā maraṇaṃ, avassaṃ mayā maritabbaṃ, maraṇapariyosānaṃ me
 jīvitaṃ, jīvitaṃ eva aniyataṃ, maraṇaṃ niyatan ti evaṃ maraṇasatiṃ
 bhāvētha, yesaṃ hi maraṇasati abhāvitā te pacchime kāle āsīvaṃ
 disvā bhītapuriso viya sāntāsappattā bheravaravaṃ ravantā kālaṃ ka-
 20 ronti, yesaṃ pana maraṇasati bhāvitā te dūrato va āsīvaṃ disvā
 dandakena gahetvā chaddetvā bhītapuriso viya pacchime kāle na san-
 tāsanti, tasmā maraṇasati bhāvetabbā“ ti āha. Tam dhammadesanaṃ
 sutvā avasesā janā sakiccappasutā va ahesuṃ, ekā pana soḷasavassud-
 desikā pesakārādhitā „aho Buddhānaṃ kathā nāma acchariyā, mayā
 25 maraṇasatiṃ bhāvetuṃ vaṭṭatīti“ rattindivaṃ maraṇasatiṃ eva bhāvesi.
 Satthā pi tato nikkhamitvā Jetavanaṃ agamāsi. Sā pi kumārikā tīṇi
 vassāni maraṇasatiṃ bhāvesi yeva. Ath' ekadivasam Satthā paocūsa-
 samaye lokaṃ olokeno tam kumārikaṃ attano nāpajālassa anto pa-
 viṭṭhaṃ disvā „kin nu kho bhavissatīti“ upadhārento „imāya kumā-
 30 rikāya mama dhammadesanaṃ sutadivasato paṭṭhāya tīṇi vassāni
 maraṇasati bhāvitā, idān' āhaṃ tattha gantvā imaṃ kumārikaṃ
 cattāro pañhe pucchitvā tāya vissajjentiyaṃ va catūsu ṭhānesu sādhu-

kāram datvā imam gātham bhāsissāmi, sā gāthāvasāne sotāpatti-
 phale patitṭhahissati, tam nissāya mahājanassa pi sātthikā desanā
 bhavissatīti“ itvā pañcasatabhikkhuparivāro Jetavanā nikkha-
 mitvā anupubbena Aggālavavihāram agamāsi. Ālavivāsino „Satthā
 āgato“ ti sutvā vihāram gantvā nimantayimsu. Sā pi kumārikā Satthu 5
 āgamanam sutvā „āgato kira mayham pitā sāmī ācariyo puṇṇacanda-
 mukho mahā-Gotamabuddho“ ti tuṭṭhamānasā „ito me tiṇṇam sam-
 vaccharānam matthake suvaṇṇavanno Satthā diṭṭhapubbo, idāni 'ssa
 suvaṇṇavannaṃ sariraṃ daṭṭhum madhuraṃ ca varadhammaṃ sotaṃ
 labhissāmiti“ cintesi. Pitā pan' assā sālam gacchanto āha: „amma, 10
 parasantako me sātako āropito, tassa vidatthimattaṃ anitṭhitaṃ, tam ajja
 nitṭhāpessāmi, siḡham eva tasaraṃ vaddhetvā āhareyyāsiti“. Sā cintesi:
 „aham Satthu dhammaṃ sotukāmā, pitā maṃ evam āha, kinu kho
 Satthu dhammaṃ suṇāmi, pitu tasaraṃ vaddhetvā harāmiti“. Ath' assā
 etad ahosi: „pitā maṃ tasare anāhariyamāne potheyyāpi pamāreyyāpi, 15
 tasmā tasaraṃ vaddhetvā tassa datvā pacchā dhammaṃ sossāmiti“ pi-
 ṭṭhake nisiditvā tasaraṃ vaddhesi. Ālavivāsino pi Satthāraṃ parivisitvā
 pattam gahetvā anumodanattāya atṭhaṃsu, Satthā „yam aham kuladhī-
 taraṃ nissāya tiṃsayaohanamaggaṃ āgato sā ajja pi okāsaṃ na labhati,
 tāya okāse laddhe anumodanam karissāmiti“ tuṇḥibhūto nisīdi. Evam 20
 tuṇḥibhūtaṃ pana Satthāraṃ sadevake loke koci kiñci vattum na vi-
 sahāti. Sā pi kho kumārikā tasaraṃ vaddhetvā pacchiyaṃ ṭhapetvā
 pitu santikaṃ gacchamānā parisapariyantaṃ patvā Satthāraṃ oloka-
 yamānā va agamāsi. Satthā pi gīvaṃ ukkhipitvā tam olokesi. Sā
 olokitākārenēva aññāsi: „Satthā evarūpāyaṃ parisāyaṃ nisiditvā maṃ 25
 olokento mamāgamanam paccāsiṃsati, attano santikaṃ āgamanam eva
 paccāsiṃsati“. Sā tasarapacchim ṭhapetvā Satthu santikaṃ agamāsi.
 Kasmā pana tam Satthā olokesi. Evam kir' assa ahosi: „esā etto
 gacchamānā puthujjanakālakiriyaṃ katvā aniyatagatikā bhavissati,
 mama santikaṃ āgantvā gacchamānā pana sotāpattiphalaṃ patvā ni- 30
 yatagatikā hutvā Tusitavimāne nibbattissatīti“. Tassā kira tam diva-
 sam maraṇato mutti nāma n' atthi. Sā olokitasaññānenēva Satthāraṃ
 upasamkamitvā chabbappaṇānaṃ raṃsinaṃ antaraṃ pavisitvā vanditvā
 ekamantaṃ atṭhāsi, tathārūpāya parisāya majjhe nisiditvā tuṇḥibhūtaṃ
 Satthāraṃ vanditvā ṭhitakkhaṇe yeva tam āha: „kumārike, kuto āgaccha- 35
 siti“. „Na jānāmi bhante“ ti. „Kattha gamissasi“. „Na jānāmi bhante“

ti. „Na jānāsīti“. „Jānāmi bhante“ ti. „Jānāsīti“. „Na jānāmi bhante“ ti. Iti nam Satthā cattāro pañhe pucchi, mahājano ujjhāyi: „hambho passatha, ayaṃ pesakāradhītā Sammāsambuddhena saddhim icchiticchitaṃ katheti, kiṃ nāma na imāya ‘kuto āgatāsīti’ vutte ‘pesa-
5 kāragehato’ ti vattabbaṃ, ‘kahaṃ gacchasīti’ vutte ‘pesakārasālan’ ti vattabbaṃ siyā“ ti. Satthā mahājanam nissaddam katvā „kumārike, tvaṃ ‘kuto āgacchasīti’ puttā kasmā ‘na jānāmiti’ vadasīti“ pucchi. „Bhante, tumhe mama pesakāragehato āgatabhāvaṃ jānātha, ‘kuto āgatāsīti’ pucchantā pana ‘kuto āgantvā idha nibbattāsīti’ pucchatha,
10 ahaṃ pana na jānāmi kuto āgantvā idha nibbatt’ amhīti“. Ath’ assā Satthā: „sādhū sādhū kumārike mayā pucchitapañho va tayā vissajjito“ ti sādhu kārāṃ datvā uttarim pi pucchi: „kattha gamissasīti’ puttā kasmā ‘na jānāmiti’ vadesīti“. „Bhante, tumhe maṃ ‘tasarapacchīm gahetvā pesakārasālam gacchasīti’ jānātha, ‘ito pana
15 gantvā kattha nibbattissasīti’ pucchatha, ahaṃ ca ito cutā na jānāmi kattha gantvā nibbattissāmīti“. Ath’ assā Satthā: „mayā pucchitapañho yeva tayā vissajjito“ ti dutiyam pi sādhu kārāṃ datvā uttarim pi pucchi: „atha kasmā ‘na jānāsīti’ puttā ‘jānāmiti’ vadesīti“. „Bhante, mama maraṇabhāvaṃ jānāmi, tasmā evaṃ vademīti“. Ath’ assā
20 Satthā: „pucchitapañho yeva tayā vissajjito“ ti sādhu kārāṃ datvā uttarim pi pucchi: „atha kasmā ‘jānāsīti’ vutte ‘na jānāmiti’ vadesīti“. „Maraṇabhāvaṃ eva ahaṃ jānāmi bhante, mama rattindivampubbaṇhādisu pana ‘asukakāle nāma marissāmīti’ na jānāmi, tasmā evaṃ vadesin“ ti. Ath’ assā Satthā: „mayā pucchitapañho yeva tayā ka-
25 thito“ ti catuttham sādhu kārāṃ datvā parisam āmantesi: „ettakā nāma tumhe imāya kathitaṃ na jānātha, kevalam ujjhāyath’ eva, yesaṃ hi paññācakkhum n’ atthi te andhā eva, yesaṃ paññācakkhum atthi te eva cakkhumanto“ ti vatvā imam gātham āha:

Andhabhūto ayaṃ loko, tanuk’ ettha vipassati,

30

sakunto jālamutto va appo saggāya gacchatīti.

[Tattha „ayaṃ loko“ ti ayaṃ lokamahājano paññācakkhuno abhāvena andhabhūto. „tanuk’ etthā“ ’ti tanuko ettha na bahujano aniccādivasena vipassati, „sakunto jālamutto vā“ ’ti yathā chekena sākupikena jālena ottharivā gayhamānakesu vaṭṭakesu kocid eva jālato muccati sesā
35 antojālam eva pavisanti tathā Māra-jālena otthaṭesu sattesu bahū apāya-

gāmino honti, „appo“ kocid eva satto „saggāya gacchati“ sugatīm vā nibbānaṃ vā pāpuṇātīti attho]. Desanāvasāne sā kumārikā sotāpatti-phale patiṭṭhahi, mahājanassāpi sātthikā desanā ahoṣiti. Sā pi tasarapacchiṃ gahetvā pitu santikaṃ agamāsi. So pi nisinnako va niddāyi, tassā asallakkhetvā va tasarapacchiṃ upanāmentiyā tasarapacchi ve- 5 makotiyaṃ paṭihaññitvā saddaṃ kurumānā pati. So pabujjhivā gahitanimitten' eva vemaṃ kaḍḍhi, vemakoṭi gantvā taṃ kumārikaṃ ure pahari, sā tatth' eva kālaṃ katvā papatā. Ath' assā pitā naṃ olokento sakalasarīrena lohitaṃ akkhitena patitvā mataṃ addasa. Ath' assa mahāsoko uppajji, so „na me sokaṃ añño nibbāpetuṃ sakkhissatīti“ 10 rodanto Satthu santikaṃ gantvā taṃ atthaṃ ārocetvā „bhante, sokaṃ me nibbāpethā“ 'ti āha. Satthā taṃ samassāsetvā „mā soci, anamataggasmiṃ hi saṃsāre tava evaṃ eva dhītu maraṇakāle paggharitaṃ assum catunnaṃ samuddānaṃ udakato adhikatarānaṃ“ ti vatvā anamataggakathaṃ kathesi. So tanubhūtasoko Satthāraṃ pabbajjaṃ 15 yācitvā laddhapabbajjūpasampado na cirass' eva arahattaṃ pāpuṇṭi. Pesakāradhītāya vatthuṃ.

51. THE QUESTIONS OF UTTIYA.

Atha kho Uttiyo paribbājako yena Bhagavā ten' upasaṃkhami, upasaṃkhamitvā Bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ 20 sārāṇiyaṃ vitisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho Uttiyo paribbājako Bhagavantaṃ etad avoca: „kin nu kho bho Gotama sassato loko, idam eva saccaṃ, moghaṃ aññaṃ“ ti. „Avyākataṃ kho etaṃ Uttiya mayā: sassato loko, idam eva saccaṃ, moghaṃ aññaṃ“ ti. „Kiṃ pana bho Gotama asassato loko, idam eva saccaṃ, moghaṃ 25 aññaṃ“ ti. „Etam pi kho Uttiya avyākataṃ mayā: asassato loko, idam eva saccaṃ, moghaṃ aññaṃ“ ti. „Kin nu kho bho Gotama antavā loko . . . anantavā loko . . . taṃ jīvaṃ taṃ sarīraṃ . . . aññaṃ jīvaṃ aññaṃ sarīraṃ . . . hoti Tathāgato parammaraṇā . . . na hoti Tathāgato parammaraṇā . . . hoti ca na ca hoti . . . n' eva hoti 30 na na hoti Tathāgato parammaraṇā, idam eva saccaṃ, moghaṃ aññaṃ“

ti. „Etam pi kho Uttiya avyākataṃ mayā: n' eva hoti na na hoti Tathāgato parammarañā, idam eva saccam, moghaṃ aññaṃ“ ti. „Kin nu kho bho Gotama sassato loko, idam eva saccam, moghaṃ aññaṃ' ti iti puṭṭho samāno 'avyākataṃ kho etam Uttiya mayā: sassato 5 loko, idam eva saccam, moghaṃ aññaṃ 'ti vadesi. 'Kiṃ pana bho Gotama asassato loko, idam eva saccam, moghaṃ aññaṃ' ti iti puṭṭho samāno 'etam pi kho Uttiya avyākataṃ mayā: asassato loko, idam eva saccam, moghaṃ aññaṃ' ti vadesi. 'Kin nu kho bho Gotama antavā loko . . . anantavā loko . . . taṃ jivam taṃ sarīram . . . aññaṃ 10 jivam aññaṃ sarīram . . . hoti Tathāgato parammarañā . . . na hoti Tathāgato parammarañā . . . hoti ca na ca hoti Tathāgato parammarañā . . . n' eva hoti na na hoti Tathāgato parammarañā, idam eva saccam, moghaṃ aññaṃ' ti iti puṭṭho samāno 'etam pi kho Uttiya avyākataṃ mayā: n' eva hoti na na hoti Tathāgato parammarañā, 15 idam eva saccam, moghaṃ aññaṃ' ti vadesi. Atha kiṃ carahi bhotā Gotamena vyākatan“ ti. „Abhiññāya kho aham Uttiya sāvakanam dhammam desemi sattānam visuddhiyā sokaparidevānam samatikkamāya dukkhadomanassānam atthaṅgamāya nāyassa adhigamāya nibbānassa sacchikiriyāyā“ 'ti. „Yaṃ pan' etam bhavam Gotamo abhiññāya 20 dhammam desesi sattānam visuddhiyā sokaparidevānam samatikkamāya dukkhadomanassānam atthaṅgamāya nāyassa adhigamāya nibbānassa sacchikiriyāya, sabbo ca tena loko niyyissati upaddho vā tibbāgo vā“ ti. Evaṃ vutte Bhagavā tuṇhī ahoṣi. Atha kho āyasmato Ānandassa etad ahoṣi: „mā h' evaṃ kho Uttiyo paribbājako pāpakaṃ diṭṭhi- 25 gataṃ paṭilabhati: 'sabbasāmuikkamsikaṃ vata me samaṇo Gotamo pañhaṃ puṭṭho sāmsādeti no vissajjeti, na nūna visahatṭi', tad assa Uttiyassa paribbājakassa digharattam ahitāya dukkhāyā“ 'ti. Atha kho āyasmā Ānando Uttiyaṃ paribbājakaṃ etad avoca: „Tena h' āvuso Uttiya upaman te karissāmi, upamāyaṃ idh' ekacce viññū purisā bhāsitaṃ atthaṃ ājānanti. Seyyathā pi āvuso Uttiya rañño paccantimaṃ nagaraṃ dalhuddāpaṃ dalhapākāraṇaṃ eladvāraṃ. Taṭṭ' assa dovāriko paṇḍito vyatto medhāvī aññātānaṃ nivāretā nā- tānaṃ pavesetā, so tassa nagarassa samantā anupariyāyapathaṃ anuk- kamamāno na passeyya pākārasandhim vā pākāravivaraṃ vā antamaso 30 bilāranissakkanamattam pi, no ca khv' āssa evaṃ nāpaṃ hoti: 'ettakā pāpā imaṃ nagaraṃ pavisanti vā nikkhamanti vā' ti, atha khv' āssa

evam ettha hoti: 'ye kho keci oḷārikā pāṇā imaṃ nagaraṃ pavisanti
vā nikkhamanti vā sabbe te iminā dvārena pavisanti vā nikkhamanti
vā' ti. Evam eva kho āvuso Uttiya na Tathāgatassa evaṃ ussukaṃ
hoti: 'sabbo vā tena loko niyyissati upaddho vā tibhāgo vā' ti, atha
kho evam ettha Tathāgatassa hoti: 'ye kho keci lokamhā niyyimsu 5
vā niyyanti vā niyyissanti vā sabbe te pañca nīvaraṇe pahāya cetaso
upakkilese paññāya dubbalikaraṇe catūsu satipaṭṭhānesu supatitṭhita-
cittā satta bojjhaṅge yathābhūtaṃ bhāvetvā evam ete lokamhā niy-
yimsu vā niyyanti vā niyyissanti vā' ti. Yad eva kho tvaṃ āvuso
Uttiya Bhagavantaṃ pañhaṃ apucchi tad eva taṃ pañhaṃ Bhaga- 10
vantaṃ aññena pariyāyena apucchi. Tasmā te taṃ Bhagavā na
vyākāsi" .

[Pañcame: „tuṇhī ahoṣīti“ sattūpaladdhiyaṃ tathavā apucchāṃ
pucchati tuṇhī ahoṣi, 'sabbasāṃmukkaṃsikaṃ vata mayā sabbapucchā-
naṃ uttamaṃ pucchāṃ pucchito samaṇo Gotamo saṃsādeti no vis- 15
sajjeti, nanu na sakkā vissajjetu' ti evaṃ pāpikaṃ diṭṭhiṃ mā paṭi-
labhatīti, „tad assā“ 'ti taṃ evaṃ uppannadiṭṭhigataṃ bhaveyya, „pac-
cantimaṃ“ ti yasmā majjhimaḍḍese nagarassa uddāpādīni thirāni vā
honti dubbalāni vā sabbaso vā pana tesāṃ pākāro na hoti tasmā taṃ
agahetvā paccantimaṃ nagaraṃ ti āha, „dalhuddāpan“ ti thirapākāra- 20
pādaṃ, „dalhapākāratoraṇaṃ“ ti thirapākāraṃ c' eva thirapiṭṭhasaṃ-
ghāṭakaṃ ca, „ekadvāraṃ“ ti kasmā āha, bahudvārasmiṃ hi nagare bahūhi
paṇḍitadovārikehi bhavitabbāṃ, ekadvāre eko va vaṭṭati, Tathāgatassa
ca paññāya añño sadiso n' atthi, tasmā suṭṭhu paṇḍitabhāvassa opam-
matthaṃ ekaṃ yeva dovārikaṃ dassetuṃ ekadvāraṃ ti āha, „paṇḍito“ 25
ti paṇḍiccena samannāgato, „vyatto“ ti veyyattiyena samannāgato,
„medhāvīti“ tñanuppattiyā paññāsāṃkhātāya medhāya samannāgato,
„anupariyāyapathan“ ti anupariyāyanāmakāṃ maggaṃ, „pākārasan-
dhiṃ“ ti dvinnāṃ iṭṭhakānaṃ apagataṭṭhānaṃ, „pākāravivaraṃ“ ti pā-
kāraṇassa chinnaṭṭhānaṃ, „tad eva taṃ pañhaṃ“ ti taṃ yeva sassato 30
loko ti āḍḍinā nayena puṭṭhaṃ tapaniyaṃ pañhaṃ puna pi pucchi,
„sabbo ca tena loko“ ti sattūpaladdhiyaṃ yeva tathavā aññenākārena
pucchati dasseti].

52. BUDDHA'S INSTRUCTION TO MĀLUŔKYĀPUTTA.

„Yo kho Māluṅkyāputta evaṃ vadeyya: ‘na tāvāhaṃ Bhagavati brahmacariyaṃ carissāmi yāva me Bhagavā na vyākarissati: sassato loko ti vā asassato loko ti vā ... pe ... n’ eva hoti na na hoti Tathā-
 5 gato parammarañā ti vā’ ti, avyākataṃ eva taṃ Māluṅkyāputta Ta-
 thāgatenā assa, atha so puggalo kālaṃ kareyya. Seyyathā pi Māluṅ-
 kyāputta puriso sallena viddho assa savisena gāḥhapalepanena, tassa
 mittāmaccā nātisālohitā bhisakkaṃ sallakattaṃ upatṭhapeyyuṃ, so
 evaṃ vadeyya: ‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ
 10 purisaṃ jānāmi yen’ amhi viddho: khattiyo vā brāhmaṇo vā vesso vā
 suddo vā’ ti, so evaṃ vadeyya: ‘na tāvāhaṃ imaṃ sallaṃ āharissāmi
 yāva na taṃ purisaṃ jānāmi yen’ amhi viddho: evaṃnāmo evaṃgotto
 iti vā ... digho vā rasso vā majjhimo vā ... kāḷo vā sāmo vā maṅgu-
 racchavi vā ... asukasmiṃ gāme vā nigame vā nagare vā ..., yāva na
 15 taṃ dhanuṃ jānāmi yen’ amhi viddho yadi vā cāpo yadi vā kodaṇḍo ... ,
 yāva na taṃ jiyāṃ jānāmi yāy’ amhi viddho yadi vā akkassa yadi
 vā saṇṭhassa yadi vā nahārussa yadi vā maruvāya yadi vā khīrapaṇ-
 ñino ..., yāva na taṃ kaṇḍaṃ jānāmi yen’ amhi viddho yadi vā kac-
 chaṃ yadi vā ropimaṃ ... yassa pattehi vājitaṃ yadi vā gijjhassa yadi
 20 vā kaṅkassa yadi vā kulalassa yadi vā morassa yadi vā sithilahanuno
 ... yassa nahārūnā parikkhittaṃ yadi vā gavassa yadi vā mahisassa yadi
 vā roruvassa yadi vā semhārassa ..., yāva na taṃ sallaṃ jānāmi yen’
 amhi viddho yadi vā sallaṃ yadi vā khurappaṃ yadi vā vekaṇḍaṃ
 yadi vā nārācaṃ yadi vā vacchadantaṃ yadi vā karavīrapattan’ ti,
 25 aññātaṃ eva taṃ Māluṅkyāputta tena purisena assa, atha so puriso
 kālaṃ kareyya.” —

„Sassato loko ti Māluṅkyāputta diṭṭhiyā sati brahmacariyavāso
 abhavissā ’ti evaṃ no, asassato loko ti Māluṅkyāputta diṭṭhiyā sati
 brahmacariyavāso abhavissā ’ti evaṃ pi no, sassato loko ti Māluṅkyā-
 30 putta diṭṭhiyā sati asassato loko ti vā diṭṭhiyā sati atth’ eva jāti atthi
 jarā atthi maraṇaṃ santi sokaparidevadukkhadomanassupāyāsā yes’
 āhaṃ diṭṭhe va dhamme nighātaṃ paññapemi. Antavā loko ti ... pe ...
 Taṃ jīvaṃ taṃ sarīraṃ ti ... pe ... Hoti Tathāgato parammarañā ti

... pe ... Hoti ca na ca hoti Tathāgato parammaraṇā ti ... pe ...
 Tasmā ti ha Māluṅkyāputta avyākataṇ ca me avyākatato dhāretha,
 vyākataṇ ca me vyākatato dhāretha. Kiṇ ca Māluṅkyāputta mayā
 avyākataṃ: sassato loko ti Māluṅkyāputta mayā avyākataṃ, asassato
 loko ti ... pe ... n' eva hoti na na hoti Tathāgato parammaraṇā ti mayā 5
 avyākataṃ. Kasmā c' etaṃ Māluṅkyāputta mayā avyākataṃ: na h'
 etaṃ Māluṅkyāputta atthasaṃhitaṃ n' ādibrahmacariyikaṃ, na nibbi-
 dāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sam-
 bodhāya na nibbānāya saṃvattati, tasmā taṃ mayā avyākataṃ. Kiṇ
 ca Māluṅkyāputta mayā vyākataṃ: idaṃ dukkhan ti Māluṅkyāputta 10
 mayā vyākataṃ, ayaṃ dukkhasamudayo ti ... ayaṃ dukkhanirodho ti
 ... ayaṃ dukkhanirodhagāminī paṭipadā ti mayā vyākataṃ. Kasmā
 c' etaṃ Māluṅkyāputta mayā vyākataṃ: etaṃ hi Māluṅkyāputta attha-
 saṃhitaṃ etaṃ ādibrahmacariyikaṃ, etaṃ nibbidāya virāgāya nirodhāya
 upasamāya abhiññāya sambodhāya nibbānāya saṃvattati, tasmā taṃ 15
 mayā vyākataṃ. Tasmā ti ha Māluṅkyāputta avyākataṇ ca me avyā-
 katato dhāretha, vyākataṇ ca me vyākatato dhārethā" 'ti. Idam
 avoca Bhagavā. Attamano āyasmā Māluṅkyāputto Bhagavato bhasitaṃ
 abhinandīti.

53. BUDDHA'S DISCOURSE WITH VACCHAGOTTA.

20

Evam me sutam: Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati
 Jetavane Anāthapiṇḍikassa ārāme. Atha kho Vacchagotto paribhājako
 yena Bhagavā ten' upasaṃkami, upasaṃkamitvā Bhagavatā saddhiṃ
 sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretva ekamantaṃ
 nisīdi. Ekamantaṃ nisinno kho Vacchagotto paribhājako Bhagavantam 25
 etad avoca: „Kin nu kho bho Gotamo 'sassato loko, idaṃ eva sac-
 caṃ, moghaṃ aññaṇ' ti evaṃdiṭṭhi bhavaṃ Gotamo" ti. „Na kho
 ahaṃ Vaccha evaṃdiṭṭhi: sassato loko, idaṃ eva saccam, moghaṃ añ-
 ñaṇ" ti. „Kiṃ pana ... asassato loko" ... pe ... „Kin nu kho bho
 Gotamo 'sassato loko ... ti evaṃdiṭṭhi samaṇo Gotamo ti' iti puṭṭho 30
 samāno: na kho ahaṃ Vaccha evaṃdiṭṭhi ... ti vadesi" ... pe ... „Kiṃ
 pana bhavaṃ Gotamo ādinavaṃ sampassamaṇo evaṃ imāni sabbaso
 diṭṭhigatāni anupagato" ti. „Sassato loko ti kho Vaccha diṭṭhigatam

- etaṃ diṭṭhigahanam diṭṭhikantāram diṭṭhivisūkaṃ diṭṭhivipphanditaṃ diṭṭhisamyojanam, sadukkham savighātaṃ saupāyāsam sapaṇilāham, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati. Asassato loko ti . . . pe . . .
- 5 Imaṃ kho ahaṃ Vaccha ādinavaṃ sampassamāno evaṃ imāni sabbaso diṭṭhigatāni anupagato“ ti. „Atthi pana bhoto Gotamassa kiñci diṭṭhigatan“ ti. „Diṭṭhigatan ti kho Vaccha, apanītam etaṃ Tathāgatassa. Diṭṭham h' etaṃ Vaccha Tathāgatena: iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthagamo, iti vedanā, iti vedanāya samudayo . . . atthagamo,
- 10 iti saññā . . . , iti saṃkhārā . . . , iti viññānam . . . Tasmā Tathāgato sabba-maññitānam sabbamathitānam sabba-ahimkāra-mamimkāra-mānānu-sayānam khayā virāgā nirodhā cāgā paṇissaggā anupādā vimutto ti vadāmīti“. „Evaṃ vimuttacitto pana bho Gotama bhikkhu kuhiṃ upapajjatīti“. „Upapajjatīti kho Vaccha na upeti“. „Tena hi bho
- 15 Gotama na upapajjatīti“. „Na upapajjatīti kho Vaccha na upeti“. „Tena hi bho Gotama upapajjati ca na ca upapajjatīti“. „Upapajjati ca na ca upapajjatīti kho Vaccha na upeti“. „Tena hi bho Gotama n' eva upapajjati na na upapajjatīti“. „N' eva upapajjati na na upapajjatīti kho Vaccha na upeti“. „Evaṃ vimuttacitto pana bho Gotama
- 20 bhikkhu kuhiṃ upapajjatīti iti puṭṭho samāno: upapajjatīti kho Vaccha na upetīti vadesi . . . Etthāham bho Gotama aññānam āpādiṃ, ettha sammoham āpādiṃ, yā pi me esā bhoto Gotamassa purimena kathā-sallāpena ahu pasādamattā sā pi me etarahi antarahitā“ ti. „Alaṃ hi te Vaccha aññānāya, alaṃ sammohāya. Gambhīro h' ayaṃ Vaccha
- 25 dhammo duddaso duranubodho santo paṇīto atakkāvacarō nipuṇo paṇḍitavedaniyo, so tayā dujjāno aññadiṭṭhikena aññakhantikena aññarucikena aññatrayogena aññathācariyakena. Tena hi Vaccha taṃ yev' ettha paṭipucchissāmi, yathā te kameyya tathā naṃ vyākareyyāsi. Taṃ kim maññasi Vaccha, sace te purato aggi jaleyya jāneyyāsi
- 30 tvaṃ: ayaṃ me purato aggi jalatīti“. „Sace me bho Gotama purato aggi jaleyya jāneyyāham: ayaṃ me purato aggi jalatīti“. „Sace pana taṃ Vaccha evaṃ puccheyya: „yo te ayaṃ purato aggi jalati ayaṃ aggi kiṃ paṭicca jalatīti, evaṃ puṭṭho tvaṃ Vaccha kin ti vyākareyyāsi“. „Sace maṃ bho Gotama evaṃ puccheyya . . . evaṃ
- 35 puṭṭho ahaṃ bho Gotama evaṃ vyākareyyaṃ: yo me ayaṃ purato aggi jalati ayaṃ aggi tiṇakatṭhupādānam paṭicca jalatīti“. „Sace te

Vaccha purato so aggi nibbāyeyya jāneyyāsi tvaṃ: ayaṃ me purato aggi nibbuto“ ti. „Sace me bho Gotama purato so aggi nibbāyeyya jāneyyāhaṃ: ayaṃ me purato aggi nibbuto“ ti. „Sace pana taṃ Vaccha evaṃ puccheyya: yo te ayaṃ purato aggi nibbuto so aggi ito katamaṃ disaṃ gato, puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā 5 ti, evaṃ puttḥo tvaṃ Vaccha kin ti vyākareyyāsiti“. „Na upeti bho Gotama, yaṃ hi so bho Gotama aggi tiṇakatṭhupādānaṃ paṭicca ajali, tassa ca pariyādānā aññassa ca anupahārā anāhāro nibbuto t’ eva saṃkhaṃ gacchatiti“. „Evaṃ eva kho Vaccha yena rūpena Tathāgataṃ paññāpayamāno paññāpeyya taṃ rūpaṃ Tathāgatassa pahīnaṃ 10 ucchinnamūlaṃ tālāvattḥukataṃ anabhāvakataṃ āyatīṃ anuppāda-dhammaṃ, rūpasamkhāvimutto kho Vaccha Tathāgato gambhīro ap-pameyyo duppariyogāho seyyathā pi mahāsamuddo, upapajjati na upeti, na upapajjati na upeti, upapajjati ca na ca upapajjati na upeti, n’ eva upapajjati na na upapajjati na upeti. Yāya vedanāya 15 Tathāgataṃ paññāpayamāno paññāpeyya sā vedanā Tathāgatassa pa-hīnā... vedanāsamkhāvimutto kho Vaccha Tathāgato gambhīro... sey-yathā pi mahāsamuddo, upapajjati na upeti... Yāya saññāya... Yehi saṃkhārehi... Yena viññānena... na upetiti“. Evaṃ vutte Vacchagotto paribbājako Bhagavantaṃ etad avoca: „Seyyathā pi bho 20 Gotama gāmassa vā nigamassa vā avidūre mahā sālarukkho, tassa aniccatā sākāpalāsaṃ palujjeyya, tacapapaṭikā palujjeyyūṃ, pheggu palujjeyya, so aparena samayena apagatasākāpalāso apagatatapa-papaṭiko apagataphegguko suddho assa sāre paṭiṭṭhito, evaṃ ev’ idaṃ bho Gotamassa pāvacaṇaṃ apagatasākāpalāsaṃ... suddhaṃ 25 sāre paṭiṭṭhitaṃ. Abhikkantaṃ bho Gotama, abhikkantaṃ bho Go-tama, seyyathā pi bho Gotama nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā tela-pajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhintiti’, evaṃ eva bhotā Gotamena anekapariyāyena dhammo pakāsito. Es’ āhaṃ bhavantaṃ 30 Gotamaṃ saraṇaṃ gacchāmi dhammaṃ ca bhikkhusaṃghaṃ ca, upā-sakam maṃ bhavaṃ Gotamo dhāretu ajjatagge pānupetaṃ saraṇa-gatan“ ti. Aggi-Vacchagotta-suttantaṃ.

54. THE RIGHT VIEWS.

Sāvatthiyaṃ viharati. Atha kho āyasmā Kaccāyanagotto yena Bhagavā ten' upasaṅkami. upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Kaccāyanagotto Bhagavantaṃ etad avoca: „Sammāditṭhi sammāditṭhiti bhante vuccati, kittāvatā nu kho bhante sammāditṭhi hotīti“. „Dvayaṃ nissito kho 'yaṃ Kaccāyana loko yebhuyyena: atthitaṃ c' eva natthitaṃ ca. Lokasamudayaṃ kho Kaccāyana yathābhūtaṃ sammappaññāya passato yā loke natthitā sā na hoti, lokanirodhaṃ kho Kaccāyana yathābhūtaṃ sammappaññāya passato yā loke atthitā sā na hoti. Upāyupādānābhinivesanibandho kho 'yaṃ Kaccāyana loko yebhuyyena: taṃ c' āyaṃ 'upāyupādānaṃ cetaso adhiṭṭhānābhinivesānusayaṃ na upeti na upādiyati nādhitṭhāti 'attā me' ti, dukkhaṃ eva uppajjamānaṃ uppajjati, dukkhaṃ nirujjhamānaṃ nirujjhatīti' na kaṃkhati na vicikicchati, aparappaccayā nāṇaṃ eva 'ssa ettha hoti, ettāvatā kho Kaccāyana sammāditṭhi hoti. 'Sabbam atthīti' kho Kaccāyana ayam eko anto, 'sabbam n' atthīti' yaṃ dutiyo anto, ete te Kaccāyana ubho ante anupagamma majjhena Tathāgato dhammaṃ deseti: avijjāpaccayā saṃkhārā, saṃkhārappaccayā viññānaṃ — pe — evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti, avijjāya tv-eva asesavirāgaṇiroduhā saṃkhāraṇiroduho, saṃkhāraṇiroduhā viññāṇaniroduho — pe — evaṃ etassa kevalassa dukkhakkhandhassa niroduho hotīti“.

55. THERE IS NO EGO.

Atha kho Milindo rājā yen' āyasmā Nāgaseno ten' upasaṅkami, upasaṅkamitvā āyasmatā Nāgasenena saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Āyasmā pi kho Nāgaseno paṭisammodi, yen' eva rañño Milindassa cittaṃ ārādhesi. Atha kho Milindo rājā āyasmantaṃ Nāgasenaṃ etad avoca: „kathaṃ bhadanto ñāyati, kinnāpo si bhante“ ti. „Nāgaseno ti kho ahaṃ mahārāja ñāyāmi, Nāgaseno ti maṃ mahārāja sabrahmacārī samudācaranti, api ca mātāpitāro nāmaṃ karonti Nāgaseno ti vā Sūraseno ti

vā Viraseno ti vā Sihaseno ti vā, api ca kho mahārāja saṁkhā samāññā paññatti vohāro nāmamattaṁ yad idaṁ Nāgaseno ti, na h' ettha puggalo upalabbhatiti". Atha kho Milindo rājā evaṁ āha: „suṇantu me bhonto pañcasatā Yonakā asītisahassā ca bhikkhū, ayaṁ Nāgaseno evaṁ āha: 'na h' ettha puggalo upalabbhatiti', kallaṇ nu kho tad abhinan- 5 ditun" ti. Atha kho Milindo rājā āyasmantaṁ Nāgasenaṁ etad avoca: „sace bhante Nāgasena puggalo n' ūpalabbhati, ko carahi tumhākaṁ cīvapaṇḍita-pāta-senāsana-gilānapaccayabhesajja-parikkhāraṁ deti, ko taṁ paribhuñjati, ko śīlaṁ rakkhati, ko bhāvaṇaṁ anuyuñjati, ko magga-phala-nibbānaṁ sacchikaroti, ko paṇaṁ hanati, ko adinnaṁ 10 ādiyati, ko kāmesu micchā carati, ko musā bhaṇati, ko majjaṁ pivati, ko pañcānantariyakammaṁ karoti. Tasmā n' atthi kusalaṁ, n' atthi akusalaṁ, n' atthi kusalākusalānaṁ kammānaṁ kattiā vā kāretā vā. n' atthi sukaṭadukkaṭānaṁ kammānaṁ phalaṁ vipāko. Sace bhante Nāgasena yo tumhe māreti n' atthi tassāpi pañātipāto, tumhākaṁ pi 15 bhante Nāgasena n' atthi ācariyo n' atthi upajjhāyo n' atthi upasam-padā. 'Nāgaseno ti maṁ mahārāja sabrahmacārī samudācarantīti' yaṁ vadesi, katamo ettha Nāgaseno, kin nu kho bhante kesā Nāgaseno" ti. „Na hi mahārājā" 'ti. „Lomā Nāgaseno" ti. „Na hi mahārājā" 'ti. „Nakhā... pe... dantā taco maṁsaṁ nahāru atthi atthi- 20 miñjā vakkāṁ hadayaṁ yakaṇaṁ kilomakaṁ pihakaṁ papphāsaṁ antaṁ antagaṇaṁ udariyaṁ karisaṁ pittaṁ semhaṁ pubbo lohitaṁ sedo medo assu vasā kheḷo siṅghāṇikā lasikā mutthaṁ matthake matthaluṇ- gaṁ Nāgaseno" ti. „Na hi mahārājā" 'ti. „Kin nu kho bhante rūpaṁ Nāgaseno" ti. „Na hi mahārājā" 'ti. „Vedanā... saññā... 25 saṁkhārā... viññāṇaṁ Nāgasena" ti. „Na hi mahārājā" 'ti. „Kim pana bhante rūpa-vedanā-saññā-saṁkhāra-viññāṇaṁ Nāgaseno" ti. „Na hi mahārājā" 'ti. „Kim pana bhante aññatra rūpa-vedanā-saññā-saṁkhāra-viññāṇaṁ Nāgaseno" ti. „Na hi mahārājā" 'ti. „Tam ahaṁ bhante pucchanto pucchanto na passaṁi Nāgasenaṁ, saddo yeva. nu 30 kho bhante Nāgaseno, ko pan' ettha Nāgaseno, alikaṁ tvaṁ bhāsasi musāvādaṁ, n' atthi Nāgaseno" ti. Atha kho āyasmā Nāgaseno Milindaṁ rājānaṁ etad avoca: „tvaṁ kho si mahārāja khattiyasukhumālo accantasukhumālo, tassa te mahārāja majjhantikasamayaṁ tattāya bhū-miyā uphāya vālikāya kharā sakkhara-kāṭhala-vālikā madditvā pādena 35 gacchantassa pādā rujanti, kāyo kilamati, cittaṁ upahaññati dukkhasa-

hagataṃ kāyaviññāṇaṃ uppajjati, kin nu tvaṃ pāden' āgato si udāhu
 vāhanenā" 'ti. „Nāhaṃ bhante pāden' āgacchāmi rathenāhaṃ āgato
 'smiti". „Sace tvaṃ mahārāja rathen' āgato si rathaṃ me ārocehi, kin nu
 kho mahārāja isā ratho" ti. „Na hi bhante" ti. „Akkho ratho" ti. „Na
 5 hi bhante" ti. „Cakkāni ... rathapañjaraṃ ... rathadaṇḍako ... yugaṃ
 ... rasmiyo ... patodalatṭhi ratho" ti. „Na hi bhante" ti. „Kin nu kho
 mahārāja isā-akkha-cakka-rathapañjara-rathadaṇḍa-yuga-rasmi-patodaṃ
 ratho" ti. „Na hi bhante" ti. Kim pana mahārāja aññatra isā-
 akkha-cakka-rathapañjara-rathadaṇḍa-yuga-rasmi-patodaṃ ratho" ti.
 10 „Na hi bhante" ti. „Tam ahaṃ mahārāja pucchanto pucchanto na
 passāmi rathaṃ, saddo yeva nu kho mahārāja ratho, ko pan' ettha
 ratho, alikaṃ tvaṃ mahārāja bhāsasi musāvādaṃ, n' atthi ratho, tvaṃ
 si mahārāja sakala-Jambudipe aggarājā, kassa pana tvaṃ bhāyitvā
 musā bhāsasi, suṇantu me bhonto pañcasatā Yonakā asītisahassā ca
 15 bhikkhū, ayaṃ Milindo rājā evaṃ āha: 'rathenāhaṃ āgato 'smiti,
 'sace tvaṃ mahārāja rathen' āgato si rathaṃ me ārocehi' vutto sa-
 māno rathaṃ na sampādeti, kallaṇ nu kho tad abhinanditun" ti.
 Evaṃ vutte pañcasatā Yonakā āyasmato Nāgasenassa sādhu-kāraṃ
 datvā Milindaṃ rājānaṃ etad avocuṃ: „idāni kho tvaṃ mahārāja
 20 sakkonto bhāsassu" 'ti. Atha kho Milindo rājā āyasmantaṃ Nāga-
 senaṃ etad avoca: „nāhaṃ bhante Nāgasena musā bhaṇāmi, isaṇ ca
 paṭicca akkhaṇ ca paṭicca cakkāni ca paṭicca rathapañjaraṇ ca paṭicca
 rathadaṇḍakaṇ ca paṭicca ratho ti saṃkhā samaññā paññatti vohāro nā-
 maṃ pavattatiti". „Sādhu kho tvaṃ mahārāja rathaṃ jānāsi, evaṃ eva
 25 kho mahārāja mayham pi kese ca paṭicca lome paṭicca ... pe ... mat-
 thaluṅgaṇ ca paṭicca rūpaṇ ca ... , viññāṇaṇ ca paṭicca Nāgaseno ti saṃ-
 khā ... nāmamattaṃ pavattati, paramatthato pan' ettha puggalo n'
 ūpalabbhati. Bhāsitaṃ p' etaṃ mahārāja Vajirāya bhikkhuniyā Bhaga-
 vato sammukhā:

30 Yathā hi aṅgasambhārā hoti saddo ratho iti,
 evaṃ khandhesu santesu hoti satto ti sammutiti".

„Acchariyaṃ bhante Nāgasena, abbhutaṃ bhante Nāgasena, atici-
 trāni pañhapatiḥhānāni vissajjitāni, yadi Buddho tiṭṭheyya sādhu-kā-
 raṃ dadeyya, sādhu sādhu Nāgasena, aticitrāni pañhapatiḥhānāni
 35 vissajjitāni".

56. NO CONTINUOUS PERSONAL IDENTITY.

Rājā āha: „Bhante Nāgasena, yo uppajjati so eva so udāhu añño“ ti. Thero āha: „na ca so na ca añño“ ti. „Opammaṃ karohīti“. „Taṃ kiṃ maññasi mahārāja, yadā tvaṃ daharo taruṇo mando uttānaseyyako ahosi so yeva tvaṃ etarahi mahanto“ ti. „Na hi bhante, 5 añño so daharo taruṇo mando uttānaseyyako ahosi, añño ahaṃ etarahi mahanto“ ti. „Evaṃ sante kho mahārāja mātā ti pi na bhavissati, pitā ti pi na bhavissati, ācariyo ti pi na bhavissati, sippavā ti pi na bhavissati, silavā ti pi na bhavissati, paññavā ti pi na bhavissati, kin nu kho mahārāja aññā eva kalalassa mātā, aññā abbudassa mātā, 10 aññā pesiyā mātā, aññā ghanassa mātā, aññā khuddakassa mātā, aññā mahantassa mātā, añño sippaṃ sikkhāti, añño sikkhito bhavati, añño pāpakammaṃ karoti, aññassa hatthapādā chijjantiti“. „Na hi bhante, tvaṃ pana bhante evaṃ vutte kiṃ vadeyyāsīti“. Thero āha: „ahañ 15 ñeva kho mahārāja daharo ahosiṃ taruṇo mando uttānaseyyako, ahañ ñeva etarahi mahanto, imaṃ ñeva kāyaṃ nissāya sabbe te ekasaṃgāhita“ ti. „Opammaṃ karohīti“ „Yathā mahārāja kocid eva puriso padīpaṃ padīpeyya, kiṃ so sabbarattim dīpeyyā“ 'ti. „Āma bhante, sabbarattim dīpeyyā“ 'ti. „Kin nu kho mahārāja yā purime yāme acci sā majjhime yāme acciti“. „Na hi bhante“ ti. „Yā majjhime 20 yāme acci sā pacchime yāme acciti“. „Na hi bhante“ ti. „Kin nu kho mahārāja añño so ahosi purime yāme padīpo; añño majjhime yāme padīpo, añño pacchime yāme padīpo“ ti. „Na hi bhante, taṃ yeva nissāya sabbarattim padīpito ti. „Evam eva kho mahārāja dhammasantati sandahati, añño uppajjati, añño nirujjhati, apubbaṃ 25 acarimaṃ viya sandahati, tena na ca so na ca añño pacchimaviññāsaṃgahaṃ gacchatiti“. „Bhiyyo opammaṃ karohīti“. „Yathā mahārāja khīraṃ duyhamānaṃ kālantarena dadhi parivatteyya, dadhito navaṇitaṃ, navaṇitato ghataṃ parivatteyya, yo nu kho mahārāja evaṃ vadeyya: yaṃ yeva khīraṃ taṃ yeva dadhi, taṃ yeva navaṇitaṃ, taṃ 30 yeva ghataṃ ti, sammā nu kho so mahārāja vadamāno vadeyyā“ 'ti. „Na hi bhante, taṃ yeva nissāya sambhūtaṃ ti. „Evam eva kho mahārāja dhammasantati sandahati, añño uppajjati, añño nirujjhati, apubbaṃ acarimaṃ viya sandahati, tena na ca so na ca añño pacchima- 35 viññāsaṃgahaṃ gacchatiti“. „Kallo si bhante Nāgasena“ 'ti.

57. REBIRTH IS NOT TRANSMIGRATION.

Rājā āha: „Bhante Nāgasena, ko paṭisandahatīti“. Thero āha: „nāmarūpaṃ kho mahārāja paṭisandahatīti“. „Kiṃ imaṃ yeva nāmarūpaṃ paṭisandahatīti“. „Na kho mahārāja imaṃ yeva nāmarūpaṃ

5 paṭisandahati, iminā pana mahārāja nāmarūpena kammaṃ karoti sobhanam vā pāpakam vā, tena kammena aññaṃ nāmarūpaṃ paṭisandahatīti“. „Yadi bhante na imaṃ yeva nāmarūpaṃ paṭisandahati nanu so mutto bhavissati pāpakehi kammehīti“. Thero āha: „yadi na paṭisandahēyya mutto bhavēyya pāpakehi kammehi, yasmā ca kho mahārāja

10 paṭisandahati tasmā na mutto pāpakehi kammehīti“. „Opammaṃ karohīti“. „Yathā mahārāja kocid eva puriso aññatarassa purisassa ambaṃ avahareyya, tam enaṃ ambasāmiko gahetvā rañño dasseyya: ‘iminā deva purisena mayhaṃ ambā avahaṭṭa’ ti, so evaṃ vadeyya: ‘nāhaṃ deva imassa ambe avaharāmi, aññe te ambā ye iminā ropitā,

15 aññe te ambā ye mayā avahaṭṭa, nāhaṃ daṇḍappatto’ ti, kin nu kho so mahārāja puriso daṇḍappatto bhavēyyā“ ‘ti. „Āma bhante, daṇḍappatto bhavēyyā“ ‘ti. „Kena kāraṇenā“ ‘ti. „Kiñcāpi so evaṃ vadeyya, purimaṃ bhante ambaṃ apaccakkhāya pacchimena ambena so puriso daṇḍappatto bhavēyyā“ ‘ti. „Evam eva kho mahārāja iminā

20 nāmarūpena kammaṃ karoti sobhanam vā pāpakam vā, tena kammena aññaṃ nāmarūpaṃ paṭisandahati, tasmā na mutto pāpakehi kammehīti“. „Bhiyyo opammaṃ karohīti“. „Yathā mahārāja koci puriso aññatarassa purisassa sālīṃ avahareyya — pe — ucchuṃ avahareyya — pe —, yathā mahārāja koci puriso hemantike kāle agginṃ jaletvā

25 visivetvā avijjhāpetvā pakkameyya, atha kho so aggi aññatarassa purisassa khettaṃ daheyya, tam enaṃ khettsāmiko gahetvā rañño dasseyya: ‘iminā deva purisena mayhaṃ khettaṃ daḍḍhaṇ’ ti, so evaṃ vadeyya: ‘nāhaṃ deva imassa khettaṃ jhāpemi, añño so aggi yo mayā avijjhāpito, añño so aggi yen’ imassa khettaṃ daḍḍhaṃ, nāhaṃ daṇḍappatto’

30 ti, kin nu kho so mahārāja puriso daṇḍappatto bhavēyyā“ ‘ti. „Āma bhante, daṇḍappatto bhavēyyā“ ‘ti. „Kena kāraṇenā“ ‘ti. „Kiñcāpi so evaṃ vadeyya, purimaṃ bhante agginṃ apaccakkhāya pacchimena agginā so puriso daṇḍappatto bhavēyyā“ ‘ti. „Evam eva kho mahārāja iminā nāmarūpena kammaṃ karoti sobhanam vā pāpakam vā,

tena kammena aññaṃ nāmarūpaṃ paṭisandahati, tasmā na mutto pā-
 pakehi kammehitī“. „Bhiyyo opammaṃ karohitī“. „Yathā mahārāja
 kocid eva puriso padīpaṃ ādāya mālaṃ abhirūhitvā bhuñjeyya, padīpo
 jhāyamāno tiṇaṃ jhāpeyya, tiṇaṃ jhāyamānaṃ gharaṃ jhāpeyya, gha-
 raṃ jhāyamānaṃ gāmaṃ jhāpeyya, gāmajano taṃ purisaṃ gahetvā 5
 evaṃ vadeyya: ‘kissa tvaṃ bho purisa gāmaṃ jhāpesitī’. so evaṃ va-
 deyya: ‘nāhaṃ bho gāmaṃ jhāpemi, añño so padīpaggi yassāhaṃ ālo-
 kena bhuñjīm, añño so aggi yena gāmo jhāpito’ ti. te vivadamānā
 tava santike āgaccheyyūṃ, kassa tvaṃ mahārāja atthaṃ dhāreyyāsītī“.
 „Gāmajanassa bhante“ ti. „Kiṃkāraṇā“ ti. „Kiñcāpi so evaṃ va- 10
 deyya, api ca tato eva so aggi nibbatto“ ti. „Evaṃ eva kho mahā-
 rāja kiñcāpi aññaṃ māraṇantikaṃ nāmarūpaṃ aññaṃ paṭisandhisimā
 nāmarūpaṃ, api ca tato yeva taṃ nibbattaṃ, tasmā na mutto pāpa-
 kehi kammehitī“. „Bhiyyo opammaṃ karohitī“. „Yathā mahārāja
 kocid eva puriso dahariṃ dārikaṃ vāretvā suṅkaṃ datvā pakka- 15
 meyya, sā aparena samayena mahatī assa vayappattā, tato añño puriso
 suṅkaṃ datvā vivāhaṃ kareyya. itaro āgantvā evaṃ vadeyya: ‘kissa
 pana me tvaṃ ambho purisa bhariyaṃ nesitī’. so evaṃ vadeyya:
 ‘nāhaṃ tava bhariyaṃ nemi, aññā sā dārikā daharī taruṇī yā tayā
 vāritā ca dinnasuṅkā ca, aññā ‘yaṃ dārikā mahatī vayappattā maya 20
 vāritā ca dinnasuṅkā cā’ ti, te vivadamānā tava santike āgaccheyyūṃ,
 kassa tvaṃ mahārāja atthaṃ dhāreyyāsītī“. „Purimassa bhante“ ti.
 „Kiṃkāraṇā“ ti. „Kiñcāpi so evaṃ vadeyya, api ca tato yeva sā
 mahatī nibbattā“ ti. „Evaṃ eva . . . kammehitī“. „Bhiyyo opammaṃ
 karohitī“. „Yathā mahārāja kocid eva puriso gopālakassa hatthato 25
 khīraghaṭaṃ kiṇitvā tass’ eva hatthe nikkhipitvā pakkameyya: ‘sve
 gahetvā gamissāmitī’, taṃ aparajju dadhi sampajjeyya, so āgantvā
 evaṃ vadeyya: ‘dehi me khīraghaṭaṃ’ ti, so dadhiṃ dasseyya, itaro
 evaṃ vadeyya: ‘nāhaṃ tava hatthato dadhiṃ kiṇāmi, dehi me khīra-
 ghaṭaṃ’ ti, so evaṃ vadeyya: ‘ajānato te khīraṃ dadhi bhūtaṃ’ ti, te 30
 vivadamānā . . . dhāreyyāsītī“. „Gopālakassa bhante“ ti. „Kiṃkāraṇā“
 ti. „Kiñcāpi . . . taṃ nibbattaṃ“ ti. „Evaṃ eva . . . kammehitī“. „Kallo
 si bhante Nāgasenā“ ‘ti.

58. THE DISAPPEARANCE OF LEARNING.

- Pariyatti-antaradhānaṃ nāma. Tepiṭake Buddhavacane sātṭha-kathā pāli yāva tiṭṭhati tāva pariyatti-antaradhānaṃ nāma na bhavissati. Gacchante gacchante kāle akulino rājāno adhammikā bhavissanti, 5 amaccādayo adhammikā bhavissanti, tato raṭṭhajanapadavāsino ca adhammikā bhavissanti. Etesaṃ adhammikatāya devo sammā na vas-sati, tato sassāni na sammā sampajjissanti. Tesu asampajjantesu paccayadāyakā bhikkhusaṃghassa paccaye dātum na sakkhissanti bhikkhū paccaye alabhantā antevāsikānaṃ saṃgahaṃ na karissanti.
- 10 Gacchante gacchante kāle pariyatti parihāyissati. Tasmim parihīne paṭhamam eva Mahāpakaraṇaṃ parihāyissati, tasmim parihīne Yama-kaṃ Kathāvatthu Puggalapaññatti Dhātukathā Vibhaṅgo Dhammasaṅ-gaṇi pi. Abhidhamma-piṭake parihīne Suttanta-piṭakaṃ parihāyissati. Suttante parihīne paṭhamam Aṅguttara-nikāyo parihāyissati, Aṅguttara- 15 nikāye parihīne Saṃyutta-nikāyo Majjhima-nikāyo Dīgha-nikāyo Khudda-nikāyo parihāyissati, Vinaya-piṭakena saddhim Jātakam eva dhārayissanti. Vinaya-piṭakaṃ pana lajjino va dhārayissanti, gac-chante gacchante kāle Jātakam pi dhārayitum asakkontā paṭhamam Vessantara-jātakam parihāyissati, Vessantara-jātake parihīne — pa —
- 20 Apaṇṇaka-jātakam parihāyissati. Jātake parihīne Vinaya-piṭakam eva dhārayissanti, gacchante gacchante kāle Vinaya-piṭakaṃ parihāyissati. Yāva manussesu catuppādikā gāthā pavattissati tāva pariyatti-antara-dhānaṃ na bhavissati. Yadā pasanno rājā hatthikkhandhe suvaṇṇa- 25 caṃgoṭake saḥassathavikaṃ ṭhapāpetvā 'Buddhehi kathitaṃ gāthaṃ yo jānāti so imaṃ saḥassakahāpaṇaṃ hatthināgena saddhim gaṇhatū' 'ti nagare yāva dutiyam pi tatiyam pi bherim carāpetvā catuppādika-gāthajānanakam alabhitvā saḥassathavikaṃ puna rājakulam pavesessati tadā pariyatti-antaradhānaṃ nāma bhavissati.

59. PADHĀNA - SUTTA.

Tam [mam] padhānapahitattam nadim Nerañjaram pati
viparakkamma jhāyantam yogakkhemassa pattiyā 1.

Namuci karuṇam vācam bhāsamāno upāgami:

„kiso tvam asi dubbanno, santike maraṇan tava, 2.

Sahassabhāge maraṇam, ekaṁse tava jīvitam,

jīva bho, jīvitam seyyo, jīvaṁ puñṇāni kāhasi. 3.

Carato ca te brahmācariyam aggihuttaṁ ca jūhato

pahūtam cīyate puñṇam. kiṁ padhānena kāhasi. 4.

Duggo maggo padhānāya dukkaro durabhisambhavo“, 10

imā gāthā bhaṇam Māro atthā Buddhassa santike. 5.

Tam tathāvādinam Māram Bhagavā etad abravi:

„pamattabandhu pāpima sen' atthena idhāgato. 6.

Aṇumatto pi puñṇena attho mayham na vijjati,

yesaṁ ca attho puñṇanam te Māro vattum arahati. 7.

Atthi saddhā tato viriyam pañṇā ca mama vijjati,

evaṁ maṁ pahitattam pi kiṁ jivam anupucchasi. 8.

Nadīnam api sotāni ayam vāto visosaye,

kiṁ ca me pahitattassa lohitaṁ n' ūpasussaye. 9.

Lohite sussamānamhi pittaṁ semhaṁ ca sussati,

maṁsesu khiyamānesu bhiyyo cittaṁ paṣāda

bhiyyo sati ca pañṇā ca samādhi mama tiṭṭhati. 10.

Tassa mēvaṁ viharato pattass' uttamavedaṇam

kāme nāpekkhate cittaṁ, passa sattassa suddhataṁ. 11.

Kāmā te paṭhamā senā, dutiyā arati vuccati,

tatiyā khuppipāsā te, catutthī taṇhā pavuccati. 12.

Pañcamī thīnamiddhan te, chaṭṭhā bhīrū pavuccati,

sattamī vicikicchā te, makkho thaṁbho te atthamo. 13.

Lābho siloko sakkāro micchāladdho ca yo yaso

yo c' attānam samukkaṁse pare ca avajānati 14.

Esā Namuci te senā Kaṇhassābhīppahārīṇi,

na nam asūro jināti, jetvā ca labhate sukham. 15.

Esā muñjam parihare, dhi-r-atthu idha jīvitam,

saṅgāme me mataṁ seyyo yaṁ ce jive parājito. 16.

- Pagālā ettha [na] dissanti eke samaṇabrāhmaṇā,
 tañ ca maggaṃ na jānanti yena gacchanti subbatā. 17.
 Samantā dhajinim disvā yuttaṃ Māraṃ savāhanam
 yuddhāya paccugacchāmi mā mañ ṭhānā acāvayi. 18.
 5 Yam te taṃ na-ppasahati senaṃ loko sadevako
 taṃ te paññāya bhañjāmi āmaṃ pattaṃ va amhanā. 19.
 Vasiṃ karitvā saṃkappaṃ satijā ca suppatiṭṭhitam
 ratṭhā ratṭham vicarissam sāvake vindaṃ puthu. 20.
 Te appamattā pahitattā mama sāsana-kārakā
 10 akāmassa te gamissanti yattha gantvā na socare. 21.
 „Satta vassāni Bhagavantam anubandhiṃ padā padam,
 otāraṃ nādhigacchissam Sambuddhassa satimato. 22.
 Medavaṇṇaṃ va pāsānaṃ vāyaso anupariyagā:
 ‘ap’ ettha mudum vindema. api assādanā siyā. 23.
 15 Aladdhā tattha assādaṃ vāyas’ etto apakkami,
 kāko va selaṃ āsajja nibbijjāpema Gotamaṃ. 24.
 Tassa sokaparetassa viṇā kacchā abhassatha,
 tato so dummano yakkho tatth’ ev’ antaradhāyathā ‘ti. 25. (dīgha)

60. DHANIYA-SUTTA.

20 (Dhaniyo gopo:)

„Pakkodano duddhakhīro ‘ham asmi | anutire Mahiyā samānavāso,
 channā kuṭi, āhito gini. | atha ce patthayasī pavassa deva“. 1

(Bhagavā:)

„Akkodhano vigatakhilo ‘ham asmi | anutire Mahiy’ ekarattivāso,
 25 vivaṭā kuṭi, nibbuto gini. | atha ce patthayasī pavassa deva“. 2.

(Dhaniyo gopo:)

„Andhakamakasaṃ na vijjare, | kacche rūlhatīṇe caranti gāvo,
 vutṭhim pi saheyyuruṃ āgataṃ, | atha ce patthayasī pavassa deva“. 3.

(Bhagavā:)

30 „Baddhā hi bhiṣi susaṃkhatā, | tiṇṇo pārāgato vineyya oghaṃ,
 attho bhisiyā na vijjati, | atha ce patthayasī pavassa deva“. 4.

(Dhaniyo gopo:)

„Gopī mama assavā alolā | dīgharattaṃ saṃvāsīyā manāpā,
 tassā na suṇāmi kiñci pāpam, | atha ce patthayasī pavassa deva“. 5.

(Bhagavā:)

„Cittam mama assavam vimuttam | dīgharattam paribhāvitam sudantam,
pāpam pana me na vijjati, | atha ce patthayasī pavassa deva“. 6.

(Dhaniyo gopo:)

„Attavetanabhato 'ham asmi, | puttā ca me samāniyā arogā,
tesam na supāmi kiñci pāpam, | atha ce patthayasī pavassa deva“. 7.

(Bhagavā:)

„Nāham bhatako 'smi kassaci, | nibbīṭṭhena carāmi sabbaloke,
attho bhatiyā na vijjati, | atha ce patthayasī pavassa deva“. 8.

(Dhaniyo gopo:)

„Atthi vasā, atthi dhenupā, | godharaniyo paveniyo pi atthi,
usabho pi gavampatī ca atthi, | atha ce patthayasī pavassa deva“. 9.

(Bhagavā:)

„N' atthi vasā, n' atthi dhenupā, | godharaniyo paveniyo pi n' atthi,
usabho pi gavampatidha n' atthi, | atha ce patthayasī pavassa deva“. 10. 15

(Dhaniyo gopo:)

„Khilā nikhātā asampavedhī, | dāmā muñjamayā navā susaṅṭhānā,
na hi sakkhinti dhenupāpi chettum, | atha ce patthayasī pavassa deva“. 11.

(Bhagavā:)

„Usabho-r-iva chetva bandhanāni | nāgo pūtilatam va dālayitvā
nāham puna upessaṃ gabbhaseyyam, | atha ce patthayasī pavassa deva“. 12. 20

Ninnañ ca thalañ ca pūrayanto | mahāmegho pāvassi tāvad eva,
sutvā devassa vassato | imam attham Dhaniyo abhāsatha: 13.

„Lābhā vata no anappakā | ye mayam Bhagavantam addasāma,
saraṇam tam upema cakkhuma, | satthā no hohi tuvaṃ mahāmuni. 14.

Gopī ca ahañ ca assavā, | brahmacariyam Sugate caramāse,
jātimaraṇassa pārāgā | dukkhass' antakarā bhavāmase“. 15. 25

(Māro pāpimā:)

„Nandati puttehi puttimā, | gomiko gohi tath' eva nandati,
upadhī hi narassa nandanā, | na hi so nandati yo nirūpadhī“. 16.

(Bhagavā:)

„Socati puttehi puttimā, | gomiko gohi tath' eva socati,
upadhī hi narassa socanā, | na hi so socati yo nirūpadhī“. 17. 30

✓ 61. SELECTIONS FROM THE DHAMMAPADA.

Yathāpi bhamaro pupphaṃ vaṇṇagandhaṃ ahetṭhayaṃ
paleti rasaṃ ādāya evaṃ gāme muniṃ care. (49).

• Na tena bhikkhu bhavati yāvataṃ bhikkhate pare

5 viassaṃ dhammaṃ samādāya bhikkhu hoti, na tāvatā. (266).

/ Yo 'dha puññaṃ ca pāpaṃ ca bāhetvā brahmacariyavā
saṃkhāya loke carati sa ve bhikkhū 'ti vuccati. (267).

Na jaṭāhi na gottena na jaccā hoti brāhmaṇo,
yampi saccaṃ ca dhammo ca so suci so ca brāhmaṇo. (393).

10 Kin te jaṭāhi dummedha, kin te ajinasāṭṭiyā,
abbhantaran te gahanam, bāhiraṃ parimajjasi. (394).

Paṃsukūladharaṃ jantum kisaṃ dhamanisanthaṃ
ekaṃ vanasmiṃ jhāyantaṃ tam ahaṃ brūmi brāhmaṇaṃ. (395).✓

Ekam dhammaṃ atitassa musāvādissa jantuno

15 vitiṇṇaparalokassa n' atthi pāpam akāriyaṃ. (176).

Sudassaṃ vajjam aññesaṃ attano pana duddasaṃ,
paresaṃ hi so vajjāni opunāti yathā bhusaṃ,
attano pana chādeti kaṃim va kitavā saṭho. (252).

Ayasā va malaṃ samutṭhitaṃ | tadutṭhāya tam eva khādati

20 evaṃ atidhonacāriṇaṃ | sakakammāni nayanti duggatiṃ. (240).

Na hi pāpaṃ kataṃ kammaṃ saṃju khīraṃ va muccati,
dahantaṃ bālaṃ anveti bhasmāchanno va pāvako. (71).

Na hi verēna verāni sammant' idha kudācanaṃ,
averēna ca sammanti, ēsa dhammo sanantaṃ. (5).

25 Mā piyehi samāgañchi appiyehi kudācanaṃ,
piyaṃ' adassanaṃ dukkhaṃ appiyānaṃ ca dassanaṃ. (210).

Udakaṃ hi nayanti nettikā, | usukārā namayanti tejanaṃ.

dāruṃ namayanti tacchakā, | attānaṃ damayanti paṇḍitā. (80).

Selo yathā ekaghano vātena na samīrati
evaṃ nindāpasamsāsu na samīñjanti paṇḍitā. (81).

30 Yathā agāraṃ succhannaṃ vuṭṭhi na samativijjhati,

evaṃ subhāvitam cittaṃ rāgo na samativijjhati. (14).

Yo ve uppatitaṃ kodhaṃ rathaṃ bhantaṃ va dhāraye
tam ahaṃ sārathiṃ brūmi, rasniggāho 'taro jano. (222).

Seyyo ayoguḷo bhutto tatto aggisikhūpamo

yañ ce bhuñjeyya dussilo ratthapiṇḍaṃ asaṇṇato. (308).

Yo sahasaṃ sahasena saṅgāme mānuse jine

ekaṃ ca jeyya-m-attānaṃ sa ve saṅgāmajuttamo. (103).

Aciraṃ vat' ayaṃ kāyo paṭhavim adhisessati

5

chuddo apetaṇṇāno nīratthaṃ va kaliṅgarāṃ. (41).

Parijñānaṃ idaṃ rūpaṃ rogaṇḍḍaṃ pabhaṇṇaṃ,

bhijjati pūṭisaṇḍeho, maraṇantaṃ hi jīvitaṃ. (148)

Dīghā jāgarato ratti, dīghaṃ santassa yojanaṃ,

dīgho bālānaṃ saṃsāro saddhammaṃ aviṇātani. (60)

10

'Sabbe saṃkhārā aniccā' ti yadā paññāya passati

atha nibbindati dukkhe, esa maggo visuddhiya. (277).

'Sabbe saṃkhārā dukkhā' ti yadā paññāya passati

atha nibbindati dukkhe, esa maggo visuddhiya. (278)

'Sabbe dhammā anattā' ti yadā paññāya passati

15

atha nibbindati dukkhe, esa maggo visuddhiya. (279).

Yo ca Buddhaṃ ca Dhammaṃ ca Saṃghaṃ ca saraṇaṃ gato

cattāri ariyasaccāni sammappaññāya passati: (190)

Dukkhaṃ dukkhasamūppādaṃ dukkhassa ca atikkamaṃ

ariyaṃ c' atthaṅgikaṃ maggaṃ dukkhūpasamagāminaṃ. (191)

20

Etaṃ kho saraṇaṃ khemaṃ etaṃ saraṇaṃ uttamaṃ,

etaṃ saraṇaṃ āgamaṃ sabbadukkhā pamuccati (192).

Divā tapati ādicco, rattiṃ ābhāti candimā,

sānaddho khattiyo tapati, jhāyī tapati brāhmaṇo,

atha sabbam ahorattiṃ Buddho tapati tejasa. (387).

25

Idha nandati pecca nandati | katapuñño, ubhayattha nandati,

'puññaṃ me katan' ti nandati, | bhīyyo nandati suggaṭṭiṃ gato. (18).

3.52. Mayham akkhaṇa.

62. THE GĀTHĀ'S OF MĀLUNKYAPUTTA.

Manujassa pamattacārino | taṇhā vaddhati māluvā viya,

so palavati hūrāhuram | phalam icchaṃ va vanasmi vānaro. 1. 80

Yaṃ esā sabhā jammī taṇhā loke visattikā

sokā tassa pavaddhanti abhivaddhaṃ va biraṇaṃ. 2.

Yo c' etaṃ sahaṭi jammiṃ taṇhaṃ loke duraccayaṃ
 sokā taṇhā papatanti udabindu va pokkharā. 3.
 Taṃ vo vadāmi, bhaddaṃ vo, yāvaṃ ettha samāgatā:
 taṇhāya mūlaṃ khaṇatha usiratto ^{the Temple} vā biraṇaṃ,
 mā vo naḷaṃ va soto va Māro bhañji punappunaṃ. 4.
 Karoṭha Buddhavacanaṃ, khaṇo ve mā upaccagā,
 khaṇātitaṃ hi socanti nirayaṃhi samappitaṃ. 5.
 Pamādo rajo sabbadā, pamādānupatito rajo,
 appamādena vijjāya abbahe sallam attano ti. 6.

10 63. THE GĀTHĀ'S OF MAHĀPAJĀPATĪ GOTAMĪ.

Buddhavīra namo ty-atthu sabbasattānaṃ uttama
 yo maṃ dukkhā pamocesi aññaṃ ca bahukaṃ janaṃ.
 Sabbadukkhāṃ pariññātaṃ, hetutaṇhā visositā,
 ariyaṭṭhaṅgiko maggo nirodho phusito mayā. 2.
 15 Mātā putto pitā bhātā ayyikā ca pure ahuṃ,
 yathābhuccaṃ ajānanti saṃsari 'haṃ anibbisam. 3.
 Diṭṭho hi me so Bhagavā, antimo 'yaṃ samussayo,
 vikkhīṇo jātisaṃsāro, n' atthi dāni punabbhavo. 4.
 Āraddhaviriye pahitatte niccaṃ dāḥaparakkame
 20 samagge sāvake passa, esā Buddhāna vandanā. 5.
 Bahūnaṃ vata atthāya Māyā janayi Gotamaṃ,
 vyādhimarapaṇatunnānaṃ dukkhakkhandhaṃ vyapānudi.

64. KAPIRĀJA-CARIYA.

Yadā ahaṃ kapi āsiṃ nadikūle darisaye
 25 piḷito suṃsumārena gamanaṃ na labhāmi 'haṃ. 1.
 Yamh' okāse ahaṃ tṭhavā orapāraṃ patāṃ' ahaṃ
 tatth' acchi Satthu-vadhako kumbhilo ruddadassano.
 So maṃ asaṃsi: „ehiti“, ahaṃ „emīti“ taṃ vadi.
 tassa matthakam akkamma parakūle patitṭhahim. 3.
 30 Na tassa alikaṃ bhaṇitaṃ yathāvācaṃ akāsaṃ ahaṃ,
 saccena me samaṃ n' atthi, esā me saccapāramīti. 4.

65. THE COUNCIL OF MAHĀKASSAPA.

- Satt' eva satasahassāni bhikkhusaṅghā samāgatā
 arahā khīṇāsavā suddhā sabbe guṇaggatāni gatā. 1.
- Te sabbe vicinitvāna uccinitvā varaṃ varaṃ
 pañcasatānaṃ therānaṃ akaṃsu saṅghasammataṃ. 2. 5
- Dhutavādānaṃ aggo so Kassapo Jinasāsane,
 bahussutānaṃ Ānando, vinaye Upālipaṇḍito, 3.
- Dibbacakkhumhi Anuruddho. Vaṅgiso paṭibhānavā,
 [Puṇṇo ca dhammakathikānaṃ, vicitrakathī Kumārakassapo]. 4.
- Vibhajjanamhi Kaccāno, Koṭṭhito paṭisambhidā, 10
- aññe p' atthi mahātherā agganiikkhattakā bahū. 5.
- Tehi c' aññehi therehi katakiccehi sādhuhi
 pañcasatehi therehi dhammavinayasamāgaho
 therehi katasamāgaho theravādo ti vuccati. 6.
- Upālīṃ vinayaṃ pucchitvā dhammam Ānandasavhayaṃ 15
- akaṃsu dhammasamāgahaṃ vinayaṃ cāpi bhikkhavo. 7.
- Mahākassapathero ca Anuruddho mahāgaṇī
 Upālithero satimā Ānando ca bahussuto 8.
- Aññe bahu-abhiññātū sāvaka Satthuvaṇṇitā
 pattapaṭisambhidā dhirā chaḷabhiññā mahiddhikā 20
- samādhijhānaṃ anuciṇṇā saddhamme pīraṃgātā 9.
- Sabbe pañcasatā therā navaṅgaṃ Jinasāsanaṃ
 uggahetvāna dhāresuṃ Buddhasettḥassa santike. 10.
- Bhagavato sammukhā sutvā paṭiggahetvā ca sammukhā
 dhammaṃ ca vinayaṃ cāpi kevalaṃ Buddhadesitaṃ 25
- Dhammadharā vinayadharā sabbe pi āgatāgaṃā
 asaṃhīrā asaṃkuppā Satthukappā sadā garū 12.
- [Aggasantike gahetvā — aggadhammā tathāgatā —]
 agganikkhattakā therā aggaṃ akaṃsu saṅgahaṃ,
 sabbo pi so theravādo aggavādo ti vuccati. 13. 30
- Sattapaṇṇa-guhe ramme therā pañcasatā gaṇī
 nisinnā pavibhajjimsu navaṅgaṃ Satthusāsanaṃ. 14.
- [Suttaṃ geyyaṃ veyyākaraṇaṃ gāthudānītivuttakaṃ
 jātakabbhutavedallaṃ navaṅgaṃ Satthusāsanaṃ]. 15.

- Pavibbajja imaṃ therā saddhammaṃ avināsaṇaṃ
 vaggapaññāsakaṃ nāma saṃyuttaṃ ca nipātaṃ
 āgamapiṭakaṃ nāma akāṃsu suttasammataṃ. 16.
 Yāva tiṭṭhanti saddhammā saṃgahaṃ na vinassati
 5 tāvatā sāsana' addhānaṃ ciraṃ tiṭṭhati Satthuno. 17.
 [Katvā dhammaṃ ca vinayaṃ saṃgahaṃ sāsanaṃ
 saṃkampi acaḷā bhūmi daḷhā appaṭivattiyā]. 18.
 Yo koci samaṇo cāpi brāhmaṇo ca bahussuto
 parappavādaḥ kusalo vālavedhī samāgato
 10 na sakkā paṭivattetuṃ, Sineru va suppatiṭṭhito. 19.
 Devo Māro vā Brahmā ca ye keci paṭhavittiṭṭhitā
 na passanti aṇumattaṃ kiñci dubbhāsitaṃ padaṃ. 20.
 Evaṃ sabbaṅgasampannaṃ dhammavinayasamāgahaṃ
 suvibhattaṃ supaṭicchannaṃ Satthu sabbaññutāya ca. 21.
 15 Mahākassapaṃ mokkhā therā pañcasatā ca te
 ñatvā janassa saudehaṃ akāṃsu dhammasamāgahaṃ. 22.

66. THE CONQUEST OF Ceylon.

- Sabbalokahitaṃ katvā patvā santiṃ khaṇaṃ paraṃ
 parinibbāna-mācamaṃhi nipanno lokānāyako 1.
 20 Devatāsannipātaṃhi mahantaṃhi mahāmuni
 Sakkaṃ tatra samīpaṭṭhaṃ avoca vadaṇaṃ varam: 2.
 „Vijayo Lālavisaṃ Sihaḥāḥunarindajo
 eko Laṅkaṃ anuppatto sattānaccasātānugo, 3.
 Patitṭhissati devinda Laṅkayaṃ manā sāsanaṃ,
 25 tasmā saparivāraṃ taṃ rakkha Laṅkaṃ ca sādḥukam“. 4.
 Tathāgataṃ devinda vaco sutvā visārado
 devass' Uppalavaṇṇassa Laṅkarakkhaṃ samappayi. 5.
 Sakkena vuttamatto so Laṅkaṃ āgamma sajjukam
 pariḥḥājakavesena rukkhamaḥam upāvisi. 6.
 30 Vijayappamukhā sabbe taṃ upecca apucchisum:
 „ayaṃ bho ko nu dīpo“ ti, „Laṅkā dīpo“ ti abruvi, 7.
 „Na santi manuḥ ettha, na ca hessati vo bhayaṃ“
 iti vatvā kuṇḍikāyaṃ te jalena nisiñciyā 8.

Suttañ ca tesam hatthesu laggetvā nabhasāgamā,
dassesī soṇirūpena paricārika-yakkhinī. 9.

Eko taṃ vāriyanto pi rājaputtēna anvagā

„gāmamhi vijjāmānamhi bhavanti sunakkhā“ iti. 10.

Tassā ca sāmini tattha Kuveṇī nāma yakkhinī
nisīdi rukkhāmūlamhi kantanti tāpasī viya. 11.

Disvāna so pokkharaniṃ nisinnam taṃ ca tāpasim
tattha nahātvā pivitvā c' ādāya ca muḍālayo 12.

Vāriṇ ca pokkhare heva sā vutthāsī, tam abruvi:

„bhakkho si mama, tiṭṭhā“ 'ti, ālhabaddho va so naro. 13.

Parittasuttatejēna bhakkhetum sā na sakkuṇi

yāciyanto pi taṃ suttaṃ nādā yakkhiniyā naro. 14.

Taṃ gahetvā suruṅgāyaṃ rudantaṃ yakkhinī khipi,
evaṃ ekekaso tattha khipi sattasatāni pi. 15.

Anāyantesu sabbesu Vijayo bhayasaṅkito

naddhapañcayudho gantvā disvā pokkharaniṃ subham 16.

Apassi-m-uttinnapadam hasantiṃ c' eva tāpasim,

„imāya khalu bhaccā me gahitā nū“ 'ti cintiya: 17.

„Kiṃ na passasi bhacce me bhoti tvaṃ“ iti āha taṃ,

„kiṃ rājaputta bhaccehi, piva nahāyā“ 'ty-āha sā. 18.

„Yakkhinī tāva jānāti mama jātin“ ti nicchito

sīghaṃ sanāmaṃ sāvetvā dhanuṃ sandhāy' upāgato. 19.

Yakkhim ādāya gīvāya nārāca-valayena so

vāmahatthena kesesu gahetvā dakkhiṇena tu. 20.

Ukkhipitvā asim āha: „bhacce me dehi dāsi, taṃ

māremīti“, bhayattā sā jīvitam yāci yakkhinī: 21.

„Jīvitam dehi me sāmi, rajjam dassāmi te ahaṃ,

karissāṃ itthikiccaṃ ca aññaṃ kiñca yathicchitam“. 22.

Adūbhatthāya sapatham so taṃ yakkhim akārayi,

„ānehi bhacce sīghaṃ“ ti vuttamattā va sā nayi. 23.

„Ime chātā“ ti vuttā sā taṇḍulādi viniddisi

bhakkhitānaṃ vāṇijānaṃ nāvattāṃ viddham bahum. 24.

Bhaccā te sādhayitvāna bhattāni vyañjanāni ca

rājaputtaṃ bhojayitvā sabbe cāpi abhūñjisum. 25.

Dāpitaṃ Vijayen' aggaṃ yakkhi bhuñjiya piṇṭā,

soḷasavassikam rūpaṃ māpayitvā manoharam 26.

- Rājaputtam upāgañchi sabbābharanabhūsitā,
māpesi rukkhamaśmim sayanañ ca mahārahaṃ 27.
- Sāniyā suparikkhittam vitānaśamalaṃkatanī,
taṃ disvā rājatanayo pekkham attham anāgataṃ 28.
- Katvāna taya samvāsam nipajji sayane sukham,
sānim parikkhipitvāna sabbe bhaccā nipajjisum. 29.
- Rattim turīyasaddaṃ ca sutvā gītaravaṃ ca so
apucchi sāhasemānaṃ „kiṃsaddo“ iti yakkhinim. 30.
- „Rajjaṃ ca sāmino deyyaṃ sabbe yakkha ca ghāṭiyā.
10 manussāvāsakāraṇā yakkhā maṃ ghātessanti hi“ 31.
- Iti cintiya yakkhī sā abruvi rājanandanaṃ:
„Sirīsavatthu nāmena sāmi yakkhapuraṃ idaṃ, 32.
- Tattha jeṭṭhassa yakkhassa Laṅkānagaravāsini
kumārikā idh' ānītā, tassā mātā ca āgatā, 33.
- 15 Āvāhanaṅgale tattha idhāpi ussavo mahā
vattate, tattha saddo 'yaṃ, mahā h' esa samāgamo, 34.
- Ajj' eva yakkhe ghātehi, na hi sakkā itoparaṃ,
so āhā: „dissamāne te ghātessāmi kathaṃ ahaṃ“. 35.
- „Tattha saddaṃ karissāmi, tena saddena ghātaya,
20 āvudham m' ānubhāvena tesaṃ kāye patissati“. 36.
- Tassā sutvā tathā katvā sabbayakkhe aghātayi.
sayam pi Vijayo laddhā yakkharāja-pasādhanam 37.
- Pasādhanehi sesehi taṃ taṃ bhaccaṃ pasādhayī,
katipāhaṃ vasitv' ettha Tambapaṇṇim upāgami. 38.
- 25 Māpayitvā Tambapaṇṇinagaraṃ Vijayo tahiṃ
vasi yakkhiniyā saddhim amaccaparivārīto. 39.
- Nāvāya bhūmim otinnā Vijayappamukhā tadā
kilantā pāṇinā bhūmim ālambiya nisidisuṃ, 40.
- Tambabhūmirajopphutthā tambapaṇṇi yato ahū
30 so deso c' eva dīpo ca Tambapaṇṇi tato ahu, 41.
- Sīhabāhu narindo so sīham ādinnavā iti
Sīhalo, tena sambandhā ete sabbe pi Sīhalā. 42.

✓ 67. BUDDHAGHOSA. *ant 42882*

Bodhimandasamīpamhi jāto brāhmaṇamānavo

vijāsippakalāvedī tisu vedesu pārago 1.

Sammāvinīnātasamayo sabbavādavisārado

vādatthī sabbadīpamhi ābhinanto pavādino 2.

Vihāram ekam āgama rattiṃ Pātānjali-matam

parivatteti sampunnapadam suparimaṇḍalam 3.

Tatth' eko Revato nāma mahāthero vijāniya

„mahāpaṇño ayam satto, dametum vattatitī“ so 4.

„Ko nu gadrabharāvena viravanto“ ti abruvi.

„gadrabhānam rave attham kiṃ jānāsīti“ āha tam 5.

„Aham jāne“ ti vutto so otāresi sakam matam,

vuttam vuttam viyakāsi, virodham pi ca dassayi 6.

„Tena hi tvam sakam vadam otārehi“ ca codito

pālim ābhābhidhammassa, attham assa na so 'dhigā 7. 15.

Āha: „kāss' eso manto“ ti, „Buddhamanto“ ti so 'bruvi.

„dehi me tan“ ti vutte hi „ganha pabbajja tam“ iti 8.

Mantatthī pabbajitvā so uggaṇhi Pitakattayam,

„ekāyano" ayam maggo“ iti paccā tam aggahi 9.

Buddhassa viya gambhīraghosattā nam viyakarum 20

‘Buddhaghoso’ ti, so sobhi Buddho viya mahitale 10.

Tattha Nānodayam nāma katvā pakaranam tadā

Dhammasaṅganiyākāsi kaṇḍam so Atthasālinim 11.

Parittatthakathan' c' eva katum ārabhi buddhimā,

taṃ disvā Revato therō idam vacanam abruvi: 12. 25

„Palimattam idhānītam, n' atthi Atthakathā idha,

tathācariyavādā ca bhinnarūpa na vijjare, 13.

Sihalatthakathā suddhā Mahindena matimatā —

saṅgīttayam ārūham Sammasambuddhadesitam 14.

Sāriputtādigaṇa ca kathāmaggam samekkhiya 30

katā Sihalabhāsāya Sīhalesu pavattati 15.

Tam tattha gantvā sutvā tvam Māgadhānam niruttiyā

parivatteli, sā hoti sabbalokahitāvahā“ 16.

Evam vutto pasanno so nikkhamitvā tato imam
dipam āgā imass' eva rañño kāle mahāmati. 17.

Mahāvihāram sampatto vihāram sabbasādhunam

Mahāpadhānagharam gantvā Saṅghapālassa santikā 18.

5

Sihalatthakatham sutvā theravādaṇ ca „sabbaso
Dhammassāmiṣṣa eso va adhippayo“ ti nicchiya 19.

Tattha saṅgham samānetvā „kātum atthakatham mama
potthake detha sabbe“ ti āha. Vimamsitum sa tam 20.

Samgho gāthadvayam tassa dāsi: „sāmatthiyam tava

10

ettha dassehi, tam disvā sabbe demā 'ti potthake“. 21.

Pitakattayam etth' eva saddhim Atthakathāya so

1) Visuddhimaggam nāmākā samgaheṭvā samāsato. 22.

Tato saṅgham sāmuhetvā Sambuddhamatakovidam

Mahābodhisamipamhi so tam vāceturū ārabhi. 23.

15

Devatā tassa nepuñnam pakāsetum mahājane

chādesum potthakam, so pi dvattikkhattum pi tam akā. 24.

Vāceturū tatiye vāre potthake samudāhate

potthakadvayam añnam pi saṅghapesum tahiṃ marū. 25.

Vācayimsu tadā bhikkhū potthakattayam ekato,

20

ganthato atthato vāpi pubbāparavāsena vā 26.

Theravādehi pālihi pādehi vyañjanehi ca

aññathattam āhu n' eva potthakesu pi tisu pi. 27.

Atha ugghosayi saṅgho tuṭṭhabattho visesato:

„nissamsayam sa Metteyyo“ iti vatvā punappunam 28.

25

Saddhim Atthakathāyādā potthake Pitakattaye,

Ganthākare vāsanto so vihāre dūrasamkāre 29.

Parivattesi sabbā pi Sihalatthakathā tadā

* sabbesam mūlabhāsāya Māgadhāya niruttayā. 30.

Sattānam sabbabhāsānam sā ahosi hitāvalā,

theriyācariyā sabbe Pāliṃ viya tam aggahum. 31.

Atha kattabbakicesu gatesu parinittitthim

vanditum so Mahābodhim Jambudipam upāgami. 32.

NOTES.

1. — SUMSUMĀRA-JĀTAKA p. 1—2,15 = Jāt. (208) II 158,23—160,19 (The Jātaka together with its commentary, edited by V. Fausbøll. Vol. I—VII. London 1877—97). Translations: 1) Jāt. II, transl. by W. H. D. Rouse p. 111. (The Jātaka or Stories of the Buddha's former births. Translated by various hands. Vol. I—VI. Cambridge. 1895—1907); 2) Jātaka Tales from the Pāli by R. Morris [reprinted from the Folk-Lore Journal II—IV.] (1887) p. 52; 3) K. F. Johansson, Indiska sagor. I (Stockholm 1907) p. 39. — This tale is to be found in the Northern Buddhist Literature in Mahāvastu (ed. by E. Sénart), vol. II 246—50 (Markata-Jātaka) and a Chinese version in Beal's Romantic Legend of Sākya-Buddha from Chinese-Sanskrit (London 1875) p. 231, cp. the Vānara-Jātaka (342) III 133 and the following tale (Jāt. Nr. 57). Other parallels: Pañcatantra IV, 1; Çukasaptati Nr. 67; Kathā-Sarit-Sāgara (transl. by C. H. Tawney) vol. II p. 84. Literature: R. Morris: Contemporary Review vol. 39, Academy XX 161 (1881), JPTS 1884 p. 108). R. Otto Franke: Eine indische Fabel bei den Suahelis. Wiener Zeitschr. f. d. Kunde des Morgenlandes VII 215 & 384, cp. that interesting parallel Russian folk-tale communicated by Rouse in his translation p. 110 and the literature quoted there. — P. 1,21 dhamme sudhammatāya (Ed. dhammesu dhammatāya) cp. Jāt. VI 527,3. P. 2,13 Ed. vañcito me si, but [me] must be omitted metri causa. The metre is here (and in the following verses, if not otherwise noticed) Anuṣṭubh (or the common Çloka). For this metre see the very useful treatise on Pāli-metres by V. Fausbøll in the edition of Dhammapada (1855) p. 439—41 (cp. Lanman: Sanskrit Reader p. [300]). P. 2,10—11 = Jāt. III 133,26 (cp. V 122,20).

2. — VĀNARINDA-JĀTAKA p. 2,16—3,28 = Jāt. (57) II 278,17—280,17. Translations: 1) Jāt. I transl. by R. Chalmers p. 142; 2) Morris, Jātaka Tales p. 54; 3) P. Steinthal, Aus den Geschichten früherer

Existenzen Buddhas. Zeitschrift für vergl. Literaturgeschichte N. F. VII 306—7; 4) Johansson, Indiska sagor, p. 41. The same tale occurs once more in the Jāt. Nr. 224, Kumbhila-Jātaka II 206, but with two Gāthā's; cp. Cariyā-Piṭaka III 7 (p. 97), printed below p. 108, and the preceding tale. — P. 3,_s Ed. pāsāṇo kiṃ paṭivacanāṃ na dassati. Puna . . . I don't believe that Mr. Steinthal is right in taking dassati as having the signification of a preteritum; see the note to his translation. The verse = Jāt. II 206,_s and with the following words in the second pāda: saddhassa gharamesino = Sn. v. 188, SN vol. I 215,_s (Mr. Feer proposes the reading damo for dhammo in the 3. pāda), and Ps. I, fol. kr. 4.

3. — BAKA-JĀTAKA p. 3,₂₉—5,₂₂ = Jāt. (38) I 221,₂₂—223,₂₇; ed. by L. H. Elwell: Nine Jātakas, Pāli Text with Vocabulary (Boston 1886) p. 28. Translations: 1) Jāt. I transl. by Chalmers p. 96; 2) T. W. Rhys Davids, Buddhist Birth Stories (London 1880) p. 317—21; 3) R. Pischel, Ausland 1876, p. 757; 4) Johansson, Indiska sagor, p. 13. Parallels: Baka-Jātaka (236) II 233; Pañcatantra I 7; Hitopadeṣa IV 6; Tantrākhyāna 37; KSS by Tawney II 31. Literature: Benfey: Pantschatantra I 175; The Fables of Bidpai ed. by J. Jacobs p. LXXIV (Folk Lore VII 69); Weber: Indische Studien III 343; A. Cunningham: The Stūpa of Bharhut (London 1879) p. 49. — P. 4,_s Ed. gaheṭvā etaṃ; 4,₂₃ Ed. pāpetvā, Cod. C^v pātetvā; 5,₂₂ kakkatākā, abl. with euphonic m.

4. — NIGRODHAMIGA-JĀTAKA p. 5,₂₃—8,₁₂ = Jāt. (12) I 149,₁₆—153,₁₃; Jātakatthakathā ed. by Sīlānanda (1—2 Colombo 1892—93) p. 117. Translations: 1) Jāt. I transl. by Chalmers p. 39; 2) Rhys Davids: Buddhist Birth Stories p. 205; 3) Johansson, Indiska sagor, p. 78. Parallels: Jāt. (385) III 270; Oesterley: Gesta Romanorum (1872) Nr. 110 p. 444 (cp. p. 730). Literature: M. Gaster: The Nigrodhamiga-Jātaka and the life of St. Eusthatius Placitus. JRAS 1894 p. 335 (cp. 1893 p. 869). The sculptured scenes found amongst the remains of the Bharhut-Stūpa, Cunningham Pl. XXV, 1 (cp. XLIII, 2) dont allude to this tale, as has been pointed out by Pischel, Sitz.-Ber., Berlin 1905, 512 (cp. Huber, Bull. de l'Ecole Franç. d'Extrême Orient IV, 1093). — P. 6,₂₃ Ed. dhammagāṭhika. The verse p. 7,₃₃—34 = Jāt. IV 43,₁₃, Dhpd. (1855) p. 329 (cp. Mahāvastu I 366).

5. — SIHACAMMA-JĀTAKA p. 8,₁₃—9,₄ = Jāt. (189) II 109,₂₁—110,₂₅; Five Jātakas by V. Fausbøll (Copenhagen 1861) p. 14; Elwell: Nine Jātakas p. 2; Henry, Précis de gram. palié, p. 73. Translations: Five Jātakas p. 39; Rhys Davids: Buddhist Birth Stories p. V; Jāt. II transl. by Rouse p. 76; Warren, Buddhism in translations, p. 262;

Johansson, *Indiska sagor*, p. 32. Parallels: *Pañcatantra* IV 7; *Hito-padeṣa* III, 2; KSS. by Tawney II p. 65; F. A. v. Schiefner: *Tibetan Tales*, done into English by W. R. S. Ralston (London 1882) p. 323; Aesop ed. by Halm Nr. 333. Literature: Benfey: *Pantschatantra* I 462; Weber: *Indische Studien* III 352.

6. — *RĀDHA-JĀTAKA* p. 9,5—34 = *Jāt.* (198) II 132,23—134,12. Translations: *Jāt.* II transl. by Rouse p. 93; Johansson, *Indiska sagor*, p. 34. There is another *Rādhā-Jātaka* (145) I 495 (cp. *Kālabāhu-Jātaka* (329) III 97); cp. *The Early English Versions of the Gesta Romanorum* ed. by Sydney J. H. Hertridge (London 1879) Nr. 45 p. 174. An illustration to this tale has been found by A. Grünwedel: *Buddhistische Studien, Glasuren von Pagan* (Berlin 1897). — P. 9,31 Ed. *saccupasaṃhitā*; 9,32 Ed. *upakūṣito*, for the reading *upakūṣito* see *Jāt.* I 405,16 and R. Morris *JPTS* 1884 p. 74—75.

7. — *NACCA-JĀTAKA* p. 10,1—23 = *Jāt.* (32) I 207,1—208,2; *Jātakapṛakāśa* by Sīlānanda p. 156. Translations: 1) *Jāt.* I transl. by Chalmers p. 83; 2) Rhys Davids: *Buddhist Birth Stories* p. 292; 3) Pischel, *Ausland* 1876 p. 758; 4) Warren, *Hermes* XXIX p. 476; 5) Johansson, *Indiska sagor*, p. 7. Literature: Benfey: *Pantschatantra* I 280; Hahn: *Sagewissenschaftliche Studien* (1876) p. 69; Tawney: *Journal of Philology* XII 121 (*The Story of Hippokleides*, *Herodotus* VI 129). Illustration in Bas-relief on the *Bharhut-Stūpa* pl. XXVII, 11. — The metre of the verse is *Triṣṭubh*, see *Dhpd.* (1855) p. 442; in the second *pāda* we have to read *velurya-* and in the third *pāda* *viyāma-*.

8. — *ULŪKA-JĀTAKA* p. 10,24—11,31 = *Jāt.* (270) II 352,6—353,34. Translated *Jāt.* II by Rouse p. 242; Johansson, *Indiska sagor*, p. 51. Literature: Benfey, *Pantschatantra* I 334; Rhys Davids: *Buddhist Birth Stories* p. 292, note; KSS. by Tawney II. p. 64—65 & 636. — P. 11,11 *metri causa* read *bhaṇeyyam* instead of *bhaṇeyy' ahaṃ*.

9. — *KURUṆGAMIGA-JĀTAKA* p. 11,22—13,7 = *Jāt.* (206) II 153,1—155,6; V. Fausbøll: *Two Jātakas*. The original Pāli Text with an English Translation and Critical Notes (reprinted from *JRAS.* 1870. N. S. vol. V p. 10). Translations: 1) *Jāt.* II transl. by Rouse p. 106; 2) Cunningham: *Bharhut-Stūpa* p. 67 (figured on pl. XXVII, 9); 3) Johansson, *Indiska sagor*, p. 36. Parallel: Ralston, *Tibetan Tales*, p. 346. There is another *Kuruṅgamiga-Jātaka* (21) I 173. — P. 11,31 Ed. *rukkhaggato*, Cod. K *rukkhato*.

10. — JAVASAKUNA-JĀTAKA p. 13,8—14,5 = Jāt. (308) III 25,28—27,7; edited and translated by V. Fausbøll: *Five Jātakas* p. 12 & 35. Translation: Jāt. III transl. by H. T. Francis and R. A. Neil p. 17; Johansson, *Indiska sagor*, p. 58. Parallels: *Jātakamālā* ed. by H. Kern (1891) Nr. 34; Ralston: *Tibetan Tales*, p. 311; Aesop ed. by Halm Nr. 276, b. Figured: Boro-Boedoer CLXX, 134—36 (cp. S. F. Oldenburg: *Notes on Buddhist Art*, JAOS. vol. 18 (1897) p. 200). Cp. Weber: *Ind. Stud.* III 128. The two first gāthās = Dhpd. (1855) p. 147,1—4.

11. — SASA-JĀTAKA p. 14,6—16,20 = Jāt. (316) III 51,22—56,2; ed. by V. Fausbøll: *Five Jātakas* p. 51; Henry: *Gram. palie*, p. 86. Translations: Morris: *Jātaka Tales* p. 11 (*Folk-Lore Journal* II 336, 370); Jāt. III transl. by Francis & Neil p. 35. Warren, *Buddhism in Transl.* p. 274; Johansson, *Ind. sagor*, p. 60. Parallels: *Cariyā-Piṭaka* I, 10 (p. 82); *Jātakamālā* Nr. 6; *Avadāna-Jātaka* Nr. 37 (transl. by L. Feer, *Annales du Musée Guimet* XVIII). Figured: Boro-Boedoer CXXXIX, 22—25. Literature: F. Harley: *Moon-Lore* p. 60. — P. 15,5 Ed. *dātum na sakkoti*; p. 15,30 Ed. *nadinnapubbam*, Cod. B *adinnapubbam*; 16,6 Ed. *sakala-sarīram*, Cod. C* *sakasarīram*. With the 4th gāthā cp. *Cariyā-Piṭaka* IX v. 8.

12. — MATAKABHATTA-JĀTAKA p. 16,31—17,34 = Jāt. (18) I 166,17—168,38; Silānanda's Ed. p. 128. Translations: Rhys Davids, BBS. p. 226; Jāt. I transl. by Chalmers p. 51; Johansson, *Indiska sagor*, p. 164. — For an illustration see Grünwedel: *Glasuren von Pagan*. — P. 17,11 Ed. *muccissāmīti*; the gāthā p. 17,28—29 is found in the Commentary on *Dhammapada* v. 60.

13. — BĀVERU-JĀTAKA p. 18,1—19,4 = Jāt. (339) III 126,15—128,8. Translations: 1) Jāt. III transl. by Francis & Neil p. 83; 2) Morris: *Jātaka Tales* p. 48; 3) Johansson, *Indiska sagor*, p. 66. Literature: J. Minayeff: *Buddhistische Fragmente* (*Bull. de l'Acad. de St. Pétersbourg* T. XVII, 1872 p. 70); O. Franke: *Beziehungen der Inder zum Westen* (*Zeitschr. d. deutschen Morgenl. Gesellsch.* Bd. 47, 1893 p. 606); R. Morris: *Notes and Queries* (JPTS. 1893 p. 25); — P. 18,24 Ed. *sakuṇānam nāma*; the gāthās 18,32—19,4 = Ps. XI fol. chī & Ss. fol. ghe.

14. — SUSSONDI-JĀTAKA p. 19,5—20,30 = Jāt. (360) III 187,17—190,19. Translated: Jāt. III by Francis & Neil p. 124; Johansson, *Indiska sagor*, p. 207. A parallel tale is found Jāt. III 90, *Kākāti-Jātaka* Nr. 327; cp. Ralston, *Tibetan Tales*, p. 227; Pischel, *Sussondī*, KZ. vol. 42 p. 166; Morris, JPTS. 1891—93 p. 26; with the two first gāthās cp. Jāt. III 91,14 & 22. P. 20,16 Ed. *timirānam*; p. 20,22 cp. p. 25,30; p. 20,24 cp. Th. v. 460.

15. — VALĀHASSA-JĀTAKA p. 20,³¹—22,¹⁰ = Jāt. (196) II 127,³³—129,³³. Edited and translated by E. Müller: Simplified grammar of the Pāli Language p. 128; translated by D. Fergusson, Indian Antiquary XIII, 1884 p. 45 and Jāt. II transl. by Rouse p. 89; Johansson, Indiska sagor, p. 109 (cp. p. 263). Parallels: Beal: Romantic Legend p. 332; Divyāvadāna ed. by Cowell & Neil p. 524; Kāraṇḍavyūha (Ed. Calc.) p. 52. Literature: R. Morris: Indian Antiquary X, 1881 p. 292 (= Academy XX, 1881 p. 161); H. Wenzel: A Jātaka-Tale from the Tibetan (JRAS. N. S. XX, 1888 p. 503, XXI, 1889 p. 179); E. Kuhn: Barlaam und Joasaph p. 81 (Abhandl. d. K. Bayerischen Akad. d. Wiss. philol.-philos. Cl. XX. Bd. 1897); Oldenburg: JAOS. vol. 18 p. 201 (Boro-Boedoer Pl. 389,⁴). — P. 21,¹³ Ed. itthikuttabhāvavilāsehi (cp. Jāt. IV 483,³); p. 21,²¹ Ed. jeṭṭhakayakkhinī jeṭṭhakavāṇijam.

16. — CATUDVĀRA-JĀTAKA p. 22,¹¹—24,⁷ = Jāt. (439) IV 1,⁹—4,³ (the last part, containing 10 gāthās, I have omitted here). Translated: Jāt. IV by Rouse p. 1; Johansson, Indiska sagor, p. 117 (cp. p. 264—65). — Three other versions of this tale are found in the Jātaka: Mittavinda-Jātaka (82) I 363; Mittavinda-Jātaka (104) I 413, Mittavinda-Jātaka (369) III 206 (cp. Losaka-Jātaka (41) I 236). Other parallels are found in Avadāna-Āṭaka Nr. 36, Avadāna-Kalpalatā Nr. 24, Divyāvadāna Nr. 38. Literature: L. Feer: Maitrakanyaka-Mittavindaka, la pitié filiale (Journal Asiatique 7. sér. T. XI p. 300, containing a french translation); S. Beal: The merchant who struck his mother (Ind. Antiquary IX, 1880, p. 224, containing a chinese Buddhistic parallel); Child: English and Scottish Popular Ballads III p. 13; A. Olrik: Danske Ridderviser I. Bd. Nr. 375—76; D. Andersen: Udsigt over phil.-hist. Samfunds Virksomhed, 28. Nvbr. 1895 (Copenhagen 1900); E. Hardy: Jona l u. Jāt. 439 (ZDMG. Bd. 50 p. 153). Illustrations: Boro-Boedoer Pl. 123—127, and Grünwedel: Glasuren von Pagan. — P. 23,¹⁷ Ed. so tāhi saddhim dibba-, Cod. C^k saddhim sattāham dibba-.

17. — SUPPĀRAKA-JĀTAKA p. 24,⁸—27,³¹ = Jāt. (463) IV 137,⁸—143,³ Translated: Jāt. IV by Rouse p. 86; Johansson, Indiska sagor, p. 228; cp. Sp. Hardy, Manual of Buddhism, p. 13. The Tibetan version of this tale has been published together with a German Translation by Grünwedel: Buddhistische Studien, Excurs: Das Suppāraka-Jātaka in Padmasambhavas Legendenbuch (cp. J. J. Schmidt: Der Weise u. der Thor II 227, 261) and an illustration is found ibid. Glasuren von Pagan. — P. 25,²¹ Ed. akālāvātāṃ uppātitaṃ uppajji; p. 26,¹⁸ Ed. obhāsamānaṃ Nilavaṇṇakusamālaṃ; p. 27,⁶ samuddo suyyat' amānuso, I think we have to read saddo instead of samuddo, then the metre will be correct; p. 27,²² = Jāt. III 487,²² & VI 79,³, Pd. V p. 104 v. 29.

18. — *SILĀNISAMSA-JĀTAKA* p. 28,¹—29,¹⁹ = Jāt. (190) II 111,¹—113,⁹. Translated Jāt. II by Rouse p. 77 and by Feer: Journ. As. 1875. T. VI 260; Johansson, *Indiska sagor*, p. 106. Cp. Jāt. Nr. 442, *Avadāna-Āṭaka* Nr. 11 and „The shipwrecked sailor“ in Flinders Petrie: *Egyptian Tales*, vol. I (London 1895). Literature: L. Feer: *Études Bouddhiques*, 2. partie, *Journal Asiatique* 7. sér. T. VI. 1875 p. 243, H. Wenzel: *Coincidences in Buddhist literature and the Gospels* (Academy Jan. 12. 1889 p. 27). — P. 29,⁴ Ed. tam hi, Cod. B. tam pi; p. 29,⁸ Ed. nassissatiti, corrected by J. S. Speyer (*Vedische und Sanskrit-Syntax* p. 60 Note 2) to nassissā 'ti; p. 29,¹¹ metri causa read: va-haty-upāsakam; p. 29,¹² = Jāt. V 483,¹²; V 494,⁵; SN I p. 17 & 56; p. 29,¹³ metri causa read: nhāpito, cp. V. Fausbøll: *Nogle Bemærkninger om enkelte vanskelige Pāli-Ord i Jātaka-Bogen* (Oversigt over kongl. danske Vid. Selsk. Forh. 1888 p. 11).

19. — *ĀMMASĀTAKA-JĀTAKA* p. 29,²⁰—30,²⁵ = Jāt. (324) III 82,¹—84,⁶. Translations: 1) Jāt. III transl. by Francis & Neil p. 55; 2) Morris: *Jātaka-Tales* p. 64; 3) Johansson, *Indiska sagor*, p. 147. Scenes from this tale are figured on the Bharhut-Stūpa Pl. XL1,¹—3. — P. 29,²⁷ Ed. asantapaggahanakāranam; p. 30,⁸—9 Metre: Triṣṭubh; the 3. foot of the first pāda is increased by one syllable, Ed. vatāyam corrected to vat' ayaṃ metri causa; in the fourth pāda apacāyati (Ed. apacāyati) the first foot has 5 syllables; p. 30,¹²—13 Triṣṭubh: brāhmaṇā, vocative (Ed. brāhmaṇa) avasakkati as apacāyati above; p. 30,¹⁷—19 Triṣṭubh, but the 3. pāda has been corrupted, cp. Jāt. VI 502,⁶—27, Th. v. 406 & Thī v. 68; bhaggam (Ed. bhaggā), abhidhāvathā, imperative 2. pl. (Ed. abhidhāvatha); p. 30,²¹ apujjam (Ed. apūjam).

20. — *UCCHĀṆGA-JĀTAKA* p. 30,²⁶—32,⁶ = Jāt. (67) I 306,²⁵—308,²². Translations: 1) Jāt. I transl. by Chalmers p. 164; 2) German Translation by Pischel, *Hermes*, XXVIII, p. 465 (cp. Nöldeke, *ib.* XXIX, p. 155, & Zachariae, *WZKM*, XV, p. 72); by Steinthal: *Zeitschr. f. vergl. Litteraturgesch.* N. F. X. 1896 p. 88; 3) Johansson, *Indiska sagor*, p. 136. Literature: C. H. Tawney: *Folklore-parallel* (*Indian Antiquary* X 1881 p. 370, the Story of Intaphernes Herodotus III 118—20, cp. Sophocles, *Antigone* v. 909 ff.). — P. 31,¹⁰ naggā (Ed. inaggū); p. 31,¹²—13 = Jāt. VI 508,¹⁷—18, anodakā (Ed. anodikā); p. 31,²⁵ metri causa read: sodaryam.

21. — *VEDABBHA-JĀTAKA* 32,⁷—34,²⁹ = Jāt. (48) I 253,⁴—256,²⁴. Translations: 1) Jāt. I transl. by Chalmers p. 121; 2) Transl. by T. B. Panebokke (*Orientalist* I (1884) p. 165); 3) H. T. Francis: *The Ve-*

dabbha-Jātaka, translated and compared with the „Pardoners Tale“ (London 1884); 4) German Translation by Steinthal: *Zeitschr. f. vergl. Litteraturgesch.* VI (1893) p. 116; 5) do. by J. J. Meyer: *Dagdin's Daṣakumāracaritam*, p. 15; 6) Johansson: *Indiska sagor*, p. 175. *Litterature*: Morris: *Contemp. Review* 1381; Francis, *Academy* 22. Dec. 1883 p. 416 (= *Orientalist* II 50); Tawney, *Journal of Philology* XII (1883) p. 203; Chaucer, *Canterbury Tales* ed. by Skeat (2. ed. Oxford 1879) p. XXVII; Romania III (1874) p. 182; *Academy* Jan. 12. 1884 p. 30; W. A. Clouston: *Popular Tales and Fictions* II 379 (1887); E. Kuhn: *Barlaam and Joasaph* p. 82 (1897); *Folk-Lore* VII p. 69; J. H. Knowles, *Orientalist* I 260 (the Kaqmīri-Version). An illustration to this tale has been found by Grünwedel, *Glasuren von Pagan*. — P. 33,28 *ghāteyyan* (Mss. *ghāteṣṣan*); p. 33,29 *sannayhitvā* (Ed. *sannahitva*).

22. — *DADHIVĀHANA-JĀTAKA* p. 34,20—38,6 = *Jāt.* (186) II 101,21—106,18. Ed. and transl. by V. Fausbøll: *Five Jātakas* p. 1 & 20; ed. by Elwell: *Nine Jātakas* p. 15. Translations: 1) Rhys Davids: *BBS* p. XVI; 2) *Jāt.* II transl. by Rouse p. 70; 3) Johansson, *Indiska sagor*, p. 100. Parallels: KSS by Tawney I,11; *Bṛhatkathāmañjarī* II 48; B. Jülg: *Die Märchen des Siddhi-Kür. Kalmükischer Text mit Uebersetzung* (Lpz. 1866) Nr. 6; Grimm's *Kinder- und Hausmärchen* Nr. 36 & 54. Figured: Grünwedel: *Glasuren von Pagan*. — P. 35,28 Ed. *nirūpakāro*; p. 37,3 Ed. *paṭṭasāṇiyā*; 37,31 Ed. *tam eva*. The gāthas are also found in *Mp*.

23. — *MAHĀSĪLAVA-JĀTAKA* p. 38,7—42,19 = *Jāt.* (51) I 262,4—267,31. Translations: 1) *Jāt.* I transl. by Chalmers p. 128; 2) transl. by Panebokke, *Orientalist* I 267; 3) German Transl. by Steinthal, *Z. f. vergl. Litt.* VII (1894) p. 246; 4) Johansson, *Indiska sagor*, p. 179. Cp. *Seyya-Jāt.* (282) II 400, *Ekarāja-Jāt.* (303) III 13 and *Völunga-saga* ed. by S. Bugge p. 91—92 (v. der Hagen: *Nordische Heldenromane* IV p. 22). Literature: Tawney: *Journal of Philol.* XII 120. — P. 39,28 Ed. *amaccaganaparivuto*; p. 41,19 Ed. *sannahitvā*; p. 42,5 Ed. *corūpaddavo*; p. 42,15—16 = *Jāt.* IV 269,31 & VI 43,13, *Mp. Ms. C^k* p. 117.

24. — *RĀJOVĀDA-JĀTAKA* p. 42,20—44,17 = *Jāt.* (151) II 2,1—5,5; ed. and transl. by V. Fausbøll: *Ten Jātakas* (Copenhagen 1872) p. 1 & 57. Transl.: *Jāt.* II by Rouse p. 1 and Rhys Davids, *BBS* p. XXII; Johansson, *Indiska sagor*, p. 192. There is another *Rājovāda-Jātaka* (334) III 110, and a parallel is found in *Mahābh.* III ch. 194, and in *Kalevala* III. — P. 42,29 *vinicchayamānesu* (all the Mss. *vinicchayamānesu*), cp. *Jāt.* III p. 106,15, *Vin.* II p. 95,25; — p. 44,9 Ed. *saccena alikavādinam* (this gāthā = *Dhpḍ.* v. 223, cp. *Mhbh.* III 13253 = V 1518—19).

25. — **MAKHĀDEVA-JĀTAKA** p. 44,¹⁸—45,¹⁸ = Jāt. (9) I 137,²⁵—139,²³; Jātakatthakathā by Sīlānanda p. 108. Transl. Jāt. I by Chalmers mers p. 30 and by Rhys Davids: BBS p. 186; Johansson, Indiska sagor, p. 133. Parallels: Makhādevasutta MN. 83, cf. AN. III 35; Nimi-Jāt. (541) VI 95; P. Bigandet; The Life, or Legend of Gaudama, (Rangoon 1866) p. 408. Literature: L. Féer: JA. 1876, p. 516; R. Morris: Devadūtā (Death's Messengers. An old story with modern variations) JPTS. 1885 p. 62; Rhys Davids: Album Kern, p. 14; J. Charpentier: Paccekabuddha-Geschichten (Upsala 1908) p. 116. This tale is figured on the Bharhut-Stūpa Pl. XLVIII, 2 with the inscription Maghā-deviya-jataka (cp. ZDMG. Bd. 40, p. 60). — P. 44,²⁰ kumārakīlakam kīlī (the Sinhalese Edition); p. 45,¹¹—¹² = Jāt. VI 96,⁴ (cp. 129,²); p. 45,¹³ Ed. ossakkamānam.

26. — **SUSĪMA-JĀTAKA** p. 45,¹⁹—47,³³ = Jāt. (411) III 391,¹⁸—396,³³. Translated Jāt. III by Francis & Neil p. 237; Johansson, Indiska sagor, p. 215. Another Susīma-Jātaka (of different contents) is found Jāt. II 163 (Nr. 163). — P. 45,²⁵ ānāpetvā (all the Mss. ānāpetvā); p. 47 the metre in these gāthās is Triṣṭubh, excepting only the last, where the two first pādas are Anuṣṭubh; at l. 2 and 26 we have to read: brahmacaryassa; at several places we have foots consisting of 5 syllables: l. 9 daharo tuvaṃ & paṭhamuggato, l. 26 na gahe rame, l. 28 anapekkhino; at l. 20 the last foot is increased by one syllable (as in the Jagatī); 47,¹⁴ Ed. -sukumārānaṃ, Cod. B -sadisasukumārānaṃ; 47,¹⁹ Ed. sāmāṭṭhapassam (the Commentary samm-); 47,²¹ ena = enaṃ (Comm.); 47,²⁸ = Dh. 347,³—⁴ (cp. 346); 47,²⁹ gāthadvayam āha wanting in the Edition by misprint.

27. — **ANḌABHŪTA-JĀTAKA** p. 48,¹—52,¹² = Jāt. (62) I 289,²⁴—295,¹⁷. Translated Jāt. I by Chalmers p. 151, by Pischel, Philol. Abhandlungen M. Hertz zum 70. Geburtstage von Schülern dargebracht (Berlin 1888) p. 74, and by Steinthal Z. f. vgl. Litt. N. F. X. p. 78; Johansson, Indiska sagor, p. 186. Figured on the Bharhut-Stūpa pl. XXVI, 8 (cp. the text p. 65—67). As to the different scenes of this tale see the notes of Pischel to his translation, A. Pfungst: Die Reservatio mentalis in der indischen Märchen-Literatur (= Aus der indischen Kulturwelt, Strassburg 1904 p. 115); cp. also the story of Ahalyā, KSS XVII 137, Çukasaptati 15, and the Samugga-jātaka (436) III p. 527. For this text I have collated Prof. Fausbølls Burmese Ms. (B^d) and a Cingalese Ms. (C^u) containing this Jātaka separately (both Mss. now in the Copenhagen University Library). — P. 48,⁶—⁷ = Jāt. V 435,¹⁶ & VI 281,²⁶, vaṃkagatī (all Mss. -gatā), labbhamāne (all Mss. labhamānā); p. 48,¹² ath' assa etad C^u B^d (Ed. ath' etad); 48,²⁸ sakkomi B^d (sakkāmi C); 48,³⁰ gandhadhūpacuṇṇa- B^d C^u (Ed. -dhūpā); 49,³⁸ kathyeyāsi C^u (Ed. kathyasi);

49,³⁴ mayā katokāsā C^a B^d (Ed. mayam katokāsā); 50,² chaḍḍeti C^a B^d (Ed. chaḍḍesi); 50,¹² mukham C^a B^d (Ed. sumukham); 50,¹⁷⁻¹⁸ dbuttussa saññam C^a B^d (Ed. dhuttasaññam); 50,^{19-51,1} kapparena B^d (Ed. & C^a kappaharena); 50,²⁰ vedanaṭṭo C^a (Ed. vedanaṇḍo, B^d vedanappatto); 51,³⁻⁴ cp. the inscription on the Bharhut-Stūpa, samukhavēḥhito (C. sammukha-, B^d sam-mukham vedhito); 51,³⁰⁻³¹ = Jāt. V. 94,³³⁻³⁴, 450,³⁰⁻³¹; 51,³¹ = Jāt. I 300,²¹; 51,³²⁻³³ = Jāt. V 448,²⁵⁻²⁶; 51,³³ = Jāt. V 446,¹, omāsanti C (Ed. mama santi, B^d omisanti); 51,³⁴⁻³⁵ = Jāt. V 448,²⁹⁻³⁰, vālā va lapasakkharā (all Mss. vālā capalasakkharā); vañcanam C^a B^d (Ed. vācanam); the following commentary p. 52,¹⁻⁷ to these gāthās is taken from Jāt. V 451,²⁴; 449,²⁴; 447,¹³⁻¹⁶; 449,²⁷⁻²⁹; — p. 52,¹¹⁻¹² thus ends C^a.

28. — KHARAPUTTA-JĀTAKA p. 52,^{13-55,18} = Jāt. (386) III 275,¹⁰ —281,⁷. Translated Jāt. III by Francis & Neil p. 174; Johansson, Indiska sagor, p. 112. Cp. Grünwedel: Glasuren von Pagan, Benfey: Ein Märchen von der Thiersprache (Orient u. Occident II (1864) p. 133 —171). — P. 53,¹³ Ed. sabbarūta-; 54,¹⁹ tuvaṃ (Ed. tvam ca, Mss. tvam); 54,²⁰ ohitāmukho with the a lengthened metri causa (Ed. ohitomukho) cp. upahato mukho Jāt. VI 515,²⁵; 54,²¹ the first foot increased by one syllable; 54,²² Ed. bālātaro (B^d bālataro); 54,²⁷ as 54,³¹; 54,²⁹ bhariyā = bhu-riyāya; 55,¹⁻² (Metre: Jagatī and Triṣṭubh) = Jāt. V 498,¹⁸⁻²¹, ojitattena as in C^a (Ed. ocitattenna); 55,¹⁴ pakkosāpetvā omitted in the Ed. by misprint; 55,¹⁶ Ed. gaṇhitakāmā (misprint); 54,¹⁷ puna C^k (Ed. pana).

29. — MAHOSADHA'S MARRIAGE p. 55,^{18-58,26}, extract from the Mahāummagga-Jātaka (Nr. 546) = Jāt. VI 363,^{25-368,14}, omitting the gāthā p. 365,³⁰; this gāthā seems to contain metrical difficulties, perhaps it has been corrupted in old times (cp. the northern version in Tibetan Tales p. 157). The Mahāummagga-Jāt. has been translated into English from the Sinhalese text by T. B. Yatawara (London 1898), for the present extract see p. 63—71; German transl. by J. J. Meyer: Daḍḍin's Daḍḍakumāracaritam, p. 96—103; English transl. Jāt. VI by Cowell and Rouse p. 182. A scene is figured on the Bharhut-Stūpa pl. XXV, 3 (cp. Jāt. Vol. VII preface p. XV). — P. 55,²⁹ Ed. saññam datvā; 55,³⁰ Ed. uttaradvārāyavamajjhakam; 56,⁵ siyā C^k (Ed. mayā); 56,²⁰ essasīti B^d (Ed. essatīti); 56,²¹ nadīpāre B^d (Ed. nadītīre); 56,³⁰ na laddham sāmi B^d (Ed. no laddham); 57,¹ sū omitted in the Ed. by misprint; 57,¹⁰ Ed. bhuñjati (misprint); 57,¹⁴⁻¹⁵ Ed. nānaggarasehi bhuñji; 57,²⁶⁻²⁷ tath' eva (Ed. tatth' eva); 57,³³ Ed. tambula-; 58,¹ foll. cp. Mil. p. 205—6; 58,¹⁷ Ed. tamrattiyam.

30. — MAHOSADHA'S JUDGEMENT p. 58,^{27-59,23}, extract from the commentary on Mahāummagga-Jātaka = VI 336,^{31-337,15}, translated by

Rhys Davids: Buddhist Birth Stories p. XIV (cp. Ummagga-Jātaka by Yatawara p. 19); Jat. VI by Cowell and Rouse p. 163; Johansson, Indiska sagor, p. 157. For parallels see *ibid.* note p. 265 and H. Oldenberg: Die Literatur des alten Indien (Stuttgart 1903) p. 114 (& note p. 291). — P. 59,₁₂ Ed. mātu hadayam, amātu hadayam.

31. — SAKKA AND THE ASURAS p. 59,₂₃—60,₂₆, extract from the Kulāvaka-Jātaka (31) = I 202,₉—203,₁₁, Jātakatthakathā by Silānanda p. 152. Translated Jāt. I by Chalmers p. 80 and by Rhys Davids: Buddhist Birth Stories p. 284. This very old myth (cp. Weber: Indische Studien VIII 75) is briefly retold in SN. I 224 and Pj. (comm. on Sn. v. 681), cp. Dhpd. (1855) p. 190—194; allusions to it are made AN. IV 432. — P. 60,₁ kipillikā (so Silānanda's text, Ed. pipillikā); 60,₁₆—17 = SN. I 224 (metre: Triṣṭubh with 5 syllables in the first foot of the fourth pāda).

32. — THE DREAM OF THE QUEEN MĀYĀ p. 61 = Nidānakathā, Jāt. I 50,₃—51,₃ = Ps. (Comm. on MN. 123) fol. bā (with some slight deviations). Translated: Rhys Davids: BBS p. 62, Buddhism in Translations by H. C. Warren (1896) p. 42. Figured on the Bharhut-Stūpa pl. XXVIII, 2. Cp. Rgya Tch'er Rol Pa, trad. sur la version Tibétaine du Bkaggyour et revue sur l'original sanscrit (Lalitavistara) par Ph. Ed. Foucaux (Paris 1848) p. 61. — P. 61,₁₃ mānusa- so Ps. (Ed. manussa-).

33. — THE BIRTH OF GOTAMA BUDDHA p. 62 = Nidānakathā Jāt. I 52,₈—53,₇. Transl. by Rhys Davids: BBS p. 65, by Warren: Buddhism in Transl. p. 45. — P. 62,₇ Ed. -dhajapaṭākādīhi; 62,₁₈ Ed. onamitvā.

34. — CATTĀRI PUBBANIMITTĀNI p. 63,₁—64,₃ = Nidānakathā, Jāt. I 58,₃₁—59,₃₂. Transl. by Rhys Davids: BBS. p. 76 and by Warren p. 56. — P. 63,₁₂ Mahāpadāne o: DN. XIV (Mahāpadāna-Sutta); 63,₁₇ kasmā (Ed. tasmā); 64,₂—3 Dīghabhāṇakā, this seems not to agree with DN.

35. — THE GREAT RETIREMENT p. 64,₄—65,₃₄ = Nidānakathā, Jāt. I 60,₂₀—62,₂₀. Translated: Rhys Davids BBS. p. 79 and Warren p. 59. Cp. the story of Yasa printed below p. 67. — P. 64,₉ tv' eva (Ed. yeva); 64,₁₄—15 = Dhpd. (1855) p. 118,₃—4 = As. p. 34,₅ (cp. Mahāvastu II, 157); 65,₁ Ed. payojayema; 65,₇ Ed. pākatabhībhaccaha-; 65,₂₅ Ed. nirumbhitvā; 65,₃₂—33 Ed. pabujjhissatīti and bhavissatīti.

36. — PATICCASAMUPPĀDO p. 66,₁—21 = Vinaya-Piṭaka ed. by H. Oldenberg vol. I (1879), p. 1,₁—2,₈ (Cp. Udānam, ed. by P. Steinthal (London 1885) p. 1). Translations: Vinaya Texts, translated by T. W. Rhys Davids and H. Oldenberg (Part I—III. Oxford 1881—85 =

Sacred Books of the East vol. XIII, XVII. XX). Part I p. 73—78; Warren: Buddhism p. 83—84. The verse = As. p. 17, Nett. p. 145 (Buddhaghosa, in As. p. 17—18, says that this verse was „*paṭhamam Buddha-vacanam*“, but he mentions also a different tradition, according to which the verses in Dhpd. 153—4 (= Jāt. I 76) were the first words of the Buddha, cp. Dhpd. (1855) p. 320—1, JRAS. V. p. 228).

37. — DHAMMACAKKA-PAVATTANA-SUTTA p. 66,²²—67,¹⁹ = SN. V 420,²⁴—422,² (= Vin. I 10,¹⁰—³⁸). Translated: SBE. XI p. 146 & XIII p. 94 & by Feer JA. 1870. I p. 363. Cp. Mahāvastu III p. 331.

38. — YASAPABBAJĀ p. 67,²⁰—70,¹⁸ = Vin. I 15,¹—18,². Translated by Rhys Davids & Oldenberg SBE. XIII p. 102—108; cp. Lalita Vistara ed. by Rājendralāla Mitra (Calc. 1877) p. 251; Sp. Hardy; Manual of Buddhism, p. 156 (159); P. Bigandet, The Life or Legend of Gaudama (Rangoon 1866) p. 55; H. Alabaster, The Wheel of the Law (London 1871) p. 125. — P. 67,²⁷—³², cp. Note 2 p. 102 of the translation and the text above p. 64,³²—65,¹².

39. — THE FIRE-SERMON p. 70,¹⁹—71,¹⁸ = Vin. I 34,¹¹—35,¹². Transl. SBE. XIII p. 134—5, Warren p. 531, Oldenberg, Buddha p. 209.

40. — MĀRA AS PLOWMAN p. 71,¹⁹—72,²⁵ = SN. I 114,²⁶—116,¹³. Translated by Warren p. 349, and by E. Windisch, Māra und Buddha (Leipz. 1895) p. 104. — P. 71,³¹ & 72,⁶ cakkhum (so the Copenhagen Ms. C^k, Ed. cakkhu); 72,³—¹⁴ jivhā C^k (Ed. jihvā); 72,⁴ phoṭṭhabbo C^k (Ed. potthabol); 72,¹²—¹³ ghānam C^k (Ed. ghānam); 72,²⁰ mama-yidan to be read: mamēdan. The two gāthās = SN. I 116,⁸—¹¹, 123,¹⁰—¹⁴.

41. — THE MURDER OF SUNDARĪ p. 72,²⁶—74,¹⁵ = Jāt. II 415,¹⁴—417,¹⁶ (= The Commentary on Dhpd. v. 306 (Cod. C^{k1} fol. tā)). Translated Jāt. II by Rouse p. 283. This legend is also briefly told in Udāna ed. by P. Steinthal (London 1885) p. 43—45 and in Pj. XLI (Comm. on Sn. v. 780 ff.); cp. the parallel legend in Jāt. IV p. 187 (= Dhpd. 1855 p. 338), L. Feer: Cīncā-Mānavikā Sundarī JA. sér. 9 T. IX p. 288, and H. Kern: Buddhismus I p. 194. — The following readings I have adopted from the Ms. of the Comm. on Dhpd.: p. 73,¹³—¹⁸ abhimukhī (Ed. abhimukhā); 73,¹⁴ tena saddhim (Ed. tena); 73,³¹ āgamimsu (Ed. agamimsu); 73,³⁴ akkosantā (Ed. akkositvā); 74,⁸ tumhehi sā mārītā (Ed. omits sā). — P. 74,¹—² (metre: Triṣṭubh) = Dhpd. v. 306, Sn. v. 661, Udāna p. 45, Itivuttaka ed. by E. Windisch (London 1890) p. 42,¹⁸; for the reading karomi c' āha see Fausbøll Dhpd. (1855) p. 394.

42. — DEVADATTA'S MALICE AGAINST BUDDHA p. 74,¹⁶—77,¹³ = Vin. II p. 188,²⁴—189,⁴, 191,²⁶—192,¹⁶, 22—23, 193,²¹—38, 194,²⁹—196,⁴. Translated SBE. XX p. 238—39, 243—44, 245—46, 247—50. Cp. the Commentary on Dhpd. v. 17 & 90 (Dhpd. 1855 p. 144 & 279), Jāt. V. 333—37, where the legend of Nālāgiri is given in a more detailed form. — P. 75,²⁷—pe—as above p. 68,¹⁹—21; 76,¹ Ed. *papatikā* ought to be corrected to *papaṭikā*; 77,³—7 = Jāt. V. 336,¹⁹; the metre *Vaitāliya* (see Fausbøll Dhpd. (1855) p. 441), *kuñjara sugati* are to be read: *Kuñjarā sugatī metri causa*, *pāmado*, aor. as *mado* and *āsado* (Ed. *pamādo*, the same form of this aor. occurs Jāt. V 123,²⁷; 223,²⁹; VI 94,³⁰, but it must, *metri causa*, be corrected to *pāmado*; even in prose this form occurs: SN. II 273,²⁶, IV 263,²⁰), *yato* is gen. *præs.* part; 77,¹²—13 = MN. II 105.7, Th. v. 878.

43. — BUDDHA'S VISIT TO CUNDA p. 77,¹⁴—78,³² = Mahāparinibbāna-Sutta (DN. XVI) ed. by R. C. Childers JRAS. vol. VIII (1878) p. 230,³⁰—232,²³ (77,¹⁷ ff = Udāna p. 81,¹²—82); the Dīgha Nikāya ed. by Rhys Davids and Carpenter; Vol. II (London 1903) p. 126—28. Translated by Rhys Davids: Buddhist Suttas (Oxford 1881) p. 70—75. — P. 78,²⁹—30 = Mil. p. 174—75; 78,³¹—32 *Triṣṭubh*; in order that the metre may be correct we have to read *Satthu* instead of *Satthuno*, and instead of *nagaram* we want a word of the type ॐ — ॐ.

44. — BUDDHA'S DEATH p. 79,¹—81,⁴ = Mahāparinibbāna-Sutta, JRAS VIII p. 250,¹⁴—252 = DN. vol. II, pag. 154—57. Translated by Rhys Davids: Buddhist Suttas and by Warren p. 107—110 (excepting the end of our text from 80,¹⁹). — P. 79,¹⁶—34 = AN. II p. 79,¹⁴—80,¹²; 80,¹—3 cp. As. p. 21; 80,¹—81,⁴ = SN. I p. 158—59; 80,²⁸—29 = Jāt. I. p. 392, SN. I p. 6,⁴—5, II p. 193,¹³, Th. v. 1159; 80,³²—35 = Th. 905—6; 80,³³ *yam kalam akari muni*. SN. & Th.: *cakkhumā parinibbuto*; 81,³—4 = Th. v. 1046 (cp. v. 1158).

45. — THE TEN PRECEPTS p. 81,⁶—28 = Vin. I 83,¹⁶—84,⁴. Transl. SBE. XIII p. 210—12. — P. 81,²²—28 cp. Khp. II (JRAS. vol. IV (1870) p. 310), Dhpd. v. 246—47, Warren p. 397.

46—47. — THE 32 PARTS OF THE BODY & THE NOVICE'S QUESTIONS p. 82,¹—14 = Khuddakapāṭha ed. transl. by R. C. Childers (JRAS. N. S. vol. IV (1870) p. 310—39) ch. II—III. — P. 82,⁸ Ed. *eka' nāma kim*.

48. — THE DUTIES OF A PUPIL p. 82,¹⁵—84,²⁴ = Vin. I 46,²—48,¹⁴. Transl. SBE. XIII p. 154—59. — P. 84,²² *paripphositvā* (Ed. *parippositvā*).

49. — A TALE OF A PETA p. 84,²⁵—86,¹⁰ = Dhammapāla's Paramattha-Dīpanī P. III, being the Commentary on the Peta-Vatthu, ed. by E. Hardy

(London 1894) I 2 (p. 9—12). — P. 84,³² khuppipāsābhībūto peto B (Ed. khuppipāsāhi guṇūpeto, C-Mss. gūnopeto, which must be a misscript for bhūtopeto); 85,^{1—2} piṇḍacāratthāya (Ed. piṇḍacāratvāya); 85,⁸ samantato pabhāsati vijjotati (Ed. pabhāseti vijjoteti); 85,¹⁸ kāyikena (Ed. kāyā cārikena); 85,³¹ diṭṭham B (Ed. diṭṭho); 85,³² kim idan ti ce ti āha (a later correction by E. Hardy; Ed. kim idan ti peti āha); 86,^{7—8} Ed. anekā kāravo kārām (misprint). The gāthās = Pv. ed. by Minayeff (Lond. 1889) I 2 (p. 1).

50. — THE LEGEND OF THE WEAVER'S DAUGHTER 86,¹²—89,¹⁷ = the Commentary on Dhpd. v. 174 (the Copenhagen Ms. C^k (in Dhpd. 1855 marked B) fol. 11r—11r'), cp. Dhpd. 1855 p. 337, where the verbal-commentary [88,³¹—89,²] is edited; Dhammapadaṭṭhakathā by Buddhaghosa, revised and edited by W. Dhammānanda and M. Nānissara (Colombo 1898) p. 428—31. To understand the topographical relations in this tale it is necessary to suppose that the 'pesakāra-sāla' has been situated in the town, and the weaver's house in the quarters of the lower castes outside the town (cp. R. Fick: Die sociale Gliederung im nordöstlichen Indien zu Buddha's Zeit (Kiel 1897) p. 196 & 211). I note here the following readings of the Ms.: p. 86,¹⁴ Aḷaviyaṃ anupatto; 86,¹⁷ jitaṃ eva . . . maraṇasati; 86,¹⁸ sesāhi; 86,¹⁹ santāsapatto . . . kālāṃ; 86,²³ sammikkapasutā; 86,²⁵ vaddhati; 86,²⁸ naṃ kumārikāṃ; 86,³² catusu; 87,¹ om. [gātham]; 87,³ -bhikkhuparivāretvā; 87,⁶ sāmi; 87,⁹ [datṭham] madhurodaṇ ca; 87,¹⁰ sālaṃ; 87,¹¹ parasantako me sātako āropito (the reading of the Colombo Edition; C^k has: parasantako aparo pito); 87,¹² vaddhetvā throughout; 87,¹⁴ suṇāmi pitu saraṃ; 87,¹⁵ anācariyamāne potheyyāpi pamāreyya pi (or pacāreyya?); 87,^{21—22} tuṇhībūtā . . . visati; 87,³⁴ tuṇhībūto; 87,³⁶ gamissatīti; 88,⁴ kathesi kim nāma imāya; 88,⁷ om. [putṭhā]; 88,⁸ āgatabhāvaṃ na jānātha; 88,²² vaṇṇabhāvaṃ eva ahaṃ jānāmi . . . rattim divaṃ pubbaṇhādisu; 88,²⁹ andhabhūto ayaṃ bālo; 88,³⁰ appossaggāya; 88,³⁴ kevaddhakesu (Trenckner: vaṭṭakesu); 89,^{5—6} tasarapacchi ceva koṭiyaṃ (Trenckner: vemakoṭiyaṃ); 89,⁷ memāṃ kaḍḍhi; 89,¹⁰ nibbattetuṃ; 89,¹⁶ pāpunimsu 'ti.

51. — THE QUESTIONS OF UTTIYA p. 89,¹⁸—91,¹³ = AN. V. p. 193—95; p. 91,¹³—33 = Manoratha-pūraṇi C^k p. 1269 (a Cingalese Paper-Ms. in the Royal Library of Copenhagen). Cp. Poṭṭhapāda-Sutta DN. I p. 187 ff. and the Mālūṅkyāputta-Sutta (MN. 63), of which the last part is printed below; cp. Mil. ed. by V. Trenckner (Copenhagen 1880) Note p. 424. — P. 89,^{20—21}, cp. Sn. v. 419; 90,^{20—21} = Mahāparinibbāna-Sutta (DN.) JRAS. VII (1875) p. 59,^{4—12}; cp. SN. V 160; 91,³ ussukaṃ (Ed. ussukataṃ); 91,¹⁸ pañcame o: Upāsaka-Vagga, Sutta 5; 91,¹⁹ pākāro na hoti, Ms. pakāraṃ hoti; 91,²³ Ms. eko ca vaṭṭati; 91,³² Ms. *sattūpaladdhiṃ (cp. 91,¹⁸).

52. — BUDDHA'S INSTRUCTION TO MĀLŪṆKYĀPUTTA p. 91,¹—93,¹⁹ =

Majjhima-Nikāya ed. by V. Trenckner (London 1888) (63.) vol. I p. 428,^{ss}—432,⁴. Transl. Warren p. 119—22 (cp. Oldenberg: Buddha p. 281 ff.). To avoid repetitions I have here and on the following pages made use of further abbreviations than are found in the Mss. and editions; the reader will easily be able to supply the abbreviated passages.

53. — BUDDHA'S DISCOURSE WITH VACCHAGOTTA p. 93,³⁰—95,³³ = MN. (72) Vol. I. p. 483—89, cp. SN. IV 395 ff. Translated by Warren p. 123—28; p. 94,²⁴—95,¹⁵ translated JPTS. 1904—05, p. 165—66. — P. 95,²⁷ nikkujjitam (Ed. nikkujjitam).

54. — THE RIGHT VIEWS p. 96,¹—22 = SN. XII, 15 (the Copenhagen Ms. fol. ghi-ghu) = Saṃyutta-Nikāya ed. by L. Feer, Part II p. 17. — P. 96,⁶—22 = SN. III p. 135,¹—19; 96,⁶ dvayaṃ nissito (Mss. dvayanissito, so also the Editions of Feer and of the King of Siam; 96,¹⁰ upāyupādānābhinivesa-nibandho (Ms. -nivesaṇ ca nibaddho and -nivesana-khandho, Editions: -nivesa-vinibandho); 96,¹¹ taṃ c' āyaṃ... na kaṃkhati (c: taṃ ce ayaṃ — na kaṃkhati, itaque si quis non dubitat, ayaṃ being designation of the person represented in 'passato' above), the punctuation, I hope, will show how I have understood this passage, for nearer information see the glossary; 96,¹⁸—22 = p. 66,⁶—18.

55. — THERE IS NO EGO p. 96,²³—98,³⁵ = Milinda-Paṇha, ed. by V. Trenckner (London 1880) p. 25,¹—28,¹² (with some few abbreviations). Translated by Warren p. 129—33 and by Rhys Davids: SBE. XXXV p. 40—45. — P. 98,³⁰—31 = SN. I p. 135,³⁰—21.

56. — NO CONTINUOUS PERSONAL IDENTITY p. 99,¹—15 = Mil. p. 40,¹—41,¹⁰. Translated by Warren p. 148—50 and by Rhys Davids SBE. XXXV p. 63—65. — P. 99,¹⁰—11 cp. Jāt. IV 496,²⁵ SN. I 206,¹¹.

57. — REBIRTH IS NOT TRANSMIGRATION p. 100—101 = Mil. p. 46,⁶—48,²⁶. Translated by Warren p. 234—38 and by Rhys Davids SBE. XXXV p. 71—75, partly transl. by R. Garbe, Beiträge zur indischen Kulturgeschichte (Berlin 1903) p. 129—30. Cp. the parallel passage Mil. p. 72. — P. 101,¹² māraṇantikam, cp. 78,⁵⁰ & Mil. p. 421.

58. — THE DISAPPEARANCE OF LEARNING p. 102 = JPTS. 1886 p. 35,³—35 (Anāgata-vamsa ed. by J. Minayeff). Translated by Warren p. 483—84. — P. 102,³ Ed. pariyatti antarāhitam; 102,⁴ akulino (Ms. akuliro); 102,¹⁸ asakkontā (Ed. asakkonto); 102,²¹ dhārayissanti (Ed. dhārayissati); 102,²² Ed. catuppādikam gātham; 102,²⁴ caṃgotake (Ed. caṃkoṭake).

59. — PADHĀNA-SUTTA p. 103,¹—104,¹⁸ = Sn. III,2 (28) (= Sutta-Nipāta, ed. by V. Fausbøll (London 1885) p. 74—78). Translated by V. Fausbøll SBE. Vol. X Part II. 2. edition p. 68—71; by E. Windisch, *Māra und Buddha*, p. 3 (= *Lalita Viśāra*, ch. XVIII; *Mahāvastu* II. 237); Danish Translation by D. Andersen: *Udsigt over det philol.-hist. Samfunds Virksomhed* (1899—1904) p. 90—92; cp. Windisch, *Māra u. Buddha*, p. 322; R. Pischel, *Ins Gras beissen* (Berl. Sitz-Ber. 1908) p. 461 ff.; Oldenberg, *ZDMG.* Vol. 62, p. 594 — V. 1 tam mañ padhānapahitattam, the metre is incorrect, but the Burmese reading padhāpahitattam can scarcely be allowed; if the words Tam . . . Bhagavā etad abravi in v. 6 have not been interpolated, I suppose we ought to read tam padhānap- (omitting mañ); v. 3 maraṇassa (read: maraṇam?); v. 4 read: brahmacaryam; v. 5 dukkaro (read: dukkho?); v. 7 anumattena (read: anumatto B), arahati (read: arhati); v. 8. read: viryam; v. 12 read: dutiyārati, the first foot of the fourth pāda increased by one syllable; v. 17 the first foot has 5 syllables; v. 19 bhañjāmi (Ed. gacchāmi, cp. SBE. X, 2 p. 70 note; R. Pischel, *Indische Miscellen*, KZ. (BB) I p. 182); v. 21 omitting [te] in the first and the third pāda the metre would be correct; v. 22 is found Ps. comm. on MN. 91 and Pj. comm. on Sn. v. 23, Bhagavantam (read: Bhavantam); v. 23—24 = SN. I p. 124,⁴—7, anupariyagā (v. 23, read anuparyagā); v. 25 = Dhpd. (1855) p. 256,⁶—7, SN. I p. 122,²³—24.

60. — DHANIYA-SUTTA p. 104,¹⁹—105,³² = Sn. I 2 (p. 3—5). Translated by V. Fausbøll SBE. Vol. X Part II, 2. ed. p. 3—5 (Sutta-Nipāta deutsch von A. Pfungst. 1. Lief. (Strassburg 1889) p. 4), by Rhys Davids: *Buddhism* (1896) p. 167, and by Pavolini, *Buddismo* (Milano 1898) p. 125. — The Metre is Vaitāliya, see Fausbøll Dhpd. (1855) p. 441: v. 1 duddhakhīro (read: duddhakhīro with shortened i metri causa) atha ce patthayasi pavassa deva, cp. Th. v. 51—54 & 325; v. 2 vigatakhilo (the metre requires vigatākhilo); v. 3 the second foot ~~~~~ instead of ~~~~~; v. 5 read: dīgharatta-saṃvāsīyā; v. 7 the metre requires attavetanābhato; v. 11 susaṇṭhānā (read: susaṇṭhā = Sa. su-saṃsthā); v. 12 read: nāham pun' upessa[m], = Mil. p. 369,⁵—8; v. 13 read: mahāmegho (with shortened o), sutvā (read: sutvāna); v. 14 read: saraṇam tam upema; v. 15 read: brahmacaryam; v. 16—17 = SN. I p. 6,⁹—13 & I p. 107—108, Nett. p. 34, cp. *Mahāvastu* III p. 417—18.

✓ 61. — SELECTIONS FROM THE DHAMMAPADA p. 106,¹—107,³⁷. For Editions and Translations of this book see: *Dhammapada*, 2 ed. by V. Fausbøll (London 1900) p. IX—XI.—v. 49 = Jāt. I 349,¹⁴, & Nett. p. 184, cp. Fausbøll Bem. p. 26. — v. 266 = SN. I 182,¹⁸, cp. Ms. Khar. p. 50, SBE. X 67; bhavati (Mss. hoti), cp. Fausbøll Dhpd. (1855) p.

437, 2. ed. p. VI. — v. 267 = SN. I 182,²⁰; brahmacariyavā (read: brahmacaryavā), there cannot be any doubt about reading this and similar words in a contracted form as has been done by Prof. Fausbøll in his 2. ed. of Dhpd. — v. 393 *sucī C° Sk* (Ed. *sukhī*). — v. 394 = Jāt. I 481,²⁸, III 85,¹⁸. — v. 176 = It. p. 18,¹⁴. — v. 252 cp. Jāt. III 223,²⁰, Childers JRAS. V (1871) p. 225. — v. 240 = Nett. p. 129, Metre: Vaitāliya; cp. Morris JPTS. 1887 p. 100. — v. 71 = Nett. p. 161. Cp. JRAS. V p. 224. — v. 5 = Jāt. III 212,¹⁰, 488,⁹, Vin. I 349,³⁴. — v. 210 *piyān' metri causa for piyānam* (Mss.). — v. 80 = Dhpd. v. 145, MN. II 105,⁵, Th. v. 19 & 877; metre Vaitāliya. — v. 81 = Mil. p. 386,¹², cp. AN. III 379,¹, Th. v. 643 and Vin. I 185,⁵. — v. 14 = Th. v. 134, cp. Dhpd. v. 13, Th. v. 133. — v. 222 cp. Mahābhārata I 3320; R. Pischel, Die Turfan-Recensionen des Dhammapada, (Berl. Sitz-Ber. 1908) p. 970; 'taro metri causa for itāra (Mss.). — v. 398 = It. p. 43,⁷ & 90,¹², Vin. III 90,²⁷. — v. 103 = Jāt. I 314,¹¹, cp. Ms. Khar. p. 73. — v. 148 cp. It. p. 37,¹¹—16; maraṇantam cp. SN. I 97,²⁸, Fausbøll's notes in Dhpd. 2. ed. and SBE. X p. 41. — v. 278—79 = Th. v. 676—78, Nett. p. 6 & 167, cp. Ms. Khar. p. 19—20; in order to make the metre correct we ought to omit [ti] in v. 277. — v. 190—92 cp. Jāt. I p. 97 & Divyāvadāna p. 164; v. 190 — Sv. I p. 233,¹⁴, ariyasaccāni (read: aryasaccāni); v. 191 = Thī v. 186, 193, 321; ariyañ (read: ariyāñ). — v. 387 = SN. II 284,²⁸, cp. I 15,¹⁰, Ms. Khar. p. 39; khattiyo (read: khatyo). — v. 18 Metre: Vaitāliya; suggaṭṭim = sugatim, cp. Dhpd. (1855) p. 150.

62. — THE GĀTHĀS OF MĀLUNKYĀPUTTA p. 107,²⁸—108,⁹ = Thera-gāthā 399—404 (Thera- and Therī-gāthā ed. Oldenberg & Pischel (1883) p. 43—44). — v. 1—4 = Dhpd. v. 334—37, cp. Ms. Khar. p. 18; v. 1 Metre: Vaitāliya; v. 3 *yo c' etaṃ* (Ed. *yo ve taṃ*); v. 4 the first half-çloka = Jāt. III 387,²¹, IV 211,⁶ V 72,⁹, Pv. II 7 v. 16; v. 5 cp. Dhpd. v. 315, Sn. v. 333, Th. v. 653, 1005; v. 6 = Sn. v. 334; sabbadā Ms. A. (Ed. om., BC and Sn. 334 *pamādā*). *pamādānupatito* (read: *pamāduppatito*?).

63. — THE GĀTHĀS OF MAHĀPAJĀPATĪ GOTAMĪ p. 108,¹⁰—99 = Therī-gāthā v. 157—62 (p. 138—39). — v. 3 *samsarī 'haṃ* (Ed. *samsari 'haṃ*); v. 4 = Thī v. 22; v. 5 read: *āraddhavirye*, for the metrical anomaly cp. p. 103,⁹ & Thī v. 212, SN. I p. 198,¹⁷; Buddhāna = Buddhānam.

64. — KĀPIRĀJA-CARIYA p. 108,²⁸—31 = III,⁷ (Buddhavamsa and Cariyā-piṭaka ed. by R. Morris (1882) p. 97). Cp. Vānarinda-Jātaka p. 2—3.

65. — THE COUNCIL OF MAHĀKASSAPA p. 109,¹—110,¹⁸ = Dīpavamsa ed. by H. Oldenberg (London 1879) IV v. 1—23 (p. 30—32), trans-

lated *ibid.* p. 133—35: cp. *Mahāvamsa* III. For the literary history of the two Buddhist Chronicles see Introduction to Oldenberg's edition of *Dīpavamsa*; W. Geiger, *Dīpavamsa und Mahāvamsa* (Erlangen 1901; aus der Festschrift der Univ.); W. Geiger, *The Dīpavamsa and Mahāvamsa and their historical development in Ceylon* (German edition, Leipzig 1905, translated into English by E. M. Coomaraswamy, Colombo 1908); R. O. Franke, *Dīpavamsa und Mahāvamsa*, WZKM. XXI. 203 ff., 317 ff.; W. Geiger, *Noch einmal Dīpavamsa und Mahāvamsa*, ZDMG. 63 (1909) p. 540. — v. 1 *satt' eva* (read: *satta?*), *arahā* (read: *arhā*). — v. 9 read: *samādhijhān'*. — v. 11 *sutā paṭiggahitā* (Ed.). — v. 16 *pavibhajja* (Ed. *pa-vibhattā*). — v. 18 *katvā dhammañ* (Ed. *katadhammañ*), *asamikanipi acalam bhūmi dāham appativattiyam* (Ed.). — v. 19 *cāpi* (Ed. *vāpi*). — Insignificant metrical anomalies I have not noted here, the passages put into [] must, in my opinion, be considered as interpolations and from vv. 22—23 of the edition I have totally omitted two half-clokas.

✓ 66. — THE CONQUEST OF CEYLON p. 110,17—112,31 = *Mahāvamsa* VII v. 1—42, edited from the Cingalese Ms. of the Copenhagen Collection (= *The Mahāvamsa*, ed by W. Geiger (London 1908) p. 62—66; edited for the first time: *The Mahāvanso in Roman characters with the Translation subjoined by G. Turnour. Vol. I* (Ceylon 1837) p. 47—50. (*The Mahāvansa*, Part II containing ch. XXXIX to C. Translated by L. C. Wijesinha, to which is prefixed the translation of the first part (published in 1837) by G. Turnour (Colombo 1889) p. 31—34); cp. *Dīpavamsa* IX. The Verses 26 ff. have been published by Edm. N. Snyder: *Der Commentar und die Textüberlieferung des Mahāvamsa* (Berlin 1891, Diss. Leipzig) p. 40—42. Cp. *Homeri Odyssea* X v. 210 ff.; Weber: *Ueber das Rāmāyana. Abhandl. d. Akad. d. Wiss.* Berlin 1870; Geiger, *Dīpavamsa and Mahāvamsa* (English Transl.) p. 23 Note. — v. 2 *varam* (Ms. *varo*). — v. 8 *ca*. (Ms. *ce*). — v. 9 Ms. *lagetvā*, *sonirūpena*. — v. 10 *vāriyanto* (Ms. *vārayanto*) = *vāriyamāno*. — v. 12 Ms. *ca ādāya ca mulālayo*. — v. 14 Ms. *sakkuni*; *yāciyanto* = *yāciyamāno*. — v. 17 Ms. *passi tañ corr. to hasantiñ*. — v. 21 *dāsi* (Ms. *bhāsi*). — v. 22 Ms. *jivikan*. — v. 23 Ms. *adubhayatthāya . . . ānehi bhacche hi*. — v. 24 Ms. *nāvattham*. (cp. Vin. III p. 49,11). — v. 30 Ms. *tūriyasaddaṇ ce . . . kiṃsadda*. — v. 31 Ms. *ghātissanti*. — v. 32 Ms. *Sirisavatthu . . . yakkhepuram*. — v. 35 Ms. *āha dissamāne*. — v. 37 *yakkharājā*. — v. 38 Ms. *vasineththa*. — v. 42 Ms. *narindo siham ādinnavā . . . Sihaḷā*.

✓ 67. — BUDDHAGHOSA p. 113,1—114,32 = the Copenhagen Ms. of *Mahāvamsa* XXXVII v. 215—46 (= *Mahāvamsa* by Turnour p. 250—53, Wijesinha's Translation p. 160—62, reprinted SBE. X. Introduction,

p. XXIX—XXXI), edited by H. Oldenberg JPTS. 1882 p. 110—12. — v. 1 Ms. vijjasippa-. — v. 6 Ms. dhasseyi. — v. 7 otārehi ca (read: otārehi?), pālim (Ms. pālim throughout). — v. 8 Ms. gaṇhi. — v. 11 Ms. Dhammasaṅganiyā . . . Atthasālinam — v. 13 Ms. Atthakathā. — v. 15 Ms. Sihalabbhāsāya (id. v. 30). — v. 18 Ms. Mahāpadhānam gharaṁ — v. 19 Ms. Sīhaḷa- — v. 20 Ms. atthakatham (id. v. 22 & 29). — v. 22 Ms. nāmāka. — v. 25 marū (Ms. maru). — v. 26 Ms. vācesimsu. — v. 27 Ms. aññatattam. — v. 28 Ms. tuṭṭhahattho. — v. 32 Ms. attakattabba-.

SUPPLEMENTARY NOTE. — Several of the Texts above have been printed in other handbooks for Pāli, esp. in J. Takakusu, A. Pāli Chrestomathy, with notes and glossary giving Sanskrit and Chinese equivalents. Tokyo 1900. A German translation of some of our texts may also be found in J. Dutoit, Das Leben des Buddha. Eine Zusammenstellung alter Berichte aus den kanonischen Schriften der südlichen Buddhisten. Aus dem Pāli übers. u. erläutert. Leipzig 1906, and in the same author's translation of the Jātaka (Leipzig 1907 ff.).

ABBREVIATIONS.

AN. = Aṅguttara-Nikāya, As = Atthasālinī, It. = Itivuttaka, Khp. = Khuddaka-pāṭha, Jāt. = Jātaka, Th. = Thera-gāthā, Thī = Therīgāthā, DN. = Dīgha-Nikāya, Dhpd. = Dhammapada, Nett. = Netti-pakaraṇa, Pj. = Paramatthajotikā, Ps. = Papañca-sūdanī, Pv. = Peta-vatthu, Mil. = Milinda-paṇha, MN. = Majjhima-Nikāya, Mp. = Manoratha-pūraṇī, Vin. = Vinaya-piṭaka, SN. = Saṁyutta-Nikāya, Sn. = Sutta-nipāta, Sv. = Sumaṅgala-vilāsinī, Ss. = Sārasaṅgaha.

BBS. = Buddhist Birth Stories KSS. = Kathā-Sarit-Sāgara, JA. = Journal Asiatique, JAOS. = Journal of the American Oriental Society, JPTS. = Journal of the Pāli Text Society, JRAS. = Journal of the Royal Asiatic Society, Ms. Khar. = Le Manuscrit Kharoṣṭhī du Dhammapada, par E. Sénart, JA. 1898, SBE. = Sacred Books of the East, ZDMG. = Zeitschrift der Deutschen Morgenländischen Gesellschaft, WZKM. = Wiener Zeitschrift für die Kunde des Morgenlandes, KZ (BB) = (Kuhn's) Zeitschrift für vergleichende Sprachforschung, vereinigt mit Bezzenberger's Beiträge.

A
PĀLI GLOSSARY

INCLUDING THE WORDS OF THE
PĀLI READER AND OF THE DHAMMAPADA

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COPENHAGEN
GYLDENDALSKE BOGHADEL, NORDISK FORLAG
LEIPZIG
O. HARRASSOWITZ
1904—1905

TO
MY TEACHER AND FRIEND
PROFESSOR DR. PHIL. V. FAUSBØLL
IN COMMEMORATION OF
THE 50TH ANNIVERSARY OF HIS FIRST EDITION
OF THE
DHAMMAPADA

Copenhagen, March 15., 1905

DINES ANDERSEN

A.

a-¹, the base of *pron. gen.* assa, assā, v. ayaṃ.

a-², the *prp.* ā-, shortened before double cons. v. akkamati, akkosati etc.

a-³, the augment originally prefixed to the verbal root in the formation of the *impf.*, *uor.* & *cond.* tenses, in most cases dropped after mā (*q. v.*) and generally omitted in ordinary prose. List of augmented forms occurring in the texts of the Reader & the Dhṛp.:

a-kā, a-kārī, a-kāsi, a-kāmsu, a-karamhase, v. karoti.

a-kārayi, v. kāreti.

a-gaṇchi, a-gamā, a-gamāsi, a-gamaṃsu, v. gacchati.

a-ggaḥi, a-ggaḥum, a-ggaḥesi, v. gaṇhati.

a-ghātayi, v. ghāteti.

a-cāri, v. carati.

a-cāvayi, v. cāveti.

a-cchidda, a-cchindi, v. chin-dati.

a-jali, v. jalati.

a-jini, v. jināti.

a-tṭhā, a-tṭhāsi, a-tṭhaṃsu, v. tiṭṭhati.

a-tari, v. tarati.

a-dā, a-dāsi(m), a-daṃsu, v. dadāti.

a-desayi, v. deseti.

a-ddakkhi, v. dakkhati.

a-ddasa, a-ddasā, a-ddasāma, a-ddasāsum, v. dissati.

a-passi, v. passāti.

a-pucchi, a-pucchiṃsu, v. puc-chati.

a-pūjesum, v. pūjeti.

a-plaviṃ. v. p(a)lavati.

a-bravi, a-bruvi, v. brūti.

a-bhavissa (*cond.*), v. bhavati.

a-bhassatha, v. bhassati.

a-bhāṇim, v. bhaṇati.

a-bhāsi, a-bhāsatha, v. bhāsati.

a-vaca(m), a-voca, a-vocum, v. vadati.

a-vadhi, v. vadhati.

a-vādesi. v. vādeti.

a-saṃsi, v. saṃsati.

a-sakkhi(m), v. sakkoti.

a-ssumha, v. suṇati.

a-hāyatha, v. hāyati.

a-hāsi, v. harati.

a-hū, a-hum, a-huvā, a-huva-

ttha, a-huvamhase, a-hosi(m), a-hesum, v. hoti.

āsīm, v. atthi.

acc-a-gā, acc-a-gamā, v. at-ti-gacchati.

ajjh-a-gā, ajjh-a-gū, v. adhi-gacchati.

ajjh-a-bhāsi, v. adhi-bhāsati.

ajjh-a-vāsaya, v. adhi-vāseti.

anu-pariy-a-gā, v. anu-pari-gacchati.

anv-a-gā, v. anu-gacchati.

apā-naṇi, v. apa-neti.

ud-a-pādi, v. up-pajjati.

upacc-a-gā, v. (upāti-gacchati).

upā-gami, v. upa-gacchati.

upâ-visi, *v.* upa-visati.

pacc-a-ssosi, pacc-a-ssosum,
v. paṭi-sunāti.

pâ-mado, *v.* pa-majjati.

pâ-yâsi, pâ-yimsu, *v.* pa-yāti.

pâ-vassi, *v.* pa-vassati.

pâ-visi, *v.* pa-visati.

pâ-hesi, *v.* pahināti.

vyapâ-nudi, *v.* vyapa-nudati.

a¹, negative particle, prefixed to the following words, 1) to nouns (*subst.*, *adj.*, *adv.*), 2) to verbal forms (mostly to *part.*, *grd.*, *ger.* or *inf.*, rarely to finite verbal forms). In *comp.* with words beginning originally with two consonants the first cons. is generally doubled (*v.* a-ppativattiya, a-pacca-kkhāya), and before vowels it has always the form an- (*v.* below). As to the signification it is often *opp.* to sa- (*q. v.*) and synonym. with the particles na-, nir-, vi- (vinā-?). Sometimes this particle is found repeated: an-a- (as a kind of stronger negation (?), *cp.* an-a-bhāvakata [but an-a-kāma, not unwilling]). It is doubtful whether this particle is contained in *comp.* like phalā-phala, maggāmagga *etc.* (*q. v.*). [R. Otto Franke: a-pacasi, ZDMG. XLVIII, 84 (*cp.* a-sakkoti, Dhpd. (1855) p. 102, 14. a-sakkhi, Jāt. I, 382, 24. an-abhirami, Jāt. III, 30, 30). G. Bühler: ZDMG. XL, 544 (*cp.* Jāt. I, 171, 17. 385, 16)]. a-kakkasa, *mfn.* free from harshness. Dh. 408. (āam, *acc. m.*).

a-kata, a) *mfn.* not 'done, left undone, Dh. 50. 165. 314. b) *n.* the uncreated (c. Nibbāna): a-kataññu¹, *mfn.* Dh. 97. 383. (āū), knowing the uncreated.

a-kataññu², *mfn.* ungrateful, 14, 1.

a-kattar, *m.* who does no good, 14, 1 (*acc.* -āram).

a-katvā, *v.* karoti.

a-katham-kathin, *mfn.* free from doubt (katham-kathā). Dh. 411. 414 (-ī, *m.*).

a-kathetvā, *v.* katheti.

a-karaṇa, *n.* omission, avoiding of, Dh. 183. 333.

a-karonta, *v.* karoti.

a-kāma, *mfn.* unwilling, reluctant, 104, 10. (āassa, *m. gen.*).

a-kāraṇena, *instr. adv.* without (reasonable) cause, 34, 17. 58, 11. *v.* kāraṇa.

a-kāriya, *mfn.* not to be done, that may not be done, 106, 15 = Dh. 176. *v.* karoti.

a-kāla, *m.* wrong time, or *mfn.* unseasonable, 25, 31. 37, 16. *v.* kāla.

a-kicca, *mfn.* not to be done, Dh. 74. 293, *v.* karoti.

a-kiñcana, *mfn.* without anything, calling nothing his own, disinterested, Dh. 88. 221. 396 = 431.

a-kiñci, *adv.* not a little, Dh. 390, *v.* koci (*cp.* na).

a-kujjhitvā, *v.* kujjhati.

a-kutobhaya, *mfn.* (= sa, from kuto + bhaya, *q. v.*), knowing no fear, *semiter.* Dh. 196 (āe, *acc. pl. m.*).

a-kuddha, *mfn.* not angry, 11, 17 (āassa, *gen.*), *v.* kujjhati.

a-kubbato, *gen. m.*, from *part.* kubbam, (*v.* karoti), who does not act, Dh. 51, 124.

a-kulin, *mfn.* (*fr.* kula, *q. v.*), of base extraction, 102, 4 (āino rā-jāno, *nom. pl. m.*).

a-kusala, *mfn.* evil, 75, 34 (yathā āam, *acc. m.*); *n.* āam, evil deed, demerit, 97, 13. Dh. 281.

a-kkodha, *m.* mildness, 44, 8 = Dh. 223 (āena, *instr.*), *v.* kodha.

a-kkodhana, *mfn.* free from anger, 104, 24. Dh. 400, *v.* kodhana.

a-kkhara, *q. v.*

a-gaṇhantī, *v.* gaṇhati.

a-gata, *mfn.* not gone to, 48, 11; not frequented, Dh. 323, *v.* gata.

a-gantvā, *v.* gacchati.

a-gandhaka, *mfn.* (*fr.* gandha, *q. v.*), without odour (*opp.* sa-gandhaka), Dh. 51 (āam puppham).

a-gahetvā, *v.* gaṇhati.

a-guṇa, *m.* fault, 40, 43, 4, āam, 43, 7. āā (*pl.*) 44, 5; 0-gavesaka, *mfn.* seeking his own faults, 43, 16 (āo); 0-vādin, *mfn.* telling one of

- his faults, \sim i, \sim iñi (*nom. acc. m.*) 43.5. 43.6.
- a-caritvā, *v. carati.*
- a-carima, *mfn.* not subsequent, not last; \sim añ, *adv.* 99.26 (*cp. a-pubba*).
- a-cala, *mfn.* immovable, firm, 110.7 (\sim ā bhūmi).
- a-cira, *mfn.* short, brief; \sim añ, *adv.* soon, before long, 107.5 = Dh. 41; \circ -ppakkanta, *mfn.* 70.13 \sim e, *loc.* soon after he was gone (*cp. pakka-mati*).
- a-cuta, *mfn.* not fallen, permanent, unchangeable, Dh. 225 \sim añ thānañ, Nibbāna (*cp. cuta & cavati*).
- a-cchidda, *mfn.* uninjured, faultless, blameless; \circ -vutti *adj. n.* Dh. 229 (\sim iñ, *acc.*) of blameless conduct.
- a-chinditvā, *v. chindati.*
- a-jañña, *mfn.* not to be produced (*v. jāyati*); *n.* a portent; purisā-jañño, *m.* Dh. 193, *q.v.*
- a-jānanta (*gen. a-jānato*), a-jānitvā, *v. jānāti.*
- a-jhāyato (*gen.*), *v. jhāyati.*
- a-ññāna, *n.* ignorance, 94.21 (\sim añ, *acc.*), 94.21 (\sim āya, *dat.*) *cp. ñāna*.
- a-ññāta, *mfn.* unknown (*v. jānāti*). \sim añ, *nom. n.* 92.25. \sim ānañ, *gen. m. pl.* unknown persons. 90.32.
- a-ññātaka, *mfn.* (*aññāta w. suff. -ka*) *id.* \circ -vesena, *instr.* in disguise 43.13 (*cp. vesa*).
- a-ṭṭhāna, *n.* wrong place or wrong time (*v. thāna*), 34.22 (\sim e, *loc.*); an impossible thing, that cannot take place 76.26 (\sim añ, *nom.*).
- a-takkāvacara, *mfn.* being beyond the sphere of thought, 94.25 (takka + avacara, *q.v.*).
- a-tandita, *mfn.* not slothful, unwearied, Dh. 305. 366. 375.
- a-titta, *mfn.* unsatisfied, insatiate, 52.24 \sim añ (*acc. f.*) kāmesu, insatiate in pleasures; Dh. 48.
- a-tula, *mfn.* unequalled; *m. nom. pr.* (*q.v.*) Dh. 227.
- a-daṇḍa, *mfn.* ¹) without stick, 77, 13 (\sim ena, *instr.*) - ²) exempt from punishment, innocent. Dh. 137 (\sim esu, *loc. pl.*).
- a-datvā, *v. dadāti.*
- a-dassana, *n.* not seeing (*w. gen.*); piyānañ \sim añ, 106.26 = Dh. 210; \sim ena (*instr.*) morassa. before the peacock had appeared, 18.32; Dh. 206; \sim añ gacche, will not see, Dh. 46.
- *a-dātukāmatī; *f.* (*fr. inf. dātum v. dadāti*) - kāma *w. suff. -tā*) unwillingness to give, \sim añ (*acc.*) 16.11, \sim āya (*instr.* „because you do not wish to give it“) 23.36.
- a-dinna, *mfn.* not given; \sim añ ādiyati, to take what is not given, to steal, 97.10, Dh. 246. 409; a-dinnā-dāna, *n.* stealing, 81.22 (\sim ā, *abl.*); a-dinnapubba, *mfn.* not given before, 15.30 (*cp. pubba*).
- a-disvā, (*n*)-dissamāna, *v. disati.*
- a-duṭṭha, *mfn.* not guilty, innocent, Dh. 399.
- *a-dūbha, *mfn.* not treacherous (or *s. m. (?)* not deceiving) 111.39: a-dūbhatthāya (*dat. cp. attha*¹) „in order that she might not prove herself treacherous“ (*cp. dūbhati*).
- a-dhuvā, *mfn.* not fixed, uncertain, 86.15 (*cp. dhuvā*).
- a-dhamma, *m.* injustice, Dh. 248; \sim ena (*instr. adv.*) unjustly, Dh. 84.
- *a-dhammika, *mfn.* unrighteous, impious, \sim i (*m. pl.*) 102.6.
- *a-dhammikātā, *f.* unrighteousness, \sim āya (*instr.*) 102.6.
- *a-nikkasāva, *mfn.* not free from impurity, impure, Dh. 9 (*cp. kasāva & kāsāva*).
- a-nicca *mfn.* (*v. niccañ*) not eternal, transitory, impermanent, perishable, \sim ā sañkhārā 80.28; 107.11 = Dh. 277; a-niccādi-vasena (*instr.*) 88.32 „on account of the instability etc. of this world“ (?) (*cp. ādi & vasa*).
- a-niccātā, *f.* transient existence, instability, mortality, \sim ā (= a-niccātāya, *instr.*) 95.32.
- a-niṭṭhita, *mfn.* not finished, not completed, 87.11.

a-nindita, *mfn.* (v. nindati), not blamed, Dh. 227.

*a-nibbisam, *part. adv.* uselessly, fruitlessly, 108,16. Dh. 153. (v. nibbittā; SBE. X, 43.)

a-nimitta, *mfn.* causeless, groundless, ~o vimokho (q. v.) = Nibbāna, Dh. 92. 93.

*a-nimisatā, *f.* not winking; ~āya (akkhīnani) 59,5 „on account of her not winking“.

a-niyata, *mfn.* not fixed, uncertain, ~am jīvitam, 86,17.

*a-niyata-gatika, *mfn.* whose path (through the numerous forms of life, v. gati) is uncertain, ~ā, *f.* 87,39.

*a-niyyānika, *mfn.* unprofitable, 9,29.

a-nivattana, *n.* not turning back, not fleeing: °dhamma, *mfn.* having the nature of not fleeing, 39,10 ~ā mahāyodhā (*m. pl.*).

a-nivesana, *mfn.* homeless; inaccessible to desire, free from attachment (?) Dh. 40. (cp. SBE. X, 14.)

a-nissita, *mfn.* not dependent on, Dh. 93 āhāre ~o, „not absorbed in enjoyment“.

*a-nīgha, *mfn.* scatheless, harmless(?) Dh. 294. 295. (Sa. *a-nīgha, Morris JPTS. '91—93, p. 41 ff.; *a-nyagha (= an-agma), sinless, Fsb. cp. SBE. X, 71 ff. The natives derive this word from *nīgha „suffering“ and explain it by nidukkhā; cp. also sa. an-ehas (vīh)).

a-paccakkhāya, *v.* paccakkhāti.

a-pañña, *mfn.* not intelligent, Dh. 372.

a-paṭikkamitvā, *v.* paṭikkamati.

a-pada, *mfn.* footless i. e. having no footing in the existence (saṁsāra), Dh. 179. 180.

*a-pabbajana, *n.* 47.5: °atthāya (dat. v. attha!) „to keep him from a religious life“.

*a-para-ppaccaya, *mfn.* not dependent of others, ~o sāsane (— „for the knowledge of the doctrine“) 69,14;

aparappaccayā, *abl. adv.* ~nānam, intuitive knowledge, 96,14.

a-pariggaha, *mfn.* unmarried, 56,4 (~ā, *f.*); °bhāva, *m.* the unmarried state, 56,7 (cp. pariggaha).

a-parighamsanta, *v.* parighamsati.

*a-parisuddha, *mfn.* dirty, 41,1.

a-parihīna-jhāna, *n.* uninterrupted meditation, 45,15 (v. parihāyati).

a-passanta, a-passitvā, *v.* passati.

a-pāra, *n.* not the opposite bank, Dh. 385 (v. pāra).

a-pucchā, *mfn.* not to be asked about, ~am (*acc. n.*) 91,13 (v. pucchati).

a-pujja, *mfn.* not to be revered, not deserving homage, 30,21 (v. pūjeti).

a-puñña, *n.* demerit, 76,3 °lābha, *m.* acquisition of demerit, Dh. 309. 310.

*a-puthujjana-sevita, *mfn.* which common people cannot enjoy, Dh. 272 (cp. sevati).

a-pubba, *mfn.* not first, unpreceded (*opp.* a-carima); ~am, *adv.* 99,25: apubbam acarimam, „not before and not after“, „simultaneously“ (Morris JPTS. '87 p. 101; Rhys Davids SBE. XXXV p. 64).

a-ppagabbha, *mfn.* not arrogant, modest, quiet, Dh. 245 (v. pagabbha).

*a-ppaṭicchanna, *mfn.* not covered, naked, 10,15 ~o ahosi, „he exposed himself“ (v. paṭicchanna).

*a-ppaṭipuggala, *mfn.* unequalled, 80,24 (v. paṭipuggala).

a-ppaṭibaddha-citta, *mfn.* one whose mind is not turned to (*loc.*), kāmesu ~o, „not bewildered by love“, Dh. 218 (v. paṭibaddha).

a-ppaṭivattiya, *mfn.* insubvertible, 110,7 ~ā (*f.* bhūmi). (v. paṭivatteti).

*a-ppatikāraka, *mfn.* ungrateful, 14,1: katassa ~am (*acc. m.*), one who does not return what has been done. (v. patikāraka).

*a-ppatissavāsa, *m.* anarchy, 10,31. (v. patissava).

a-ppatta, *mfn.* not having obtained (*acc.*) Dh. 272. (*v.* patta³ *cp.* SBE. X, p. 67).

a-ppadutṭha, *mfn.* harmless. Dh. 125. (*v.* padutṭha, *cp.* dussati).

a-ppamatta, *mfn.* not slothful, earnest, zealous, strenuous, ~ā (*m. pl.*) 104.9. Dh. 21. (*v.* pamatta, pamajjati; *cp.* appa-matta).

a-ppamāda, *m.* earnestness, strenuousness, ~o Dh. 21; ~e & ~amhi (*loc.*) Dh. 22; ~ena sampādettha, „work out your salvation with diligence“ (*instr.*). ⁰-rata, *mfn.* delighting in earnestness, Dh. 31. 327. ⁰-vagga, *m.* the second chapter of Dh. ⁰-vihārin, *mfn.* living strenuously, Dh. 57 (~inān, *gen. pl.*) (*cp.* pamāda & pamajjati).

a-ppameyya, *mfn.* immensurable, 95.13. (*v.* pameyya).

a-ppasanna, *mfn.* not quiet, unbelieving, without faith, 76.30. (*cp.* pasanna & paśidati).

a-ppiya, *mfn.* unpleasant, disagreeable; ~ehi (*instr. n. pl.*) 67.9. 106.35 = Dh. 210; ~inān (*gen. n. pl.*) 106.36 = Dh. 210; *m.* ~o, an enemy, Dh. 77. (*v.* piya).

a-phala, *mfn.* without fruit, improfitable, vain, ~ā vācā Dh. 51. (*opp.* sa-phala, *cp.* phalāphala).

*a-phāsuka, *mfn.* unpleasant, uneasy; *n.* sickness, 46.5. 49.34. 28. kim te ~am, what ails you? 49.35.

a-bala, *mfn.* weak; *a-bal'-assa, *m.* a weak horse, a hack (*opp.* sīghassa), Dh. 29.

a-bbaṇa, *mfn.* having no wound (*vāṇa, q. v.*) Dh. 124.

a-bbata, *mfn.* undisciplined, not observing the religious duties (*vata, q. v.*) Dh. 264 (*cp.* subbata).

a-brahmacāriya, *n.* unchastity, impurity, ~ā (*abl.*) 81.22.

a-bhabba, *mfn.* (*v.* bhabba & bhavati) unable, *w. inf.* 69.36: ~o Yaso kāme paribbuñjitum, „it is impossible that Y. should enjoy pleasures“; *w. dat.* ~o parihā-

nāya, „cannot fall away (from holiness)“, Dh. 32.

a-bhaya (*fr.* bhaya, *n.*) ¹⁾ *mfn.* free from fear, Dh. 258. ²⁾ *n.* safety, security, immunity, ~am, *nom.* 7.6. *acc.* 6.18, ~e, *loc.* 7.14. Dh. 317. *a-bhaya-laddhaka, *mfn.* 7.35. who has obtained immunity = *laddhābhaya, *mfn.* 7.3 (*cp.* laddha). *a-bhaya-dassin, *mfn.* seeing no danger, Dh. 317 (~ino, *m. pl.*).

a-bhāva, *m.* absence, non-existence, ~ā (*abl.*) 42.30. 63.31 & ~ena (*instr.*) 59.18. 88.31, on account of the absence of (*gen.*); an-abhāvakata, *q. v.*

a-bhāvita, *mfn.* (*v.* bhaveti) ¹⁾ not produced, not practised, not realized, ~ā (*f.* maraṇasati) 86.18. ²⁾ not trained, not versed in religious practise, ~am (*cittān*) Dh. 13 „unreflecting“ (*opp.* su-bhāvita).

a-bhūta, *mfn.* that has not happened, ~am (*acc. n.*) 9.29. *⁰-vādin, *mfn.* delighting in lie, ~ī (*nom. m.*) 74.1.

a-bhejja, *mfn.* unconquerable, ⁰-varasūra-, 39.12.

a-magga, *m.* the evil path, Dh. 403 (maggāmagga).

a-māṅgala, *mfn.* unauspicious, ungracious, impolite(?), ~am (*n.* paṭikkhipanān) 56.23.

a-mata, *mfn.* immortal; *n.* the immortal (= Nibbāna), Dh. 374; ~am padaṁ (*n.*) Dh. 114 = a-matapada, *n.* Dh. 21, the immortal place, Nibbāna (*opp.* maccuno padaṁ). *a-matogadha, *n.* (?) (*cp.* ogadha) the depth of Nibbāna, Dh. 411.

*a-mattaññu, *mfn.* immoderate (*w. loc.*) Dh. 7.

a-madhura, *mfn.* not sweet, sour, bitter, ⁰-saṁsaggena, „by the company of the sour (plant)“, 37.21.

a-manussa, *m.* not a human being, *pl.* ~ā, 68.3 (*cp.* a-mānusa).

a-mara, *mfn.* immortal, imperishable, *n.* ~am, 56.12; *f.* ~ā, *nom. pr.* = Amarādevi, *q. v.*

a-mātu-hadaya, *n.* not a mother's heart, 59,12 (*v.* mātār).

a-mānusa, *mfn.* not human, superhuman; *m.* ~o (saddo) 27,6; *f.* ~ī (rati) Dh. 373 (*cp.* a-manussa).

a-mārenta, *v.* māreti.

a-mitta, *m.* an enemy, ~enēva, (*instr.*) Dh. 66. 207 („as with an enemy“, *cp.* iva).

a-yasa, *m.* infamy, disgrace, *acc.* ~am 73,8.

a-yutta, *mfn.* unfit, unright, wrong, *n.* ~am 38,19.

a-yoga, *m.* not meditation, lack of devotion or religious exertion. *abl.* ~ā Dh. 282, *loc.* ~e Dh. 209.

a-yojayaṃ, *v.* yojeti.

a-rakkhita, *mfn.* 9,10, = a-rakkhiya, *mfn.* 52,8, difficult to watch (*v.* rakkhati).

a-rati, *f.* discontent, 103,25 (*dutiya* senā Mārassa).

a-rājaka, *mfn.* (*sa.* a-rājaka), having no king (*v.* rājave), *n.* ~am raṭṭham, 31,12.

a-roga, *mfn.* free from disease, healthy, *m. pl.* ~ā, 105,5 (*cp.* ārogya).

a-lajjitāya, *mfn.* what one ought not to be ashamed of, Dh. 316 (*v.* lajjati).

a-laddhā, a-labhanta, a-labbhanti, a-labhamāna, a-labbhitvā *v.* labhati.

a-lasa, *mfn.* (= *sa.*) without energy, lazy, slothful, Dh. 280 (*cp.* ālasiya).

*a-līna, *mfn.* free from attachment, *instr.* ~ena, Dh. 245 (*cp.* alliyati).

a-lola, *mfn.* unagitated, not desirous, not wanton, *f.* ~ā (gopī) 104,33.

*a-vajja, *mfn.* to be avoided, *n.* sin, fault, *loc.* ~e Dh. 318; ⁰dassin, *mfn.* seeing no sin, *m. pl.* ~ino Dh. 318.

a-vanna, *m.* blame; ~am uppādeti, to bring reproach on (*gen.*) 72,32.

*a-vatthu-kata, *mfn.* pulled out of the ground, tālā⁰ 95,11. *g. v.*

a-vatvā, *v.* vadati.

a-vassam, *adv.* necessarily, inevitably, 86,16 (*sa.* a-vaṇṇam, *cp.* vasa & vasi).

a-vijānat, *v.* vijānāti.

a-vijjamāna, *v.* vijjati.

a-vijjā, *f.* ignorance, *gen.* ~āya 66,12; ⁰paccayā, 66,6, *q. v.*

a-vijjhāpita, a-vijjhāpetvā, *v.* vijjhāpeti.

a-vitīṇṇa-kamkha, *mfn.* who has not overcome desires, Dh. 141.

a-vidūre, *adv.* not far off, near, 1,36; *prp. v. gen.* 5,30. 36,20. 75,17, *v. abl.* tato ~ 61,15 (*cp.* vidūra).

a-viddasu, *mfn.* ignorant, Dh. 268.

*a-vināsana, *mfn.* imperishable, *m. acc.* ~am 110,1.

*a-vinipāta-dhamma, *mfn.* not liable to be born in a lower state of existence (*v.* vinipāta), 79,33.

a-viruddha, *mfn.* compatible, tolerant, Dh. 406 (*v. loc.*).

a-visahanta, *v.* visahati.

a-vihaṇṇamāna, *v.* vihaṇṇāti.

*a-vera, *n.* abstinence from hatred or anger, mildness, *instr.* ~ena 106,24 — Dh. 5.

*a-verin, *mfn.* free from hatred, *m. ~ī* Dh. 258. *pl.* ~ino Dh. 197.

a-vyākata, *mfn.* not explained, not elucidated, 93,2 (*v.* vyākāroti).

a-saṃvara, *m.* lack of self-restraint, *instr.* ~ena 85,19.

a-saṃvuta, *mfn.* not controlled, intemperate, indriyesu ~am (*acc. m.*) „whose senses are not controlled“, Dh. 7.

a-saṃsaṭṭha, *mfn.* not mixed with, who keeps aloof from (*instr.*), *acc. m.* ~am Dh. 404.

*a-saṃhīra, *mfn.* not to be shaken, immovable, *m. pl.* ~ā 109,27.

a-sakkonta, *v.* sakkoti.

*a-saṃkappa, *mfn.* immovable, *m. pl.* ~ā 109,27.

a-sajjamāna, *mfn.* not attached to (*loc.*), Dh. 221 (*cp.* sajjati, satta¹).

a-sajjhāya, *m.* (*sa.* a-svādhāya)

270/5
120/5
7-24/1

non-repetition; ⁰-mala, *mfn.* Dh. 241 (*v. mala. n.*).

a-saññata, *mfn.* unrestrained, intemperate, 107,2 — Dh. 308; *pl.* ~ā Dh. 248; *w. instr.* vācāya ~o, 84,29.

a-saññā, *f.* non-perception, 80,8 (*in comp.* neva-saññā-nāsaññā⁰, *q. v.*).

a-sat, *mfn.* (*cp.* a-santa) ¹) not being, not existing, false; *instr.* asatā socati Dh. 367, *loc. abs.* sāmīkamhi asati 31,9 (without husband). ²) bad, *pl.* asant(o) Dh. 304 (bad people), *gen. pl.* asataṃ Dh. 73. 77, ~ sannivāsena 37,35 („by bad company“); a-sad-dhamma. *m.* bad quality, fault, *instr. pl.* ~chi samannāgato 18,16; wickedness 51,26 (asaddhamma-samannāgataṃ itthiyā); sexual intercourse 52,29 (~aṃ patisevi).

a-satta, *mfn.* not clinging to the world, free from desires, Dh. 419 (*cp.* sajjati & saṅga).

a-sattha, *mfn.* weaponless, unarmed, *instr. m.* ~ena 77,13.

a-saddahitvā, *v.* saddahati.

a-saddhamma, *v.* a-sat.

*a-santa, *mfn.* (*cp.* a-sat), not being, unreal, imaginary. — a-santapaggaha, *m.* taking or accepting for real what is only imaginary, ~aṃ katvā 29,29 („because he imagined himself saluted“); ~kāraṇa, *n. id.* (naiveté?) 29,27.

*a-santasana, *n.* intrepidity; ~bhāva, *mfn.* intrepid, *m. pl.* ~ā (mahāyodhā) 39,10.

*a-santāsin, *mfn.* who does not tremble, *m.* ~ī, Dh. 351.

a-sabbha, *mfn.* unfit, improper, *abl. n.* ~ā, Dh. 77.

*a-samāhita, *mfn.* not collected, whose mind is not composed (*opp.* jhāyin), Dh. 110.

a-sampajjanta, *v.* sampajjati.

*a-sampavedhin, *mfn.* not to be shaken, ~ī (= ~ino, *m. pl.* (khilā)) 105,17.

a-sarīra, *mfn.* bodiless, incorporeal, ~aṃ cittaṃ. Dh. 37.

a-sallakkhetvā, *v.* sallakkheti.

*a-sallīna, *mfn.* not depressed, resolute, ~ena cittaṇa (*instr.* „with unshaken mind“) 80,34.

a-sassata, *mfn.* not eternal, transient, ~o loko 89,26.

a-sahanta. *v.* sahati.

*a-sāta, *mfn.* unpleasant, noxious, 37,21 (⁰-amadhura).

a-sādhu, *mfn.* not good, bad, evil; *n. pl.* ~ūni, bad deeds, Dh. 163.

a-sāra, *m.* (or *mfn.*) what is not essential, Dh. 11, 12 (*v. sāra*); a-sāradassin, *mfn.* considering anything as unessential, *m. pl.* ~ino, Dh. 11.

a-sūhasa, *n.* non-violence; *instr. adv.* ~ena, not arbitrarily, Dh. 257 (*cp.* sahasā).

a-suci, *mfn.* impure; *m.* impure matter, phlegm, semen etc. *instr.* ~ina 62,25.

*a-suddhin, *mfn.* impure, *nom. m.* ~ī Dh. 165 (*cp.* suddha).

a-subha, *mfn.* not beautiful, disagreeable, inauspicious, bad, *n.* ~aṃ Dh. 350, subhāsubhaṃ Dh. 409.

*a-subhāsupassin, *mfn.* not looking for what is agreeable, *acc. m.* ~im Dh. 8.

*a-sūra, *m.* not a hero, na ~o „none but a hero“ 103,32.

a-sesa, *mfn.* without remainder, perfect, complete; ⁰-virāga-nirodhā (*abl.*), by a complete annihilation that leaves no track, 66,12. (*cp.* virāga).

a-soka, *mfn.* free from sorrow, Dh. 28. 412.

a-ssaddha, *mfn.* ¹) unbelieving, *m.* ~o 22,14, *pl.* ~i 76,30. ²) free from credulity, Dh. 97 (*v.* saddha & saddhā).

a-hata, *mfn.* not beaten, uninjured; ⁰-vatthāni (*n. pl.*) 27,18, ⁰-vattha-61,28, new (unwashed or not worn out?) clothes.

a-himsā, *f.* (= *sa. cp.* himsati) not injuring anything, harmlessness, com-

- passion or pity on all beings, Dh. 261; $\sim\bar{a}$ (= $\sim\bar{a}ya$. *instr.*) Dh. 270; $\sim\bar{a}ya$. *loc.* Dh. 300. a-himsaka, *mfn.* not injuring, *m. pl.* $\sim\bar{a}$, Dh. 225.
- a-hita. *mfn.* not good, unadvantageous; *n.* disadvantage, damage, $\sim\bar{a}ya$ (*dat.*) 90,²¹, $\sim\bar{a}ni$ (*pl.*) „evil deeds“, Dh. 163.
- a-hirika or a-hirika, *mfn.* (*fr.* hiri, *q. v.*) shameless, *m. pl.* $\sim\bar{a}$, 54,¹²; *instr.* $\sim\bar{e}na$ (*varr.* -hiri-, -hiri-) Dh. 244.
- a-heṭṭhayaṃ, *v.* heṭṭheti.
- an- (only before vowels, = a-⁴) in the foll. *comp.*:
- an-akkosaṃ, *v.* akkosati.
- *an-akkhāta, *mfn.* not described, ineffable; *n.* = Nibbāna, $\sim\bar{e}$, *loc.* Dh. 218.
- an-agāriyā, *f.* (*sa.* an-agārikā, *cp.* agāra) houseless life, *acc.* $\sim\bar{a}m$. 68,⁴.
- an-aggha, *mfn.* priceless, invaluable, *m.* $\sim\bar{o}$ (manto) 32,¹⁰; ⁰-manto 53,¹⁴.
- *an-aṅgana, *mfn.* free from lust, without sin, Dh. 125. 236. 351.
- an-atikkamanta, *v.* atikkamati.
- an-atta, *mfn.* (*v.* attan) destitute of a soul or a self; sabbe dhammā $\sim\bar{a}$ (*m. pl.*) 107,¹⁵ - Dh. 279.
- *an-attamana, *mfn.* (*fr.* atta¹ + manas. *q. v.*) displeased, *m.* $\sim\bar{o}$, 74,³⁰.
- an-attha, ¹ *m.* (*v.* attha¹) non-value, harm, a bad or worthless thing; atthaṃ $\sim\bar{a}n$ ca (*acc.*) „right and wrong“ Dh. 256; *dat.* $\sim\bar{a}ya$ „to harm“ Dh. 72; ⁰-saṃhita, *mfn.* profitless, 66,²⁷. ² *mfn.* worthless, senseless; ⁰-pada-saṃhita, *mfn.* „made up of senseless words“, Dh. 100.
- an-anta, *mfn.* endless, (*cp.* ānañca); ⁰-gocara, *mfn.* whose sphere (of perception) is unlimited, Dh. 179 ($\sim\bar{a}m$ Buddhā).
- an-antara, *mfn.* having no interval, next following; ⁰-gāthā, *f.*

- 26,⁷ ($\sim\bar{a}ya$, *instr.*); *cp.* ānantariya, samanantarā.
- an-antarahita, *mfn.* not concealed, open, bare; *loc. f.* $\sim\bar{a}ya$ bhūmiyā, 83,¹⁹ (*v.* antaradhāyati).
- an-antavat, *mfn.* infinite; *nom. m.* $\sim\bar{vā}$ loko, 89,²⁸.
- *an-anvāhata-cetasa, *mfn.* whose mind is not perplexed, Dh. 39 (*cp.* cetasa).
- an-apāyin, *mfn.* not going away, *f.* $\sim\bar{inī}$ (chāyā) Dh. 2.
- an-apekkin, an-apekkin, *mfn.* without desire, regardless, indifferent, *m. pl.* $\sim\bar{ino}$, 47,²⁸ = Dh. 346, 347 (-kh-).
- *an-appaka, *mfn.* not a little, considerable, great, *f.* $\sim\bar{ā}$ (lābhā) 105,²³; *n.* $\sim\bar{a}m$ (dukkhaṃ) Dh. 144.
- *an-a-bhāva-kata, *mfn.* become not existent, annihilated, *n.* $\sim\bar{a}m$ (rūpaṃ Tathāgatassa). The often recurring phrase „anabhāvaṃ gameti“, to annihilate, seems to infer that we have to take an-a- in a negative sense, as a kind of stronger negation (*cp.* Tr. PM. 64,³⁵, who considers ⁰-kata an error for ⁰-gata, due to the preceeding tālāvatthukata). In Prākṛit a similar use of ana- has been traced in not a few instances, (*cp.* Pischel, Gramm. d. Prākṛit-Spr. § 77). I should, however, be inclined to think that this phenomenon is only a secondary development, having no true base in the original language; thus *sa.* anabhāvakṛta would mean „made not non-existing“ \bar{c} : brought into a state in which it can neither be said to exist nor not to exist; in this case an-abhāva would be *adj.* „free from annihilation“ (a-bhāva being taken in a kind of positive value, as *Fausball* suggests), and ⁰-kata would be correct. *cp.* anamatagga.
- *an-abhirati, *f.* not delighting in, discontent (*v. loc.*), *acc.* $\sim\bar{im}$, 47,³⁴ (agāra-majjhe).
- *an-abhirata, *mfn.* not taking plea-

- sure in (*loc.*), *m.* ~o (*naccādisu*) 64,³² (*cp.* *abhiramati*).
- **an-amatagga*, *mfn.* endless, *loc.* ~*asini* *samsāre* „in the endless revolution of being“ 89,¹³; ⁰-*kathā*, *f. acc.* ~*aṃ* *kathesi* „he instructed him about *Samsāra*“ 89,¹⁵. This word has generally been taken as = *Sa. *an-amṛta + agra* „which does not end in *Nibbāna*“ (*cp.* *a-mata* above), or **ana-mata (√man) + agra*, „whose end is not known“ (*Alwis*, *Buddhist Nirv.* p. 21., *Tr. PM.*, p. 64, with the negative prefix doubled, like *ana-bhāva-kata*). *Weber*, *Ind. Str.* III p. 150 refers to *Sa. an-āmṛta*, „without end or beginning“ (*cp.* *an-āmatam* „immortal“ *Jāt.* II 56, 2), but *Jacobi* and *Pischel* have shown that *anamatagga* must be identical with *Prākṛit: anavādagga* or *anavayagga* and have taken it = *Sa. *a-namad-agra (√nam)* „dessen Anfang sich nicht verändert, endlos“ (*Jacobi*, *Erzähl.* 33,¹⁷. *Pischel*, *Gramm.* §251. *cp.* *an-abhāvakata* above).
- an-ariya*, *mfn.* ignoble, low, *m.* ~o (*anto*) 66,²⁷.
- an-alliyanta*, *v.* *alliyati*.
- an-avakāsa*, *mfn.* that cannot take place, impossible, not occurring, *m.* ~o *yo . . (w. pot.)* „it cannot occur that one should . .“ 76,²⁶.
- an-avatṭhita-citta*, *mfn.* unsteady-minded, *gen. m.* ~*assa*, Dh. 38.
- **an-avassuta-citta*, *mfn.* whose mind is free from lust, *gen. m.* ~*assa*, Dh. 39. (*cp.* *avassuta*, *āsava*, *SBE.* X p. 13—14).
- an-āgata*, *mfn.* future. *acc. m.* ~*aṃ* (*attham*) 112,⁴; *loc. (adv.)* *atitānāgate*, in the past and in the future, 56,¹¹; ~*vaṃsa*, *q. v.*
- **an-āgamaṇa*, *n.* not coming, not returning; *pacchato kassaci* ⁰-*bhāvaṃ* *ñatvā* „seeing no one pursuing“, 40,¹¹; *asurānaṃ* ⁰-*atthāya*, „to prevent the A's from coming back“, 60,²⁶.
- an-āgāra*, *m.* houseless, a mendicant, *instr. pl.* ~*ehi* Dh. 404.
- an-ācāra*, *m.* misconduct, immoral-ity, *acc.* ~*aṃ* 9,¹⁵. 52,³⁰.
- an-ācikkhitvā*, *v.* *ācikkhati*.
- an-ātura*, *mfn.* free from suffering, *m. pl.* ~*ā* Dh. 198.
- **an-ādāna*, *mfn.* free from affection or desire, *m.* ~o Dh. 352, *acc.* ~*aṃ* Dh. 406 (*opp.* *sādāna*).
- an-āyanta*, *v.* *āyati*.
- **an-ālaya*, *m.* not desiring, aversion, doing away with, *nom.* ~o (*taṇhāya*) 67,¹⁶.
- an-āvila*, *mfn.* clear, pure, undisturbed, *m.* ~o (*rahado*) Dh. 82, *acc.* ~*aṃ* Dh. 413.
- an-āsakā*, *f.* (*sa. anācaka*, *n.*) fasting, Dh. 141 (*cp.* *āsa*).
- **an-āsava*, *mfn.* free from passions, *m. acc.* ~*aṃ* Dh. 386, *gen.* ~*assa*, Dh. 94, *pl.* ~*ā* Dh. 126.
- an-āhāra*, *mfn.* having or taking no food, being without nutriment, *m.* ~o (*aggi*) 95,⁸.
- an-ukkaṇṭhamāna*, *v.* *ukkaṇṭhati*.
- an-utṭahāna*, *v.* *utṭahati*.
- an-utṭhāna*, *n.* the act of not rising, want of energy or firmness; ⁰-*mala*, *mfn.* whose taint (fault) is bad repair, *pl.* ~*ā* *gharā* „houses are useless, if they are in bad repair“ Dh. 241 (*cp.* *mala*).
- an-uttara*, *mfn.* best, highest, unsurpassed, *m.* ~o (*silagandho*) Dh. 55, *acc.* ~*aṃ* (*yogakkhemam*) Dh. 23.
- an-uddhata*, *mfn.* 'not lifted up', calm (in speech), *m.* ~o (*bhikkhu*) Dh. 363.
- **an-upakkamena*, *adv.* not by attack (from external enemies) 76,²⁷ (*opp.* *parūpakkamena*, *v.* *upakkama*).
- an-upagata*, *an-upagamma*, *v.* *upagacchati*.
- an-upagahāta*, *m.* not striking, not abusing, *nom.* ~o Dh. 185.
- **an-upaddava*, *mfn.* uninjured, safe, *loc. n.* ~*e* (*mūle*) Dh. 338.

*an-upadduta, *mfn.* not annoyed, not oppressed, *n.* idaṃ . . . ~aṃ „here is no distress“, 68,14.

*an-upalitta, *mfn.* not besmeared, free from taint, *m.* ~o Dh. 353 (anū-).

*an-upavāda, *m.* not blaming, not abusing, ~o Dh. 185.

*an-upassatṭha, *mfn.* not afflicted, not plagued, *n.* idaṃ . . . ~aṃ „here is no danger“, 68,14.

*an-upahāra, *m.* not presenting, aññassa ~ā (*abl.*) „because it can get no other (fuel)“ 95,8.

an-upāda — an-upādāya, & an-upādiyāna, *v.* upādiyati.

*an-upāyena, *adv.* by misguided means, 34,17 (*v.* upāya).

an-uppāda. *m.* not coming into existence; °-dhamma, *mfn.* not liable to come into existence again, *n.* ~aṃ (rupaṃ) 95,11 (*cp.* dhamma).

an-usuyyaṃ, *v.* usuyyati.

an-ussuka, *mfn.* not eager, free from greed, *m. pl.* ~ā Dh. 199.

*an-ussuta, *mfn.* free from lust, *acc. m.* ~aṃ Dh. 400 (= an-ava-suta, *q. v.* (Fsb.); *fr. sa.* *an-ud-sruṭa (Child.)).

an-ūpalitta = an-upalitta, *q. v.* an-ūhata, *mfn.* not destroyed, *loc.* ~e Dh. 338 (*v.* ūhaññati).

an-eka, *mfn.* many; °-ākāra, *mfn.* multiform: °-vokāra, *mfn.* containing many disadvantages, *acc. m.* ~aṃ (ādinavaṃ) 86,8; °-ādinava, *mfn.* full of dangers, *m.* ~o (samuddo) 23,7; °-jāti-saṃsāra, *m.* a course of many births, *acc.* ~aṃ Dh. 153; °-pariyāyena, *instr. adv.* in many ways, 69,18; °-sūpa-vyañjana, *mfn.* richly supplied with sauce & condiments, *n.* ~aṃ (bahubhattaṃ) 57,11.

*an-eja, *mfn.* free from lust (ejā, *f. q. v.*) *m.* ~o (muni) 80,33, Dh. 414; *acc.* ~aṃ Dh. 422.

an-enta, *v. eti.*

an-oka, *m.* a houseless state, *acc.*

~aṃ (*adv.?*) Dh. 87; °-sārin, *mfn.* wandering about homeless, *acc. m.* ~sāriṃ Dh. 404.

an-okkanta, *v.* okkamati.

*an-odaka, *mfn.* without water, dry, *f.* ~ā (nadī) 31,13.

aṃsa, *m.* (— *sa.*) ¹⁾ a shoulder, *instr.* ~ena paṭicchitum nāsakkhi „could not get hold of him by his shoulder“ (o: dropped him? or have we to take aṃsena = in part (*adv.*)? and translate „could not thoroughly get hold of him). ²⁾ (*sa.* aṃṣa) a part, portion; *v.* ekaṃsa, sukkāṃsa.

akka, *m.* (*sa.* arka) name of a plant (Calotropis gigantea, „swallow-wort“ (Child.); *gen.* ~assa (jijā), made from that plant, 92,16.

akkamati, *vb.* (*sa.* ā-√kram), to tread upon (*acc.*); *ger.* ~itvā 3,21. akkamma (*sa.* ā-kramya) 108,29.

akkosa, *m.* (*sa.* ākroṣa) abuse, reproach, *acc.* ~aṃ Dh. 399.

akkosati, *vb.* (*sa.* ā-√kruṣ), to abuse (*acc.*) *pr. 3. sg.* ~ati (bhikkhū) 84,29; *part.* an-akkosaṃ (*m.* = ~anto, not abusing) 14,4. *m. pl.* ~antā, 73,34.

akkhā, *m.* (*sa.* aksha) an axle (of a chariot), *nom.* ~o 98,1.

akkhara, *n.* & *m.* (*sa.* akshara, *n.*) a letter, *gen. pl.* ~anaṃ Dh. 352.

akkhātar, *m.* (*sa.* ākhyatr) a preacher, a teacher, *pl.* ~āro (Ta-thāgatā) „(only) preachers“, Dh. 276.

akkhāti, *vb.* (*sa.* ā-√khyā), to tell, communicate; *imp.* ~āhi (taṃ me) 54,27; *pp.* akkhāta, *m.* ~o me maggo „the way was preached by me“, Dh. 275; sv-akkhāto dhammo „well taught is the doctrine“, 70,16 (*cp.* su-); samma-d-akkhāta Dh. 86. *v.* sammā; an-akkhāta *q. v.*

akkhi, *n.* (*sa.* akshi) the eye; *pl. nom.* ~īni 3,17; *abl.* ~ihi 5,14; *gen.* ~īnaṃ 59,5. mandakkhi, *adj. f.* 20,27. *v.* manda.

agāra (& āgāra), *n.* (= *sa.*) a house; *nom.* ~aṃ 106,31 = Dh. 14;

pl. \sim āṇi Dh. 140. ²) a household life, *acc.* \sim am 61,³², *abl.* \sim ā 61,³³, \sim asmā (pabbajjā) 68,⁴; ⁰-majjhe „amid a householders life“, 46,¹⁷. 47,²⁴ (*v.* majjha). — bandhanāgāra, a prison, *v.* bandhana. — suññāgāra, an empty house, *v.* suñña. (*cp.* an-āgāra, an-agāriyā).

*agārika, *m.* (*fr.* agāra) a householder, a layman; ⁰-bhūto, *m.* „while he lived in his house“, 69,²⁸ (*cp.* bhavati).

agga, *mfn.* (*sa. agra*) ¹) foremost, first; \sim am saṃgahaṃ (*acc.*) „the first collection“ 109,²⁹; agga-nikkhitakā (therā) „original depositaries (of Buddha's doctrine)“ 109,¹¹; agga-vādo the first or original doctrine = theravādo, 109,³⁰. — ²) highest, topmost; agga-sākhā (*acc. f. pl.*) „the topmost branches“ 62,¹¹. — ³) excellent, best, chief, principal; *m.* \sim o dhutavādānaṃ „the chief propounder of the Dhutanga“ 109,⁶; agga-dhamma, agga-mahesī, *q. v.*; agga-rasa-, *v.* nānā; agga-rājā „the chief King“ 98,¹³; agga-santike „from the first (among teachers)“ 109,²⁸. — ⁴) *subst. n.* top, tip, point; \sim am (*acc.*) „the best part“ 111,³⁵; at the end of *comp.* : āragge (*loc.*) on the point of a needle (*v.* āra) Dh. 401; kusaggena (*instr.*) „with the tip of a blade of Kusa-grass“, Dh. 70; kūpagge (*loc.*) on the top of the mast, 18,⁶; rukkhagge, 11,³⁵; sākhagge, 13,²² and sākhaggesu (*loc. pl.*) 1,²⁵ (*v.* sākhā); dumaggamhā (*abl.*) down from the top of the tree, 13,⁴; -vettaggaṃ 62,¹⁷ (*v.* vetta); lābhagga-yasagga-ppatta, *mfn.* having obtained the highest gain and glory, 18,¹⁶ (*cp.* patta³); rūpagga-ppatta, *mfn.* of extraordinary beauty, 49,¹² (\sim āya, *gen. f.*) (*cp.* ajjatagge, anamatagga).

*agga-tā, *f.* (*fr.* agga *v. suff.* -tā) superiority; guṇaggaṭṭam (*acc.*) „the summit of perfection“ 109,³.

*agga-dhamma, *mfn.* most excellent in the knowledge of the true

doctrine; \sim ā tathāgatā (*pl.*) the T-s are the chiefs in the truth, 109,²⁸.

agga-mahesī, *f.* (*sa. agra-mahishi*) a queen, the chief-queen, 19,⁷. 46,²¹; *gen.* \sim iyā 38,⁹.

*Aggālava, (*m. or n.?*) *nom. pr.* a sanctuary at Ālavī; *loc.* \sim ce-tiye 86,¹³; ⁰-vihāram (*acc.*) 87,⁴. A. seems to be a *comp.* agga + Ālavī (*q. v.*), but might possibly be a false etymology for *Aggālaya (*sa. agnyālaya?*).

aggi, *m.* (*sa. agni*) ¹) fire; \sim i 16,⁷. 95,³. Dh. 202. 251; aggiva 26,⁵. Dh. 31; *acc.* \sim im kareyyāsi „make a fire“ 35,⁸. \sim im jaletvā „to light a fire“ 100,²⁴. \sim im datvā „to set light to“ 51,¹¹; *instr.* \sim inā 16,². 35,⁴; padīpaggi, the fire of a lamp, 101,⁷. — ²) a pyre, a funeral pile; \sim im pavisitvā 51,¹⁰ (as an ordeal). — ³) the sacrificial fire; \sim im paricare „to worship Agni“ Dh. 107. — ⁴) *metaph.* „passion“ : dosaggi, mohaggi, rāgaggi (*q. v.*) „the fire of anger, ignorance & lust“.

*aggikkhandha, *m.* (aggi + khandha) a great body of fire; \sim o 26,³ (pajjalita⁰).

aggidaḍḍha, *mfn.* (aggi + daḍḍha, *pp. v.* dahati) burnt by fire; \sim o Dh. 136.

*Aggimāla, *m. (?) nom. pr.* (aggi + māla — mālā[?]) name of an ocean; *acc.* \sim am 26,³. — *Aggimāli(n), *m. (?) id.* (== „fire-garlanded“) 26,⁸.

*Aggi-Vacchagotta-suttanta, *n.* the title of a dialogue between Buddha and Vacchagotta, MN. 72.

aggisikhā, *f.* (*sa. agni-çikhā*) a flame; ⁰-sikh'upama, *mfn.* „like flaming fire“, \sim o (ayogulo) 107,¹ — Dh. 308 (*cp.* upama).

aggihutta, *n.* (*sa. agni-hotra*) oblation to Agni; *acc.* \sim am juhato, sacrificing to Agni, 103,⁸. — ²) the sacrificial fire, Dh. 392.

aggha, *m.* (*sa. argha*) value, price; in *comp.* an-aggha, *mfn. q. v.* beyond

all price, invaluable; appaggha, *mfn.* of little value, 26,2; mahaggha (*v. mahā*) *mfn.* of great price, *n.* ~am 25,5.

*agghati, *vb.* (*sa. √argh*), to be worth (*w. acc.*); *pr. 3. sg. na ~ati* (mama sāmikassa padarajam) 58,5; nāgghati (kalam solasim) Dh. 70. *caus. agghāpeti, q. v.*

*agghanaka, *mfn.* (*fr. agghana, n.* (*√argh*) valuation, *w. suff. -ka*) worth; satasahassagghanakam (mut-tāharam, *acc. m.*) worth 100,000, 64,25.

*agghāpaniya, *m.* (*fr. agghāpana, n.* (*agghāpeti*)) a valuer; ⁰-kamma, *n.* the office of a valuer, *loc. ~e* 24,18.

*agghāpeti, *vb. caus.* (*fr. agghati*), to appraise; *pr. 3. sg. ~eti* 24,20 (*acc.*).

aṅka, *m.* (= *sa.*) a side, breast, hip; *instr. ~ena uddharī* (mam), lifted (me) up unto her hip, 20,35; dā-rake aṅkenādaya, with their child on their hips, 21,2; *loc. ~e nisinnam puttam* „a baby boy“ 38,15.

aṅkura, *m.* (= *sa.*) a sprout, a shoot; ⁰-nibbattana-tṭhāna, *n.* the place where the sprout develops, 37,5.

aṅkusa, *m.* (*sa. aṅkuṣa*) a hook to guide an elephant with, a goad; *instr. pl. ~ehi* 77,13. — aṅkusa-ggaha, *m.* (*sa. aṅkuṣa-graha*) an elephant-driver, Dh. 326.

aṅga, *n.* (= *sa.*) ¹) a limb, member, a part of the body; uttamaṅga, the head, ⁰-ruha, *mfn.* growing on the head, *pl. m. ~ā* (o: the hairs) 45,11; aṅgavijjā, *q. v.* — ²) a part or portion; aṅga-sambhārā (*abl.*), bringing together the various parts, 98,30; sabbaṅga-sampanna, *mfn.* complete in every part, 110,13. — ³) a point or a constituent part of a system of rules; uposathaṅgāni (*pl.*), the holy day Vows, 61,7; bojjhaṅga, sambodhi-aṅga, & Aṅguttara (*q. v.*). — ⁴) a quality, attribute, *instr. pl. dasa(i) aṅgehi*, 82,14. — ⁵) *comp. w. num.*

— -fold (*cp. aṅgika & aṅgin*), na-vaṅga, *mfn.* nine-fold, ~am Jinasa-sanam 109,22. — ⁶) *comp. w. vb.*: aṅgī, *v. sam-aṅgī-bhūta*.

aṅgaṇa, *n.* (*sa. aṅgana*) an open space before a house; rājāṅgaṇa, the king's courtyard, *loc. ~e* 8,1. 42,30. — ²) *metaph.* (only in *comp.* with the prefixes an-, nir-, sa-) the mean or vulgar life o: lust, sin; an-aṅgaṇa, *mfn.* (*q. v.*) [*cp. Bōhtlingk, Ber. d. sächs. Ges. 1898, p. 77; Rhys Davids, JRAS. 1898, p. 193 & 462.*]

aṅga-vijjā, *f.* (*sa. aṅga-vidyā*) the science of prognostication, chiromantia etc.; *loc. ~āya* 48,16.

aṅgāra, *m.* (= *sa.*) charcoal, burning coals, fire; *loc. ~e* 15,32; ⁰-gabbhe, amid the fire, 15,33 (*v. gabbha*); ⁰-rāsi, *m.* a heap of burning coals, *acc. ~im* 16,3.

aṅgika, *mfn.* (*sa. aṅgika*) *comp. w. num. v. aṭṭhaṅgika, pañcaṅgika* (*cp. aṅga* ⁵) & *next*).

aṅgin, *mfn.* (= *sa.*) *comp. w. num. v. caturaṅgin* (*cp. aṅga* ⁵) & *prec.*).

*Aṅguttara-nikaya, *m. nom. pr.* (*fr. aṅga + uttara* o: one part more, „the add-one collection“, *cp. Morris, preliminary remarks, AN. vol. I. p. IX.*), name of a canonical Pāli-work, the fourth of the five Nikāyas; *comm. Manoratha-pūraṇī* (*q. v.*); ~o 102,14.

aṅgula, *m.* (= *sa.*) a finger, the measure of a finger's breadth, an inch; *v. catur-aṅgula, mfn.*

aṅguli, *f.* (= *sa.*) a finger; *v. pañcaṅgulika*.

*Aciravatī, *f. nom. pr.* a river in India (Rapti); ⁰-tiraṁ, *n.* the bank of A. 28,4.

accagamā & accagā, *v. ati-gacchati* (*cp. upaccagā*).

accanta, *mfn.* (*fr. ati + anta, sa. atyanta*), excessive, perpetual; *adv. ~am*, in perpetuity, absolutely: nācanta[m], not always, 5,21. — ⁰-sukhumāla, *m.* „an exceedingly delicate

prince" 97,34. — ⁰-dussilya, *n.* „very great wickedness" Dh. 162.

accaya, *m.* (*sa.* atyaya, *cp.* atigacchati). ¹) passing away, lapse (of time), end, death; *instr. adv.* ~ena „at the end of" (*v. gen.* or *in comp.*): pītu ~ena „when his father died" 24,13; mam' accayena 79,5; tassā rattiya a-⁰ „at the end of the night" 78,1; ekāha-dvīha-⁰ „in one or two days" 32,24; katipaha-⁰ „a few days later" 49,22; satt'-attha-divas'-a⁰ „seven or eight days later" 35,1; mā-saddhamāsa-⁰ „at the end of one and a half month" 20,11. — ²) transgression, sin; ~o mam' accagamā „transgression has overcome me" 75,23; tassa me Bhagavā accayam accayato paṭigāhātu „may Bh. accept the confession I make of my sin" 75,25; the words accayam accayato (*acc. & abl.*) may originally be due to phrases like ~am ~ato passati (Vin. I, 315) „to see the sin in its sinfulness", or ~am ~ato deseti (SN. I, 239) „to confess, to apologize. — ³) overcoming, conquering; dur-accaya, *mfn.* difficult to be conquered, *acc. f.* ~am (tanham) 108,1. acci, *f.* (*sa.* arcī(s), *m. n.*), a flame; *nom.* yā acci 99,21.

acchati, *vb.* (*sa.* √ās) to sit, stay, remain; *pr. 3. pl.* ~anti 76,29. The *pr.* acchati seems to be a later formation from aor. acchi (*sa.* *ātsit) *cp.* Tr. PM. 61,3; K. F. Johansson, Idg. F. III 205. (= *sa.* ṛcchati, *Pischel*, Gr. § 480.)

*accharā, *f.* a snap with the fingers; ⁰-sadda, *m.* ~ena (*instr.*) „at the snapping of the fingers" 18,17.

acchariya, *mfn.* (*sa.* āccarya) marvellous, wonderful, astonishing; *f.* ~ā (Buddhānam kathā) 86,24; *n.* ~am (in exclamations) how wonderful! 79,25. 98,32; *s. n.* a wonder, a marvel; *acc.* ~am 3,22. 5,19; *pl. acc.* ~āni 25,9. (*cp.* accheraka).

acchādāna, *n.* (*sa.* ācch-⁰) covering, clothes; ~am 31,2-3. — sāmika-⁰ the protection of a husband, ~am (*acc.*) 31,7-8.

acchādeti, *vb. caus.* (*sa.* ā-√chad) to array in (*acc. & instr.*), to put on (clothes, *acc.*); *ger.* ~etvā (tam dibbavatthehi) 20,8; ~(ahatavatthāni) 33,3.

*accheraka, *mfn.* (*fr.* acchariya *v. suff.* -ka). ati-acch-⁰ *mfn.* admirable, extraordinary; *n.* ~am 3,22.

aja, *m.* (= *sa.*) a goat, a ram; ~o 54,8; *voc.* aja, 54,12; *pl.* ~ā 54,12. — aja-rāja (*voc.*) 54,26. — ajikā, *f.* a she-goat; *acc.* ~am 54,8. (*cp.* ajina).

Ajātasattu, *m. nom. pr.* (*sa.* Ajāta-ṣatru o: having no enemy) a son of king Bimbisāra (*q. v.*). ⁰-kumāra, *m.* the prince A. ~o 75,1; ~am (*acc.*) 75,2.

ajikā, *v.* aja.

ajina, *n.* (= *sa.*) a skin (of a goat?) *esp.* of the black antelope, used by ascetics). ⁰-sāṭī, *f.* a garment of skins; *instr.* ~iyā 106,10. — Dh. 394.

ajja, *adv.* (*sa.* adya) to-day, now, 2,30. 3,14; ajjāpi tāva „until this day" (*v. pr. of the verb*) 10,13; ajj'eva „this very day" 65,13; ajjaham Dh. 326.

*ajjatagge, *adv.* (*fr.* ajjato [*sa.* *adya-tas] + agge, *v.* agga¹)) from this day forth, henceforth, 69,30. (*cp.* Weber, Ind. Str. III. 150.).

ajjatana, *mfn.* (*sa.* adyatana) of to-day, modern (*opp.* porāṇa); *n.* ~am Dh. 227 (*metri causa* ~ām). ~āya, *adv.* (*dat.* or *loc. f.?*) to-day 70,10.

ajjhagā, ajjhagu, *v.* adhi-gacchati.

ajjhatta, *n.* (*sa.* adhy-ātman) the soul, individual thought. ⁰-samutthāna, *mfn.* originating from internal (intellectual) cultivation. *f.* ~ā (hiri) 10,16 (*opp.* bahiddhā-samutthāna). — ⁰-rata, *mfn.* delighting inwardly, *m.* ~o Dh. 362.

ajjhattika, *mfn.* (*sa.* adhy-āt-mika), belonging to the soul or to the individual; *n. pl.* ~āni āyatanāni, the internal senses, 82,11.

ajjhabhāsi, *v.* adhi-bhāsati.

ajjhavāsaya, *v.* adhi-vāseti.

ajjhāya, *m.* (*sa. adhyāya*) reading, *v. sajjhāya.*

ajjhā-vasati, *vb.* (*sa. adhy-ā-vas*) to inhabit (*acc.*); *fut. 3. sg.* issati (*agāraṃ*) „to live a household life“ 61,31.

*ajjhāsayā, *m.* (*fr. sa. adhi + ācaya* (√ci)) meaning, intention; *sabbesaṃ* °-gahaṇatthaṃ (*cp. attha*), in order to hear the meaning of the assembly, 11,4.

*ajjhokāsa, *m.* (*fr. adhi + okāsa*, *g. v.*) the open air, an open place; *loc. e* (caṅkamati) 68,9.

*ajjhottharati, *pr.* (*fr. *adhi-ava-√str*) to strew about, to throw on the ground (*acc.*) *ger.* itvā (*turiyāni*) 65,3.

*ajjhoḥarati, *vb.* (*fr. adhi-ava-√hr*) to eat, to swallow (*acc.*) *inf.* itum (*ambaphalaṃ*) 37,25.

añjana, *n.* (= *sa.*) black pigment. °-vanna, *mfn.* black-coloured, *gen. pl.* ānaṃ (*kesānaṃ*) 44,24.

añjali, *m.* (= *sa.*) the two palms joined; *acc. sim* paggayha, raising (their) joined hands (as a mark of supplication) 22,4; *sim* paggaṇhitvā, *id.* (respectfully) 30,6; *sim* paṇumetvā, *id.* 74,30.

añña, *pron.* (*sa. anya*) *m.* o, *f.* ā, *n.* am, *acc. mfn.* am, *instr. m. n.* ena, *gen. m. n.* assa, *f.* issā; *pl. m.* e, *instr. m. n.* ehi, *gen. m. n.* esaṃ, *loc. m. n.* esu. ¹⁾ other, another (not the same, different or similar) 6,35. 7,8. 61,28. 74,3; 7,9 (*assa*, *opp. ekassa*), 99,2 (*o*, *opp. so eva*); Dh. 158 (*am*, *opp. attānaṃ*), *cp.* Dh. 252. 355; añño pi, 5,31; assa purisassa (a paramour) 9,13, am (*sc. purisaṃ*, *id.*) 9,28; ena pariyāyena, 91,11 = enākārena, 91,32 (in another way o: wrong); *comp.* añña-purisaṃ 48,12. — ²⁾ another, a second, a new (by way of addition) 4,23. 18,9; ehi dvīhi (still two) 34,9. — ³⁾ the rest, the others (*pl. & n. sg.*) 33,16. 34,24; esu divasesu (on the preceeding days) 13,10.

65,31; aññe sattā (other mortals) 62,25; *n. aññaṃ* (everything else, *opp. idam eva*) 89,25. — ⁴⁾ with a negation: the only one, none but; o gamanamaggo n'atthi, 3,14; ā patitthā n'atthi (tha-petvā tīni saraṇāni) 28,25. — ⁵⁾ *pleonastically*: am samvaccharaṃ (a whole year) 33,17; am aphāsukaṃ n'atthi (no sickness) 49,28. — ⁶⁾ repeated: ^{a)} one, . . another (in different way) 67,39. 67,30. 99,10; am jivam am sariraṃ (*opp. tam*) 89,28. *cp.* Dh. 75. ^{b)} reciprocally: one-another (one towards or with another etc.) o am Dh. 165; often *comp.*: aññamaññaṃ, *adv.* 11,20. 11,27. 19,14. 33,20-21. 74,5. — ⁷⁾ combined with other pron.: yo añño (every other who) 34,21; am kiṃ (anything further) 41,7; na añño koci (nobody else) 51,8; am kiñci kāthetvā („told some lie“) 53,9; mā am kiñci āsaṃkittha („you ought not to suppose that there is anything behind this“) 7,11; am kiñca yathicchitaṃ („every other service according to your desire“) 111,28. — *cp.* para, apara, itara, aññatara.

*añña-khantika, *m(fn).* (*fr. añña + khanti*) „belonging to another faith“; *instr. m.* ena (*tayā*) 94,26.

aññatara, *pron. (compar. fr. añña, sa. anyatara).* ¹⁾ a certain, some; *m.* o 32,9; *acc. am* 3,30; *gen. assa* 9,9; *loc. asmiṃ* 30,29; *acc. f. am* 30,28. — ²⁾ one of a certain number (*v. gen. of the numeral*) Dh. 137. 157. — ³⁾ another; *gen. m.* assa purisassa (another man's) 100,11; aññatara-vesena 55,29 („in disguise“ *cp. vesa*; perhaps we have to read: aññataka-^o as 43,19).

*añña-titthiya, *m(fn).* (*sa. anya + tirtha*), heretical; *pl. ā*, the heretics, 72,28; *instr. ehi* 74,9 *cp. titthiya*).

aññattha, *adv. (sa. anyatra)* elsewhere, to another place, 12,35. 49,15 (*cp. next*).

aññatra, ¹⁾ *adv. (= prec.)* elsewhere, except, save; aññatra Tathāgatassa

(„save by the T.^a, the *gen.* being due to the prec. tassa) 78,17. — ²) *prp.* besides (*acc.*) 97,28. — *aññatra-yoga, *m(fn)*. having another discipline; *instr. m.* ~ena (tayā) 94,27. (*cp. yoga*).

aññathatta, *n.* (*sa. anyathātva cp. next*) variation, difference; ~am 114,22.

aññathā, *adv.* (*sa. anyathā*) otherwise. — *aññathācariyaka, *m(fn)*. having another teacher (*cp. ācariya*); ~ena (tayā) 94,27.

*aññā-ditthika, *m(fn)*. belonging to another sect (*cp. ditthi*); ~ena (tayā) 94,26.

aññāmaññām, *adv. v.* aññā⁶)

*aññā-rucika, *m(fn)*. having another inclination (*cp. ruci*); ~ena (tayā) 94,26-27.

aññā, *f.* (*sa. ājñā*) knowledge. — samma-d-aññā-vimutta, *mfn.* who has become free through perfect knowledge; *gen.* ~assa Dh. 96. *pl.* ~ānam, Dh. 57. (*cp. ājānāti*).

aññāya, aññāsi, *v.* ājānāti.

aṭavi, *f.* (= *sa.*) a forest; *loc.* ~iyam 30,30; ~i-mukhe „on the outskirt of a forest“ 30,29. (*cp. mukha*).

aṭṭa¹, *mfn.* (*sa. artha, cp. atṭiyati, vard.*) afflicted, pained, suffering. — aṭṭassara, *m.* a cry of pain or distress, ~am (*acc.*) 40,21 (*cp. sara*³). — vedanāṭṭa, *mfn.* oppressed by pain, *m.* ~o 50,20.

aṭṭa², *m.* (*sa. artha, cp. atṭa*¹ & aṭṭa²), case, cause, lawsuit, litigation; *acc.* ~am 59,4; aṭṭathāya (uparavo) on account of litigations 42,30. — kūtaṭṭa, false suit (*q. v.*).

aṭṭaka, *m.* (*dimin. fr. aṭṭa*, a watch-tower, = *sa.*) a tower, a platform; *acc.* ~am 73,32. *cp. Morris, JPTS.* '86,104.

*aṭṭiyati, *vb.* (also written aṭṭiyati or addh⁰, add⁰, *denom. fr. aṭṭa*¹, *cp. vard & rt*) to feel annoyed or bored, to be incommodated or tormented; *part. f.* ~mānā 50,1. [*cp. Morris, JPTS.* '86,104-05.].

aṭṭha¹, *num.* (*sa. asṭa-*) eight. ¹) *indecl.* 23,22. 82,12. — ²) *comp.* aṭṭhū-sabha-matta, *mfn.* of a measure of 8 usabhas (*q. v.*) ~am thānam 27,27 (*acc.*). — satt'-aṭṭha-divas'-accayena (seven or eight days) 35,1. (*cp. aṭṭhaṅgika, aṭṭhama, aṭṭhārasama*).

aṭṭha² - aṭṭha¹ (*q. v.*) in the *comp.* *aṭṭha-kathā, *f.* a commentary, the commentary on the Buddhist holy scriptures; *nom.* ~ā (*opp. Pāli*) 113,26; *acc.* ~am 114,7; *instr.* ~āya 114,25. — *comp. v. the prefix sa-* (*adj.*): sātṭhakathā pāli (the text with the commentary) 102,3. — parittatṭhakatham (*acc.* a concise or compendious commentary) 113,24. — Siḥalatṭhakathā (the Sinhalese A.) 113,28; *acc. pl.* ~ā (sabbā) 114,37. (*cp. aṭṭa*³).

*aṭṭhaṅgika, *mfn.* (*fr. aṭṭha*¹ + aṅga *v. pref.* -ka, *cp. sa. asṭāṅga*) consisting of 8 parts, eightfold; *m.* ~o (maggo) 67,3. 82,12. Dh. 273; *acc.* ~am (maggam) Dh. 191.

aṭṭhama, *mfn.* (*sa. asṭama*) the eighth; *m.* ~o 103,28 (o: aṭṭhami (*f.*) senī Mārassa).

aṭṭhārasa, *num.* (*sa. asṭādaça-*) eighteen. — aṭṭhārasama, *mfn.* (*sa. asṭādaça*) the eighteenth; *m.* ~o (Malavaggo) Dh. XVIII.

aṭṭhi, *n.* (*sa. asthi*) ¹) a bone; *nom.* ~i 13,11; *coll.* (bones) 82,3. = 97,20; *acc.* ~im 13,14; *pl.* ~ini Dh. 149; *gen.* ~inam Dh. 150. — ²) the stone of a fruit; ~i 37,6; *acc.* -iim 36,35; *abl.* ~ito 37,5. — aṭṭhi-koṭi, *f.* the end of a bone; *acc.* ~im 13,20. — aṭṭhi-minjā, *f.* (*q. v.*) (*cp. next*).

aṭṭhika, *n.* (*sa. asthika*) a bone; hanukattṭhikena (*instr.*) by the jaw-bone, 40,18 (*v. hanu(ka)*).

*aṭṭhi-karoti, *vb.* (*perhaps fr. artha, cp. sa. kad-arṭhi-√kr, (Tr.)*) to attend, to pay attention to (*synon. v. manasi-karoti, q. v.*); *ger.* ~katvā 71,23. [*cp. Morris, JPTS.* '86,107; *Fausböll, Sn. vol. II,28 (fr. sa. asṭi (√ac) „reaching“); Windisch, Māra, p. 100 (= sa. āsthāmkṛtvā „Acht geben“);*

Warren, Buddhism, p. 349 „to be convinced“].

*atthi-miñjā, *f.* (sa. *asthi-majjan) the marrow of bones, 82,8 = 97,20. [cp. Morris, JPTS. '85,29-30.]

atthūsabha-matta, *v.* attha¹.

addha, *m. & n.* (also written addha (*q. v.*), sa. ardha) a half. ⁰-nālikamatta, *mfn.* of the measure of a half nālika (*q. v.*), *acc. m.* ~am (tanḍulam) 57,18. — ⁰-ratta-samaye (*loc.*) at midnight, 40,8. cp. upaddha, diyaddha & next.

addhatiya, *mfn.* (a shortened form of addha-teyya, or from *addha-tatiya with elision of -ta- (like viññāṇaṇca-, *q. v.*)) two and a half; *n. pl.* ~āni (purisa-satāni) 33,20. — addhatiya-sata, *mfn.* „250“; *m. acc. pl.* ~e (jane) 34,7.

addhateyya, *mfn.* (a prakritic formation from sa. ardha-trītiya) two and a half. — ⁰-sata, *mfn.* „250“; *m. pl.* ~ā 21,31, *acc.* ~e 21,33.

anu (or anu) *mfn.* (= sa.) fine, small (*opp.* thūla). *anumhūla, (*mf*) *n.* small and large, Dh. 409; ~am (saññojanam) Dh. 31; *n. pl.* ~āni (pāpāni) Dh. 265.

anumatta, *mfn.* (sa. anu-mātra) small, atomic. *m.* ~o pi (vanatho) „even the smallest“ Dh. 284 [anu-]; *acc.* ~am (dubbhāsitaṃ padam) 110,12; *instr. n.* ~ena (puññena) „even the least (good work)“ 103,14 [but here the Birman reading anumatto (*sc.* attho) ought to be preferred].

anda, *n.* (= sa.) an egg. ⁰-bhūta, *mfn.* (cp. bhavati) fragile, weak; *f.* ~ā (bhātā bhariyā) „from her childhood“ 51,4. — Andabhūta-jātaka, *n.* 52,11. (cp. andha-bhūta).

ati, *indecl.* (before vowels usually *acc.*, *v.* accanta, accaya etc. = sa.) prefix¹) to verbs, expressing „beyond, over“; ²) to nouns „excessive(ly), extraordinary(-ily), too much“ (= ativiya, *q. v.*).

*ati-accheraka, *mfn.* ~am (*n.*) a very wonderful thing, 3,32.

*ati-karuṇa, *mfn.* very pitiable or miserable; *m.* ~o (ravo) 60,10; ⁰-sara, *m.* (*v.* sara³), *acc.* ~am 27,14.

atikkama, *m.* (sa. ati-krama) overcoming, conquering; *acc.* ~am (dukkhassa) „the destruction (of pain)“ 107,19 = Dh. 191.

atikkamati, *vb.* (sa. ati-√kram) ¹) to pass, cross, ²) to surpass, overcome (*w. acc.*). *part. m. pl.* ~antā 26,32; an-atikkamanto (*m.*) not surpassing: accompagnying (gitassaraṃ tantissarena) 19,32. *pot. 3. sg.* ~eyya (saññojanam sabbam) Dh. 221. *pp. n. pl.* atikkantāni (tīni saṃvaccharāni) 21,11. *ger.* ~itvā (samuddam) 26,3; (simaṃ) 39,18; atikamma (Kasirattam) „having left“ 38,21. *caus.* atikkameti (*q. v.*)

atikkamana, *n.* (sa. atikramaṇa) overstepping. — *atikkamanaka, *mfn.* exceeding (*w. acc.*): paṇṇasaññam ⁰-migo, 8,10.

atikkameti, *pr.* (*caus.* atikkamati) to cause to pass or to be passed over; *imp. 2. sg.* ~ehi (mayham varam) 6,34. *fut. 1. sg.* ~essāmi (te varam) 7,2.

*ati-khīṇa, *mfn.* (*fr.* ati + khīṇa, *pp.* √kshi?) destroyed, broken; cāpatikhīṇa va (*m. pl.*) „like broken bows“ Dh. 156.

ati-ga, *mfn.* (= sa.) overcoming, surmounting. *m.* pañca-saṅgātigo (bhikkhu) Dh. 370; *acc.* saṅgātigaṃ, Dh. 397.

atigacchati, *pr.* (sa. ati-√gam & √gā) to overcome. *aor. 3. sg.* acca-gamā (mam) 75,28; *acc-a-gā* (moḥam) Dh. 414.

ati-gāḷha, *mfn.* (sa. ati-gāḍha, *pp.* √gāḥ) very tight or close, intensive; *f.* ~ā (kappanā) 65,21.

*ati-citra, *mfn.* (sa. *ati + citra) excellent, brilliant; *n. pl.* ~āni (pañha-paṭibhānāni) 98,33.

*ati-tutthi, *f.* (*fr.* sa. ati + tusṭhi) extreme joy; *instr.* ~iyā 10,13.

ati-dūra, *mfn.* (= sa.) very di-

stant, too far; *loc. n. (adv.)* ~e 12,29. 83,2 (nātidūre).

**ati-dhona-cārin*, *mfn.* 'wandering in transgression', sinful; *acc. m.* ~inam 106,30 = Dh. 240. (The etymology of this word is a little doubtful, but it seems to be preferable to take it = **ati-dhāvana-cārin* (√dhāv¹, to run). *Morris*. JPTS. '87,100 and *Franke*, WZ. 1901 derive it from **dhona* (pure, √dhāv² to wash) *sa. dhauta*: „practising impurity, transgressing purity“, „der wider die Reinheit verstösst“).

atipāta, *m.* (= *sa.*) neglect, transgression, injuring. *pāṇātipāta*, destroying life (*g. v.*)

**ati-bahala*, *mfn.* (*fr. ati + bahala*) very thick; *f.* ~ā yāgu? „is the rice-gruel thick enough?“ 56,39 (the questioner seems to think that the rice-gruel is very thin or weak (nātibahalā) and gets that enigmatical answer: *udakam na laddham* „it has not got any water“).

**ati-bhagini-putta*, *m.* (*fr. ati + bhagini-putta, q. v.*) a very dear nephew (ironically), ~o 5,5.

atimaññati, *vb.* (*sa. ati-√man*) to despise; *pr. 3. sg.* ~ati Dh. 366; *pot. 3. sg.* ~eyya Dh. 365 (*w. acc. salābham*).

**ati-manorama*, *mfn.* (*fr. ati + mano-rama, q. v.*) very charming; *instr. n.* ~ena (*sirisobhaggena*) 64,10.

**ati-mahanta*, *mfn.* (*fr. ati + mahanta (sa. mahat)*) very great (big or large); *loc. m.* nātimahante (*sare*) 3,32.

**atimāpeti*, *vb.* (*caus. *ati-√mī* (māpayati)) to injure, to destroy (*acc.*); *pr. 3. sg.* ~eti Dh. 246 (pānam).

**ati-muduka*, *mfn.* (*fr. ati + muduka, q. v.*) very soft, mild or feeble; *m.* ~o (rājā) 38,24.

atirocati, *vb.* (*sa. ati-√ruc*) to shine forth; *pr. 3. sg.* ~ati Dh. 59.

ativattati, *vb.* (*sa. √vrt*) to overcome (*acc.*); *pr. 3. sg.* ~ati (dittham) 3,37.

**ati-vasa*, *mfn.* (*fr. ati + vasa (sa. vaça)*) thoroughly subject to or dependent on (*gen.*); *m. pl.* ~ā (*mama*) Dh. 74.

**ati-vākya*, *n.* (*fr. ati + vākya, cp. sa. ati-√vac*) abuse; *acc.* ~am Dh. 320.

ativiya, *adv.* (*sa. ativa*) very, excessively; ~sūro hutvā 38,31; ~dhammiko rājā 39,8; ~pabbajjāya cittaṃ nami 65,12.

**ati-sītala*, *mfn.* (*fr. ati + sītala (sa. çītala)*) very cold; *m.* ~o (*aggi*) 16,10.

atiharati, *vb.* (*sa. ati-√hr*) to carry over, to bring; *aor. 3. sg.* ~ri (dhuttam mānavikāya santikam) 50,5.

atīta, *mfn.* (*sa. pp. ati-√i*) ¹) past, passed away, dead; *atita-jāti*, *f.* a former existence, *loc.* ~iyam 85,12;

**atīta-satthuka*, *mfn.* having no master more, *n.* ~am pāvacanam („the holy word has no announcer more“) 79,3;

khanātīta, *mfn.* who allows the right moment to pass, *m. pl.* ~ā 108,7 = Dh. 315. — ²) *act.* who has neglected or transgressed, *m. gen.* ~assa (*ekam dhammam*) 106,11 = Dh. 176. —

³) *subst. n.* the past, an event of the past, a tale; *loc. (adv.)* atīte, formerly, in the times of past, 1.3. 2,17 etc;

atitānāgate (*opp. etarahi*) in the past and in the future, 56,11 (*cp. an-āgata*); *acc.* ~am āhari (told a tale of the past) 28,17.

Atula, *m. nom. pr.* an Upāsaka; *voc.* ~a Dh. 227.

*atta*¹, *mfn.* (*sa. ātta, pp. ā-√dā*) seized, *v.* *atta-danda*, *atta-mana*.

*atta*², *in comp.* = *attan* („self“) *q. v. cp. sayam*.

**atta-kilamatha*, *m.* (*fr. atta*² + *kilamatha (sa. klamatha)*) mortification; ⁰ *ānuyoga*, *mfn.* given to mortification, *m.* ~ 66,37 (*cp. anuyoga*).

**atta-gutta*, *mfn.* (*fr. atta*³ + *gutta (sa. gupta, pp. √gup)*) self-protected; *m.* ~o Dh. 379.

**atta-ghaṇṇa*, *n.* (*fr. atta*² + *ghaṇṇa (cp. sa. ghānya, √han)*) de-

struction of one's self; *dat.* \sim āya „to his own destruction“ Dh. 164.

atta-ja, *mfn.* (*fr.* $\text{atta}^2 + \text{ja}$, *sa.* ātmaja) born from one's self; *n.* \sim am (pāpam) Dh. 161.

*atta-daṇḍa *mfn.* (*fr.* $\text{atta}^1 + \text{daṇḍa}$, *q. v.*) using the stick, violent (*opp.* nibbuta); *m. pl. loc.* \sim esu Dh. 406.

*attadattha, *m.* (*fr.* $\text{atta}^2 + \text{attha}^1$, with *d* euphonically inserted) one's own advantage, what is useful to one's self (with regard to one's moral improvement or to the development of one's spiritual faculties; *opp.* parattha, *q. v.*); *acc.* \sim am Dh. 166 (*cp.* SBE. X 46). *cp.* sadattha-pasuta.

*atta-danta, *mfn.* (*fr.* $\text{atta}^2 + \text{danta}$, *pp.* $\sqrt{\text{dam}}$) having tamed one's self; *m.* \sim o Dh. 322; *gen.* \sim assa (posassa) Dh. 104.

attan (*in comp.* attā-) *m. sg.* (*sa.* ātman) ¹ the individual soul, self, person, the Ego (the real existence of which is denied, *cp.* puggala, nāma-rūpa, jīva); *nom.* attā 55,2. Dh. 62. 104. 160; 'attā me'ti „a so-called (imagined) myself“ or „thinking that I have a soul“ 96,13; *instr.* attanā Dh. 161; attanā sudantena „by his own welltamed self“ Dh. 160. 323; *abl.* attanā añño piyataro n'atthi 54,33. — ²) *instr.* attanā is frequently used like *nom.* (in apposition to the grammatical subject) = „himself“ (*lit.* „by himself“): 34,16 (attanāpi) 34,23-25. 38,18. 42,1. 49,21. 54,8. Dh. 379. — ³) *acc.* attānam (contracted attam) and the other oblique cases (*esp. gen.* attano) are used as *pron. reflex.* referring to the gramm. subject in all persons, genders, and numbers = myself (ourselves), yourself (\sim selves), himself (herself, itself, one's self, themselves). attānam: 3. *sg.* 12,27. 54,34. 55,1 (attam) Dh. 159. 355 (attanam metri causa) 379 (attam); *f. sg.* 3,15. 27,22; 3. *pl.* 106,28 = Dh. 80. *instr.* attanā: 3. *sg.* 17,1 (kata-kammaṃ) 20,27 (mam uddharī); 1. *sg.* 29,3

(dinna-dāne). *gen.* attano: 3. *sg.* 2,14. 10,5. 52,32. Dh. 160; 2. *sg.* 9,23. 12,35; 1. *sg.* 7,9; 3. *pl.* 5,9. 73,24; 2. *pl.* 17,1. 41,22. attano attano („each . . . his own“) 14,11-14 (3. *pl.*); 41,23 (referring to the gramm. object). — attā-vetana-bhata, *mfn.* „supporting one's self by one's own earnings“ 105,5. — an-atta, *mfn.* destitute of a self (*q. v.*). — ojjit-tatta, *mfn.* having secured one's self (*v.* ojita). — paccattam, *adv.* by one's self (*q. v.*). — pahitatta, *mfn.* whose mind is intent upon (*v.* pahita, *cp.* padhāna). — bhāvitatta, *mfn.* having trained one's self (*v.* bhāveti). — attā-kilamatha *etc.* (*qv.*). — Atta-vagga, *m.* name of a chapter of Dhammapada. Dh. XII.

atta-bhāva, *m.* (*fr.* $\text{atta}^2 + \text{bhāva}$, *sa.* ātmabhāva) ¹ proper or peculiar nature, body, figure; *acc.* \sim am 52,29. 64,16. — ²) birth, existence; *nom.* \sim o (pañcasatimo) 17,8; pañcasu ⁰-satesu „in 500 of my former existences“ 17,7.

atta-māna, *mfn.* (*fr.* $\text{atta}^1 + \text{manas}$, *sa.* āttamanas) joyful, delighted, happy; *m.* \sim o 93,18. Dh. 328. *f.* \sim ā 62,24. — an-attamana, *mfn.* displeased, *m.* \sim o 74,30.

atta-sambhava, *mfn.* (*fr.* $\text{atta}^2 + \text{sambhava}$, *sa.* āttasambhava) originating from one's self; *n.* \sim am (pāpam) Dh. 161.

*atta-hetu, *adv.* (*fr.* $\text{atta}^2 + \text{hetu}$ (*q. v.*)) for one's own sake. Dh. 84 (*opp.* parassahetu).

*attānuyogin, *mfn.* (*fr.* $\text{atta}^2 + \text{anuyogin}$) who exerts himself in meditation, Dh. 209 (*gen. pl.* \sim inam).

attha¹, *m.* (*sa.* artha) ¹ aim, purpose, sake, reason; *instr.* yen' atthena idhāgato 103,13 („the reason for which you have come here“, corresponding to the foll. attho (?); but „yena“ is probably an error for sena (*sa.* svenārthena)); *dat.* atthāya and *acc.* attham are frequently used at the end of *comp.* (*adv.*) = „for the sake of, on account of, for“: (*dat.*) 3,5.

9,11. 15,30. 16,12. 21,28. 28,5. 32,29. 41,3. 42,30. 47,5. 58,1. 60,26. 111,29. (*acc.*) 8,7. 11,4. 21,3. 31,11. 57,23. 61,13. 62,31. 91,25; kimatthāya („why“) 33,1. kimatthañ (*do.*) 3,12. 15,10. 33,8; *dat.* atthāya also separately (*adv. v. gen.*): 49,14. 57,1. 60,14. 65,1. 108,21 (*cp.* ³) below). — ²) need, want, desire (*v. instr.*) *nom.* ~o 18,9. 22,17-30. 33,2. 35,3-4. 55,15. 83,25. 103,14. 104,31; usirathañ, *mfn.* „he who wants Uṣira“ (*q. v.*) 108,4 (*m.* ~o); *cp.* atthika & atthiñ. — ³) use, utility, advantage, gain, wealth; *acc.* ~aṃ icchatī 34,20; ~aṃ karissam 47,8; ~aṃ anāgataṃ (pekkaṃ) „foreseeing future advantage“ 112,4; bahūnaṃ ~āya (*dat.*) 108,21. — attha-saṃhita, *mfn.* useful, *n.* ~aṃ 93,7; an-attha-saṃhita, *mfn.* & an-attha, *mfn.* (*v. h.*); nir-attha- (ka), *mfn.* useless (*q. v.*); sattha (= sa + attha) *v.* appa-sattha & sātthaka. *cp.* attad-attha, *m.*, parattha, *m.* & sadattha-pasuta, *mfn.* — ⁴) thing, object, matter; *acc.* imam atthaṃ „this“ 2,8. 105,22; tam atthaṃ „the matter“ 7,1. 13,14; *gen.* imassa ~assa 31,10; atthavasāṃ (*acc.*) „the meaning of this“ (*v. vasa*) Dh. 289. — uttam-atthaṃ (*acc.*) a precious thing. 54,29, the best thing, Dh. 386 — 403. — ⁵) = attha², case, cause; *acc.* ~aṃ 101,9. Dh. 256; *loc.* ~amhi Dh. 331. — ⁶) sense, meaning, signification; ~o 52,7. 85,10. 89,2; *acc.* ~aṃ 90,30. 113,11-15; *abl.* (*adv.*) ~to („according to the meaning“) 114,20. — attha-pada, *n.* a word of sense (*opp.* vācā anathapada-saṃhitā) Dh. 100; antogadha-hetu-attha, *mfn.* containing a causative meaning, ~aṃ padaṃ 85,9; paramatthato, *adv.* (*abl.*) „in the absolute sense“ 98,27 (*cp.* Paramattha-dīpanī). For the comp. attha-kathā (a commentary) *v.* attha². — ⁷) the right, the truth; *acc.* ~aṃ an-atthañ ca, right and wrong Dh. 256; ~aṃ hitvā, leaving the real (aim of life) Dh. 209; in this sense attha is often *opp.* dhamma („duty“): ~aṃ dham-

mañ ca, 11,13. Dh. 363, *cp.* 58,25; hence the name *attha-dhammānusa-saka, *m.* of a royal counsellor or secretary (he must give the king information of what is ‘attha’ (o: the real state of the case) and advice concerning the ‘dhamma’ (o: what ought to be done)), a counsellor of right and justice, *nom.* ~o 37,26.

attha² *m.* (*sa. asta*) disappearance, destruction; atthañ (*acc.*) gacchati, to disappear, to cease, to perish, Dh. 226. 293. 384; *loc.* suriye atthañ gate, at sunset 32,29. (*cp.* next).

attha³, *pr.* 2. *pl.* v. atthi.

*atthagama, *m.* (*fr.* attha² + gama) perishing, vanishing, destruction; rūpassa ~o 94,9.

*atthaṅgama, *m.* (*fr.* atthañ, *acc.* attha² + gama) — *prec.*; *dat.* ~āya (dukkha-domanassānaṃ) 90,18.

atthato, *adv.* (*sa. arthatas*) *v.* attha¹ (6).

*attha-dhammānusa-saka, *m.* *v.* attha¹ (7).

*attha-pada, *n.* *v.* attha¹ (6).

*attha-vasa, *m.* (*sa. *artha-vaṣa*) *v.* attha¹ (4).

*attha-saṃhita, *mfn.* *v.* attha¹ (3).

*Atthasālinī, *f.* (*sa. *artha-ṣālinī*) *nom. pr.* name of a commentary (by Buddhaghosa) on Dhamma-saṅgaṇī, the first book of the Abhidhamma-Piṭaka; *acc.* ~iṃ 113,23.

atthi, *vb.* (*sa. √as, pr. asti*) to be, to exist; *pr.* 3. *sg.* atthi 2,22. 96,16; *n.* atthi 3,11. 87,22; *atth*¹ 1,10. 43,26. 92,30. 2. *sg.* si 2,7-13. 3,12-13. 4,11. 98,13; asi 54,20. 88,9. 1. *sg.* amhi 12,11. 92,10; ’mhi 4,4. 28,14. 45,1. 88,10; asmi 16,12. 104,21; ’smi 7,13. 49,29. 98,3. 3. *pl.* santi 11,14. 110,22. 2. *pl.* attha 21,9. 73,5 (atthā ’ti). 1. *pl.* amha 21,3 (amhā ’ti). This verb is often used as copula with an *adj.* or *subst.* 2,7. 98,13, and esp. with a *pp.* 2,13. 12,11. 21,3-9. 92,10 etc. The 3. *sg.* atthi is frequently used in the sense of „to belong to“ (*gen.*): 12,1. 16,1-5. 105,11

(atthi *sc.* me), and this form may also be combined even with the *pl.* of the subject (= santi) : 3,25. 12,1. 18,5. 43,2. 53,31. 82,2. 105,11. 109,11. Dh. 255 etc. tassā kira taṃ divasaṃ maraṇato mutti nāma n'atthi, „she could not be delivered from death that day“ 87,32. — *imp.* 3. *sg.* atthu : namo ty-atthu „homage to thee“ (*voc.*) 13,26. 108,11; dhi-r-atthu „shame on“ 103,33 (*acc.* jīvitam), 63,13 (*gen.* jātiyā); astu (= *sa.* astu) 114,33. — *pot.* 3. *sg.* siyā (*sa.* syāt) 38,27. 79,16. 104,14; sakkā ~ „it would be possible“ 56,5; vattabam ~ „ought to have been said“ 88,6; in the phrase siyā kho pana (*w. pot.* of the *fol.* verb) we have siyā used adverbially like the Latin *forsitan* „it may be that“ 79,2-23. Besides siyā we often find an older form assa (*sa.* *asyāt?) : tad assa (*w. dat.* dukkhāya) 90,26 = bhavēyya 91,17; avyakatam assa 92,6 *fol.* (*cp.* atha); suddho assa (sālarukkho) 95,24; Dh. 124 (nāssa), 260; *w. gen.* tumhakam evam assa. (perhaps) you will think, 79,3; tatr' assa „suppose there were (in that town)“ 90,32 (*cp.* seyyathā). *pot.* 3. *pl.* assu (*sa.* *asyus) Dh. 74. — *aor.* (*impf.*) 1. *sg.* āsīm 85,15. 85,17 („āsīm“ti = ahoṣīm), 108,24. — *part.* 1) sat, being; *loc.* sati (in *loc. abs.*) : ekamēna maritabbe sati (*n. sg.*), if (their) death is necessary 6,24; mahārājassa ruciyā sati, at the king's command 39,11; ditthiyā sati, if you hold that view, 92,27-30; niccaṃ pajjalite sati, as (everything) is always burning, Dh. 146. 2) santa, *mfn.* *m.* ~o 13,29. 94,25; *loc. n. sg.* evaṃ sante, in this case, 6,38. 99,7; evaṃ sante pi, yet, notwithstanding this, 37,28. 44,28. 62,30; *loc. m. pl.* ~esu (khandhesu) 98,31 („when the groups appear to view“). 3) samāna, *mfn.* *m.* ~o (andho) 25,15. (manus-sabhūto) 41,33. (puṭṭho) 90,4. (vutto) 98,16-17; *acc. m. pl.* ~e (matte) 59,26. The *part. fr.* atthi is frequently used as *adj.*, *v. sat*, santa³ (santaku) &

samāna, (*cp.* a-sat, a-santa). — atthi-bhāva, atthitā & sotthi, *q. v.*

atthika, *mfn.* (*fr.* attha¹, *sa.* arthika) wanting anything; rajjatthika, *mfn.* who covets the kingdom, *m. pl.* ~ā 39,17. (*cp.* atthin).

atthitā, *f.* (*fr.* atthi, *sa.* astitā) being, existence, reality (*opp.* natthitā); *acc.* ~āñ c'eva natthitāñ ca, to be and not to be, 96,7; (lokanirodham passato) yā loke ~ā sā na hoti, (to him) there is no reality in existence (the world) 96,10.

atthin, *mfn.* (*fr.* attha¹, *sa.* arthin) desirous, wanting anything; *v.* mantatthin, vādatthin. (*cp.* atthika).

*atthi-bhāva, *m.* (*fr.* atthi + bhāva, *q. v.*) existence; *acc.* ~am (sarassa) 4,12; ~am nātva, having known this being the fact, 48,26; na no koci ~am jānāti, nobody knows that we exist, 72,31.

atthu, *imp. v.* atthi.

atha, *indecl.* (= *sa.*)¹) and, further, Dh. 55. ²) then, now (continuing the tale) 1,5. 3,15. 3,18 (ath¹); atha kho 66,3-5 etc.; atha kena, why then? 54,27. ³) then (*corresp. w. a prec. yadā*), 66,21. 107,12-16 = Dh. 377-79. Dh. 69. 119-20. 384; (*after prec. paṭhamam*) Dh. 158. ⁴) but, 107,25 = Dh. 387. Dh. 85. 136; atha kho [khv¹] on the contrary 90,36. 91,4; atha ca pana, but on the other hand, 3,4 (*cp. ca*). *cp. atho & next.*

athavā, *indecl.* (= *sa.*) or (*corresp. w. prec. vā, q. v.*) Dh. 140. 271.

atho, *indecl.* (= *sa.*) and, also, likewise, Dh. 151. 234. 332. 423.

adam, *pron. n.* (*sa.* adas) *v. asu.*

addha = addha, half (*q. v.*); ⁰-mā-saccayena, at the end of a half month, 20,11; ⁰-yojana, *n.* a half yojana (*q. v.*) 63,19.

addhagu, *m.* (*fr.* addhan + gu = ga, *sa.* adhva-ga) a traveller; *nom.* ~ū, Dh. 302 (*sg. & pl.*?)

addhan, *m.* (*sa.* adhvan), a road, a journey, life-time, time; *acc.* ~ānaṃ 44,21. 110,5. Dh. 207 (addhāna). —

*addha-gata, *mfn.* one who has accomplished his journey : old, *m.* ~0 74,²¹ = gataddhin, *mfn.* (*q. v.*). *cp.* addhika & *prec.*

addhā, *adv.* (= *sa.*) certainly, truly; probably, 3,¹⁰. 60,²⁰.

*addhika, *m(fn).* (*fr.* addhan) travelling, a traveller; *gen. pl. m.* kapaṇaddhikānaṃ, poor travellers, 38,¹⁴ (*v.* kapaṇa).

adhama, *mfn.* (= *sa. superl. fr.* adho, *q. v.*) lowest, vilest; purisādhame (*acc. m. pl.*) low people, Dh. 78. (*cp. next.*)

adhara, *mfn.* (= *sa. compar. fr.* adho, *q. v.*) lower. adharotthe (*loc.*) the lower jaw 13,¹⁹ (*v. otṭha. cp. prec.*).

adhi, *indecl.* (= *sa.*) prefix to verbs & nouns expressing 'above, over, on, at, to'; before vowels (except 'i') it takes the form ajjhi-, *e. g.* adhi-bhāsati, *aor.* ajjhabhāsi.

adhika, *mfn.* (*fr.* adhi, = *sa.*) exceeding, superior. — *compar.* adhikata, *mfn. id.*; *n.* ~am (assum) *iv. abl.* (catunnaṃ samuddānaṃ udakato) 89,¹⁴.

adhigacchati. *vb.* (*sa.* adhi-√gam) 'to go to', to attain, obtain, find, understand (*v. acc.*); *pr. 3. sg.* ~ati (ratiṃ) Dh. 187, (samādhim) Dh. 365; *3. pl.* ~anti (sāraṃ) Dh. 11–22; *pot. 3. sg.* adhigacche (padam santam) Dh. 368, ~eyya (seyyam, one who is better) Dh. 61; *aor. 3. sg.* (a)dhigā (attham). could not understand, 113,¹⁵; *v. augm.* ajjhagā (taṇhānaṃ khayam) Dh. 154; *aor. 3. pl.* ajjhagū (= ~gu) (vyasanaṃ) 34,²¹; *cond. 1. sg.* otāraṃ nādhigacchissam „I should never find faults“, 104,¹² (*cp.* upessaṃ, vicariṣsam, *v.* upeti & vicarati; Pān. III, 2,¹¹² & the use of the Greek ἐμελλω).

adhigama, *m.* (= *sa.*) attainment, acquisition; *dat.* ~āya (*v. gen.* nāyassa) 90,¹⁸.

*adhi-citta, *n.* 'the higher thought', meditation; *loc.* ~e (āyogo) Dh. 185.

adhiṭṭhāti, *vb.* (*sa.* adhi-√sthā)

¹) to stand (on); *ger.* ~āya 54,⁸. ²) to practise, to perform, to devote oneself to (*acc.*); *pr. 3. sg.* ~āti (upāyupādānaṃ, *q. v.*) 96,¹²; *ger.* ~āya (uposathaṅgāni) 61,⁷.

adhiṭṭhāna, *n.* (*sa.* adhishṭhāna) ¹) determination, resolution. ²) adhering to, clinging to the world, *comp. v. the synon.* abhinivesa (being a paraphrase to upāyupādāna, *q. v.*) : adhiṭṭhānābhinivesānusayaṃ (cetaso), that inclination (of the mind) which consists in clinging to the world, 96,¹² (*cp.* anusaya).

adhipa, *m.* (= *sa.*) a master, lord; *v.* ādhipacca.

*adhipanna, *pp.* (adhi-√pad) as-sailed, seized; *gen. m.* ~assa (untakenā⁰, „whom death has seized“) Dh. 288.

*adhipāya, *m.* (*fr.* adhi-pra-√i, *cp. sa.* abhi-prāya) intention, meaning; *nom.* ~o, 114,⁶.

*adhibhāsati, *vb.* (adhi-√bhās) to speak to, to address (*acc.*); *aor. 3. sg.* ajjhabhāsi 77,².

adhimutta, *pp.* (*sa.* adhi-mukta (√muc)) inclined to (*v. acc. or comp.*); *m.* vanādhimutto, who gives oneself to desires, Dh. 344 (*cp.* vana²); *gen. m. pl.* ~ānaṃ (nibbānaṃ), „who strive after Nibbāna“, Dh. 226.

adhivattha, *pp.* (*fr.* adhi-√vas) living, inhabiting (*loc.*); *f.* ~ā, 5,¹⁹.

*adhivāsana, *n.* (*fr.* adhivāseti) consent, acceptance of an invitation; *acc.* ~am, 70,¹¹.

*adhivāseti, *vb.* (*caus.* adhi-√vas) ¹) to wait, to wait for; *imp. 2. sg.* ~ehi, 53,²⁵; *2. pl.* ~etha, 33,¹⁵; *ger.* ~etvā (*v. acc.* dve sāvanā) 11,⁵. — ²) to bear, endure (*acc.*); *ger.* ~etvā (tayo pahāre) 55,¹⁵; *aor. 3. sg.* ~esi (tā *sc.* vedanā) 78,²⁵ = ajjhavāsaya (vedanaṃ) 80,³⁴. — ³) to consent; *aor.* ~esi, 70,¹⁰ = 77,²⁹; *esp.* to accept an invitation to dinner (bhataṃ) : *imp. 3. sg.* ~etu, 70,⁹ = 77,²⁸. (*cp.* adhivāsana). — *caus. II:* adhivāsāpeti, to cause to wait; *pr. 2. sg.* ~esi, 33,¹⁷.

adhiseti, *vb.* (*sa.* adhi-√cī) to

lie upon (*acc.*); *fut. 3. sg.* ~sessati (pathaviṃ) 107,⁵ = Dh. 41.

adhunā, *adv.* (= *sa.*) now. ⁰-āgata, *mfn.* a new-comer; *m.* ~o (uyyānapālo) 37,¹⁵.

adho, *indecl.* (*sa.* adhas) down (*v. acc.*); adho Gaṅgaṃ, down the river G. 14,²¹ (or perhaps better *comp.* adhogaṅgaṃ, *adv.* ?) – *compar.* adhara, *mfn.*, *superl.* adhama. *mfn.* (*q. v.*).

an-, ana-, negative prefix, *v. a*⁴.

*Anāgata-vaṃsa, *m.* 'history of the future'. name of a non-canonical Pāli work („the Buddhist Apocalypse“), from which an extract is given 102,²⁻²⁸.

Anāthapiṇḍika, *m. nom. pr.* (= *sa.*) 'giver of food to the poor', name of a rich merchant; *gen.* ~assa, 71,²⁰.

anika, *m. & n.* (= *sa.*) an army. balānika, *mfn. q. v.*

anu¹, *indecl.* (= *sa.*) before vowels except „u“ usually 'anv-' (*v. anvāya etc.*), prefix to verbs and nouns, expressing 'after, along, near to, according to' etc. Inserted in a dvandva-comp. of the same word repeated, *v. khuddānukhuddaka* (*cp. paṭi*).

anu², *mfn.* = anu (*q. v.*) *cp.* anu-matta.

anukantati, *vb.* (*sa.* anu-√kṛt. 6.) to cut (*acc.*); *pr. 3. sg.* ~ati (hatthaṃ) Dh. 311.

anukampā, *f.* (= *sa.*) compassion; *instr.* ~āya (*v. gen. tava*) out of pity (for you) 55,⁴.

anukkama, *m.* (*sa.* anu-krama) succession, order; *instr. adv.* ~ena, gradually, 38,²² 48,⁹; ti ~ena „and so on by degrees“ 34,⁸ sahanukkama, *mfn.* (*q. v.*).

anukkamati, *vb.* (*sa.* anu-√kram) to follow, to go along (*acc.*); *part. med. m.* ~māno (-pathaṃ) 90,³⁴.

anukhuddaka, *mfn. v.* khuddānukhuddaka.

anuga, *mfn.* (*sa.* anu-ga) following; sattāmacca-satānuga, *mfn.* followed by 700 companions, 110,²³ (*m.* ~o).

anugacchati, *vb.* (*sa.* anu-√gam) to follow (*acc.*); *aor. 3. sg.* ~gamāsi (taṃ yeva) 68,³³; *v. augm.* anv-a-gā (taṃ) 111,³.

anuggaha, *m.* (*sa.* anu-graha) favour, kindness, help, assistance; *acc.* ~aṃ 6,³⁶.

anucara, *m.* (= *sa.*) a companion, follower. – sānucara. *mfn. v.* sa¹.

anucinna, *mfn.* (*sa.* anu-cīrna, *pp.* anu-√car) having attained (*acc.*); *m. pl.* ~ā (samādhijhānaṃ) 109,²¹.

*anucchavika, *mfn.* (*fr.* anu + chavi) suitable, fit; *m.* ~o (*v. inf.*) 24,²⁴; (*v. gen. pers.*) 25,³ (rañño).

anujānāti, *vb.* (*sa.* anu-√jñā). ¹) to permit, allow; *pr. 1. sg.* ~āmi (ekena (bhikkhunā) dve sāmaṇere upatthāpetuṃ) 81,¹⁶. ²) to prescribe (*acc.*) 81,²⁰ (dasa sikkhāpadāni). (*cp. next.*)

anuññāta, *mfn.* (*pp.* anujānāti, *sa.* anu-jñāta) permitted, allowed, having attained the permission of (*instr.*); *m.* ~o (ñāti(i)) 11,¹¹ 11,¹³⁻¹⁵; *m. pl.* ~ā (rañña) 73,²⁴.

*anuññātatta, *n.* (*sa.* *anu-jñāta-tva) the being permitted; *abl.* ~ā, 11,¹² („granting him leave to speak“).

anutappati, *vb. pass.* (*sa.* anutapyate, √tap) to suffer, to repent; *pr. 3. sg.* ~ati Dh. 67. 314. (*cp. tapati*²).

*anutīre, *adv.* (*fr.* anu¹ + tīra (*loc.*)) near the banks of a river (*gen.*) 104,²¹.

*anutthunati, *vb.* (*fr.* *anu-√stan) to deplore, bewail (*acc.*); *part. m. sg.* ~unam (purāṇāni) Dh. 156 (= anutthunantā (*pl.*) Comm.). The discordance between the *sg.* anutthunam and the *pl.* of the verb is probably due to the fact that senti has been influenced by cāpā-'tikhiṇā (like jhāyanti in the preceding verse); *cp.* also the use of *sg.* anutappati Dh. 314.) *cp.* Tr. PM. 76,¹⁰.

*anuddayā, *f.* compassion, mercy; in *comp.* this word generally takes the form anuddaya- (*cp. muttā*): khanti-

mettā-'nuddaya-sampanna. *mfn.* (*q. v.*) 7,12. 38,15. (*fr.* *anu + dayā, although it is generally spelt with double 'd', perhaps from analogy with niddaya?).

*anu-dhamma-cārin. *mfn.* living according to the law; *m.* ~ī Dh. 20 (*cp.* dhamma-cārin).

anudhāvati, *vb.* (*sa.* anu-√dhāv¹) to follow, pursue, seek (*acc.*); *pr.* 3. *sg.* ~ati (tiram) Dh. 85; *aor.* 2. *sg.* anu-dhāvi (kālikam) 47,10.

anupakkamena, *v.* an- (*cp.* upakkama).

*anupakhajja, *ger.* encroaching on (*acc.*) 83,33 (there bhikkhū). This word seems to be *ger. fr.* *anu-pra-√skand (-skadya) = to enter together with, disrespectfully pushing oneself forward (= anu-pavisati, *comm.*). Hence the *vb. denom.* anupakhajjati (Vin. V 163,4). Morris, JPTS. '86,115. '89,201, derives it from √khād.

anupatati, *vb.* (*sa.* anu-√pat) to run after, to follow (*acc.*); *pr.* 3. *sg.* ~anti (sotam) Dh. 347; *pp.* ~ita, followed, *m.* dukkhānupatito. Dh. 302, *pl.* dukkhānupatit' (o: ~ā addhagū) ib.

anuparigacchati. *vb.* (*sa.* anu-pari-√gā) to walk (fly) round (*acc.*); *aor.* 3. *sg.* anu-pariy-agā (pāsānam) 104,13.

*anupariyāya, *m.* (*fr.* anu-pari-√i) going round along; °-patha. *m.* *acc.* ~am 90,33 = anupariyāya-nāmakam maggam, 91,28 (the path round the town).

*anupassin, *mfn.* (*fr.* anu-√paç) looking after, looking for; para-vajjā⁰, looking after the faults of others, Dh. 253 (*gen. m.* ~issa); subhā⁰, looking for pleasures. Dh. 7 (*acc. m.* ~im), Dh. 349 (*gen. m.* ~ino).

anupucchati, *vb.* (*sa.* anu-√prach) to inquire after (*acc.*); *pr.* 2. *sg.* ~asi (jivam) 103,17.

anupubba, *mfn.* (*sa.* anu-pūrva) regular; *instr. adv.* ~ena, gradually, by and by, in course of time, 18,11. 37,30. 42,24. 81,8. 87,4. Dh. 239.

*anupubbikathā, *f.* (*fr. prec.*

+ kathā, *q. v.*) a regulated exposition; *acc.* ~am kathesi „preached in due course“ 68,19.

anuppatta, *pp.* (*sa.* anu-prāpta, anu-pra-√āp) arrived to, having reached, having attained (*acc.*); *m.* ~o (vayo) 74,31. (Lañkam) 110,23. *acc.* ~am (uttamattham) Dh. 386. *loc.* ~e (Ālavim).

anubandhati, *vb.* (*sa.* anu-√bandh) to follow, to pursue (*acc.*); *aor.* 3. *sg.* ~i 11,19. 12,28; 1. *sg.* ~im 104,11; *ger.* ~itvā 33,18.

anubodha, *m.* (= *sa.*) comprehension, understanding. — dur-anubodha, *mfn. q. v.*

*anubrūheti, *vb.* (*sa.* *anu-√vrñh) to 'increase', to devote oneself to (*acc.*); *pot.* 3. *sg.* ~aye (vivekam) Dh. 75 (*cp.* brūheti).

anubhavati, *vb.* (*sa.* anu-√bhū) to feel, to experience, to obtain (enjoy, suffer) (*v. acc.*); *pr.* 3. *pl.* ~anti (dukkham) 23,16; *aor.* 3. *sg.* ~i (dibbasampattiṃ) 23,17; *inf.* ~itum 23,25; *ger.* ~itvā 23,24; *part.* ~anta, *m.* ~o 63,18; *part. med.* ~māna, *f.* ~ā 61,5 („taking part in“, -kilam); *pp.* anubhūta : kiṃ me dukkhena ~ena (*instr.*) „why should I suffer this pain?“ 32,32.

*anubhavana, *n.* (*fr.* anubhavati) partaking of (enjoying, suffering). — dukkhānubhavanatthāya 23,18 (in order to endure their punishment, *cp.* attha¹); kamma-karānubhavanatthānam 23,27 (a place where one has to endure the results of his bad deeds).

anubhāva, *v.* ānubhāva.

anubhūta, *pp. v.* anubhavati.

anumatta, *mfn.* Dh. 284, *v.* anumatta.

anumodati, *vb.* (*sa.* anu-√mud) to rejoice in (*acc.*), to accept with joy, to thank; *part. med.* ~māna, *m.* ~o (dānam) Dh. 177; *pr.* 1. *sg.* ~āmi („I thank you“) 29,3.

anumodana, *n.* (= *sa.*) acceptance, benediction, thanks (*esp.* the words pronounced by the Buddhist priests at

the end of the meal, or after receiving gifts or offerings to the fraternity); *acc.* ~am karonto 86,15; ~am karis-sāmi 87,20; °-atthāya 87,18 (in order to hear the benediction). (*cp.* Dhpd. (1855) p. 168,7. foll.)

anuyūñjati, *vb.* (*sa.* anu-√yuj) to practise, to give oneself up to (*acc.*); *pr.* 3. *sg.* ~ati (bhāvanam) 97,3; 3. *pl.* ~anti Dh. 26 (pamādam), Dh. 247 (surā-meraya-pānam); *pot. med.* 3. *sg.* mā pamādam ~etha, Dh. 27. — *pp.* anuyutta, *m.* ~o „in the enjoyment of” 74,22 (ditṭha-dhamma-sukha-vihāram q. v.).

anuyoga, *m.* (= *sa.*) study, meditation, application to. — kāmasukh'-alika-⁰, *mfn.* whose application is wholly concentrated in pleasure and lust, *m.* ~o (*sc. anto*) 66,26. — atta-kilamatha-⁰, *mfn.* q. v. (*cp. prec.*).

anuyogin, *mfn.* (*fr.* anuyoga). *v.* attānuyogin.

anurakkhati, *vb.* (*sa.* anu-√raksh). to guard, to watch (*acc.*); *imper.* 2. *pl.* ~atha (sacittam) Dh. 327.

*anurakkhin, *mfn.* (*fr.* anurakkhati) watching. — vācā-⁰, *mfn.* q. v.

Anuruddha, *m. nom. pr.* (= *sa.*) name of a cousin of Gotama Buddha, one of his great disciples; *nom.* ~o 80,30. 109,17 (mahāgaṇi). 109,8 (dibbacakkhumhi[aggo]); *acc.* ~am 80,11; *voc.* ~a, ib.

anurūpa, *mfn.* (= *sa.*) conformable, adapted to, fit, suitable; tad-anurūpa, *mfn.* 57,31. q. v.

anulitta, *pp.* (*fr.* anu-√lip, *sa.* anulipta) anointed, scented. — nahātānulitta, 41,3. *v.* nahāta.

anuloma, *mfn.* (= *sa.*) 'with the hairs', in natural order (*opp.* paṭiloma). — °-paṭilomam (*adv.?*) „forward and back” 66,6. (*cp.* loma).

anuvattin, *mfn.* (*sa.* anu-vartin) following. — dhammānuvattino (*m. pl.*) following the law, Dh. 86.

anuvicarati, *vb.* (*sa.* anu-vi-√car) to wander or roam through, to explore

(*acc. cp.* vicāreti); *pr.* 3. *pl.* ~anti (samuddatiram) 21,17; *ger.* ~itvā (thala-jala-patham) 19,32.

anuvicinteti, *vb.* (*sa.* anu-vi-√cint) to meditate upon (*acc.*); *part. m.* ~ayanto (tam eva) 47,25; ~ayam (dhammam) Dh. 364.

anuvicca, *ger.* discovering, attending to, observing, examining(?) Dh. 229 (viññū pasamsanti). This word is generally explained in the commentaries by anuviditvā, jānitvā, etc.; it is perhaps *ger. fr.* anu-vi-√ci (*anuvicitya, *anuviciya. *cp.* Sn. v. 530 and viceyya ib. v. 529) or *fr.* anu-√vid (= anu-vijja, Tr. MN. I 379,3 (Note p. 562) *cp.* Morris, JPTS. '86. p. 121.). but it can hardly be derived from anu-√vi or anu-√vrt. *cp.* Dhpd. (1855) p. 368.

anuvijja, anuvijjati, *v.* anuvicca.

anusāñcarati, *vb.* (*sa.* anu-saṇ-√car) to walk along (*acc.*); *part. med.* *m. pl.* ~manā (kipillikā viya thambham) 60,2.

*anusandhi, *m.* (*cp. sa.* anu-sandhāna) application, conclusion, connexion; *acc.* ~im ghaṭetvā („making the connexion”) 32,5. *cp.* Fausbøll, JRAS. '70, p. 8. Feer, JAS. '75. II p. 293.

anusaya, *m.* (*sa.* anu-çaya) inclination, attachment; *acc.* ~am 96,12 (*v.* adhiṭṭhāna). — taṇhānusaya, *v.* taṇhā. — mānānusaya, *v.* māna. *cp.* SBE. X p. 81.

anusāsaka, *m.* (*sa.* anu-çāsaka) a counsellor. — attha-dhammā-⁰, *v.* attha¹ (7).

anusāsati, *vb.* (*sa.* anu-√çās)
¹) to admonish, to instruct (*acc.*); *inf.* ~itum 81,18; *grd. m.* ~itabbo 79,15; *pot.* 3. *sg.* ~eyya Dh. 77, 158. —
²) to give one (*gen.*) advice concerning (*acc.*); *aor.* 3. *sg.* ~i (rañño atthañ ca dhammañ ca) 58,26 (*cp.* attha¹ (7)). —
³) to rule, to govern (*acc.*); *aor.* 3. *sg.* ~i (vinicchayaṃ „administered justice”) 42,27.

anusikkhin, *mfn.* (*sa. anu-ṣik-shin*) studying, learning; *ahorattānu-sikkhinam*, *gen. pl.* Dh. 226 (studying day and night).

anussarati, *vb.* (*sa. anu-√smṛ*) to remember, to recollect; *aor.* ∼i 28,26 (*guṇe*); *gen.* ∼itvā 17,4 (*attanā katakammaṃ*) 28,15 (*Buddha-guṇe*); *part. m.* ∼am (*dhammaṃ*) Dh. 364; *m. pl.* ∼antā, 28,16.

Anotatta, *m.* (*sa. An-avatapta*) *nom. pr.* of a lake in Himavanta; *o-daham* (*acc.*) 61,12.

anta¹, *m.* (& *n.*) (= *sa.*) ¹) end, term; *nom.* ∼o (*phalānam*) 1,15; *acc.* ∼am karissatha (*dukkhassa*) „make an end of“ Dh. 275; *comp. loc.* vijayante, immediately after the victory, 60,25; *maraṇanta*, *mfn.* *q. v.* - ²) limit, boundary, border, edge; *acc.* ∼am 83,31. *comp. loc.* velante 20,4 (*cp. velā*); *vanante*, Dh. 305, *v. vana*; *accanta*, *santika*, *sumanta*, *sāmana*, *q. v.* - ³) side; *acc. adv.* ekamantaṃ. *q. v.* - ⁴) extreme; *pl. dve antā*, 66,25; *acc. pl. ubho ante*, 66,28. 96,17; *eko . . . dutiyo anto*, 96,16-17. *cp. ekantaṃ* (*adv.*) Dh. 228, *q. v.* - ⁵) nearly pleonastically at the end of certain comp., *kammanta* (*m.*) *suttanta* (*n.*) *q. v.*

anta², *n.* (*sa. antra*) the intestines; ∼am 82,4. 97,21. *anta-guṇa*, *q. v.*

Antaka, *m.* (*fr. anta¹, = sā.*) *nom. pr.* the king of death (Yama or Māra); *n.* ∼o Dh. 48; *instr.* ∼ena, Dh. 288.

anta-kara, *m(fn).* (= *sa.*) putting an end to (*gen.*); *m. pl.* ∼ā 105,26 (*dukkhassa*).

*anta-kiriyā, *f.* (*sa. *anta-kriyā*) extinction; *dat.* ∼āya 70,17.

*anta-guṇa, *n.* (*sa. *antra-guṇa*) mesentery (*Sp. Hardy*, *Man. of Buddh.* p. 400: „lower intestines“); ∼am 82,4. 97,22.

*antamaso, *adv.* (*sa. *antama + ṣas*) even; ∼añjaliṃ paggahevā ṭhite, even those who were standing with their joined hands raised, 22,7;

∼bilāra-nisakkana-mattam (*pākāra-vivaram*) even large enough that a cat can creep in, 90,35. (*cp. antima*).

antara, *n.* (= *sa.*) ¹) the interior part of a thing, interval; ²) as the first part of *comp.* (= *anto*, *v. below*), ³) at the end of *comp.*: *kālantarena* (*instr.*) „by progress of time“ 99,28; *buddhantaram*, a period between two Buddhas, 84,30; *danṭ'antara-gato* „having got in between the teeth“ 13,29; *pl. loc.* lomantaresu, in the coat, 16,5 (*v. loma*). *uddhanantaresu*, 9,21 (*v. uddhana*); *pl. abl.* sākhan-tarehi, amongst the branches, 62,11, *pupphantarehi*, 62,12. For *antaram*, *antarā*, *antare v. separately*. - ²) difference (at the end of *comp.* = other): *purisantaram*, another man, 48,11. (*cp. antarikā*, *an-antara*, *santara*).

antaram, *indecl.* (= *sa.*) ¹) *adv.* within; ∼katvā, having shut in (?) 23,10. - ²) *prp. w. gen.* raṇisīnam ∼ pavasitvā, 87,33.

antaradhāna, *n.* (*sa. antar-dhāna*) disappearance; *pariyatti*⁰, 102,2 (*q. v.*).

antaradhāyati, *vb.* (*sa. antar-√dhā*) to disappear; *aor. 3. sg.* ∼āyi, 24,7. 72,25; (*impf.*) 3. *sg. med.* ∼āyatha, 104,18 (*cp. Kūhn*, *Beitr.* p. 110); *pp.* antarahita, *q. v.* - *caus.* antaradhāpeti, to cause to disappear (*acc.*); *pot. 1. pl.* ∼eyyāma (*lābhasakkāram*) 73,1.

*antarantarā, *adv.* (*antarā* (*q. v.*) repeated) now and then, 35,1. 83,3.

*antara-vithiyam, *adv.* (*fr. antara + vithi, loc.*) in the very streets, 39,6.

antarahita, *mfn.* (*pp. antar-√dhā*, *cp. antaradhāyati*) disappeared, hidden; *f. ∼ā* (*pasādamattā*) 94,23. - *an-antarahita*, *mfn.* (*q. v.*).

antarā, *adv. & prp.* (*abl. fr. antara, = sa.*) among, on the way, during; Dh. 237; *comp.* antarāmagge (*loc.*) on the way, 32,14. 85,2; repeated: *antarantarā*, *q. v.*

antarāya. *m.* (= *sa.*) ¹) obstacle; *acc.* ~am akāsi. prevented, 68,3; *nom.* gaman'-antarāyo, 65,33 (*v.* gamana). - ²) death; *acc.* ~am, Dh. 286.

*antarikā. *f.* (*fr.* antara) interval; - simantarikā, *f.* a boundary territory, *loc.* ~āya (*dvinnam* yak-khānam) 40,32.

antare. *prp.* (*loc. fr.* antara, = *sa.*) within, among, between, *w. gen.* 10,31. 30,5. 43,6. 62,9, or at the end of *comp.* 73,20 (*mālā-kacavara*-⁰, „into the dust-heap“) *cp.* antara.

antalikkha. *n.* (*sa.* antariksha) the sky, the air; *loc.* ~e, Dh. 127.

antavat, *mfn.* (= *sa.*) finite, limited; *m.* ~vā (*loko*) 89,28. - an-antavat, *mfn.* infinite, *ib.*

antika, *mfn.* (= *sa.*) near, bordering upon. - māranantika, *mfn.* *v.* māraṇa. (*cp.* santika).

antima, *mfn.* (= *sa.*) final, last; *m.* ~o (*samussayo*) 108,17 = Dh. 351. - *antima-sarira, *mfn.* one who has received his last body, *m. nom.* ~o, Dh. 352, *acc.* ~am, Dh. 400.

antevāsika. *m.* (*fr.* ante = anto (*sa.* antar) + vāsika (*√vas*, to dwell)) a pupil; *acc.* ~am, 32,22; *acc. pl.* ~e, 16,24; ācariyantevāsike (*acc. pl.*) a teacher and his pupil, 32,21; *gen. pl.* ~ānam, 102,9.

anto, *prp.* (*sa.* antar, in some *comp.* ante, *cp.* last) in, within (*opp.* bahi); *w. gen.* tassa ~ 61,15; attano nāṇajālassa ~ 86,28; *w. loc.* ~aṭaviyaṃ 30,30; in *comp.* anto-nagaraṃ 43,8 = anto-nagare „inside the town“ 73,34 (*opp.* bahi-nagare); anto-gabbhe, within the chamber, 65,28; anto-jālam, into the net, 88,35. (*cp.* antara).

*antogadha, *mfn.* (probably *fr.* anto + ogadha (*pp.* ava-*√gāh*) for ogāḥa) included, contained in. ⁰-hetu-attha, *mfn.* containing a causative meaning, 85,9 (*cp.* attha¹ (6)).

*anto-dūha, *m.* an internal flame; tassa ~o uppajji „he grew aflame within“ 45,1.

antopura, *n.* (often written ante-

pura, Tr. PM. 79,15, *sa.* antah-pura) a king's harem; *loc.* ~e 38,17.

*antovalañjaka, *m. pl.* (*fr.* anto + valañja) in-door people; *gen.* ~ānam, 43,6 (*opp.* bahivalañjaka).

andha, *mfn.* (= *sa.*) blind (also about mental blindness); *m.* ~o 25,15; *pl.* ~ā 88,27. - *andha-bāla, *mfn.* blinded by folly; *voc. m.* ~a 38,19; *voc. f.* ~e 59,21. - *andha-bhūta, *mfn.* mentally blinded; *m.* ~o 88,29 = paññācakkhuṇṇo abhāvena ~o, 88,31; *acc. pl. m.* ~e, Dh. 59. Andha-bhūta-jātaka. a later reading for Aṇḍabhūta, 52,11 (*cp.* 50,12-15).

andhaka, *mfn.* (= *sa.*) blind. *andhaka-masakā, *m. pl.* gad-flies, 104,27.

andhakāra, *m.* (= *sa.*) darkness; *acc.* ~am 19,17; *loc.* ~e 69,17; *instr.* ~ena, Dh. 146.

anna, *n.* (= *sa.*) food; *instr.* sā maṃ ~ena (*sc.* uddharī) 20,26.

annaya, *v.* dur-annaya (= an-vaya, *cp.* anveti).

anvāya, *ger. fr.* anu-*√i*, *v.* anveti.

anvāhata, *pp.* (anu-*ā-√han*) struck, beaten, perplexed, *v.* an-anvāhata-cetasa.

anveti, *vb.* (*sa.* anu-*√i*) to follow, to reach, to affect or attack (*acc.*); *pr. 3. sg.* ~eti, 106,22 = Dh. 71, Dh. 1. 2. 124; *ger.* ~āya (*vuddhiṃ*, full-grown) 2,18. 18,2.

apakkamati, *vb.* (*sa.* apa-*√kram*), to go away, to retire from (*abl.*); *pot. 3. sg.* ~me (*tamhā*) 14,4; *aor. 3. sg.* ~mi (*etto*) 104,15.

apagacchati, *vb.* (*sa.* apa-*√gam*) to go away; *pp.* apagata, departed, gone off; as the first part of *adj. comp.* : ⁰-kāḷaka, ⁰-tacapapaṭika, ⁰-phegguka, ⁰-vattha, ⁰-sākhāpalāsa, *g. v.*; dvinnam itthakānam ⁰-tthānam, the interval between two bricks, 91,29.

apacāyati, *vb.* (*sa.* apa-*√cāy*) to honour, to respect (*acc.*); *pr. 3. sg.* (*metri causa* ~āyati) 30,9.

apacāyini, *mfn.* (*sa.* apa-*cāyin*, *fr.* last) rendering due respect; vad-

dhâpacāyin, *mfn.* „who reveres the aged“, *m. pl.* ~ino, Dh. 109.

apaciti, *f.* (= *sa.*) honour, respect; *acc.* ~im, 29,26. 30,4.

*apajita, *n.* (*pp.* apa-√ji), what is lost, defeat; *acc.* ~am (*opp.* jitam) Dh. 105.

Apaṇṇaka-jātaka, *n. nom. pr.*, the title of the first tale in the Jātaka-book, 102,30 [a-panṇaka, *mfn.* evident, certain, leading to salvation (*fr. sa.* a-parṇa, without leaves, *opp.* sa-panṇaka, but the semasiological process is unknown; Weber, Ind. Str. III, 150 and Kuhn, Beitr. p. 53 take it = *a-praṇa-ka].

apattha, *mfn.* (*sa.* apāsta, *pp.* apa-√as²), thrown away; *n. pl.* ~āni (atthini) Dh. 149.

apaneti, *vb.* (*sa.* apa-√nī) to take away, to remove (*acc.*); *pot.* 1. *sg.* ~eyyam (atthim) 13,14; *aor.* 3. *sg.* apānaya (putte) 13,4; *ger.* ~etvā, 44,12. 65,32; *pp.* apanīta, *n.* ~am etam Tathāgatassa, T. is free from this, 94,7; *grd.* ~etabba, to be removed, °ākāra-ppattā (sātakā) „intolerable“, 45,1.

*apabbūhati or apaviyūhati, *vb.* (*fr.* apa-vi-√ūh) to remove by digging up or scraping out (*acc.*); *aor.* 3. *sg.* apabbūhi (paṁsum) 40,26. (*cp.* viyūhati).

apara, *pron.* (= *sa.*) another (by way of addition or progression in number, the original sense being „posterior, following“, whilst para (*q. v.*) denotes what is opposite or distant, *cp.* añña); *acc.* ~am (dipam) 23,21; aparam pana ekadivasaṁ „and again on a certain day“, 63,24-28; *n.* nāparam, nothing more, 71,16; *instr.* ~ena samayena, afterwards, subsequently, 95,28. 101,16; *loc.* ~asmim (kanakavimāṇe) 23,22; *m. pl.* ~e pi ssa tayo saḥāyā ahesum, further he had three friends, 14,9. — aparam (*n.*) is often used adverbially, *esp.* aparam pi, besides that, also, too, 34,16. 54,21. — aparāparam, *adv.* to and fro, from

side to side, 2,27. 40,24. — pubbā-para, *mfn.* (*q. v.*), aparajju, aparabhāge, *v. below.*

aparajju, *adv.* (*sa.* apare-dyus) on the following day; 101,27.

aparajjhati, *vb.* (*sa.* apa-√rādh) to offend against (*loc.*); *ger.* ~itvā (parassa vatthumhi) 58,13.

aparapaccaya, *v. a-* (p. 4).

aparādha, *m.* (= *sa.*) offence, fault; *acc.* ekāparādham, one such fault, 47,8. — nir-aparādha, *mfn.*, innocent, guiltless; *acc. m.* ~am, 39,29.

*aparabhāge, *adv.* (*fr.* apara + bhāga, *loc.*) afterwards, later; 22,14. 24,13-16. 38,11.

*aparopita, *mfn.* (apa + ropita, *pp.*) consumed (?). This word is only due to my own conjecture (see Note p. 126); the Colombo Edition reads āropita (*fr.* āropeti, *q. v.*) 87,11.

apaviddha, *mfn.* (= *sa.* *pp.* apa-√vyadh) flung, thrown away; neglected; *acc. m.* ~am, 34,15; *n.* ~am (kiccam) Dh. 292.

*apasādeti, *vb.* (*fr.* apa + sādeti, *caus.* √sad) to blame, to depreciate, disparage (*acc.*); *pr.* 3. *sg.* ~eti (mam) 74,29-30.

*apassena, *n.* (*fr.* apā-√cri, *cp.* *sa.* apācraṇa) a rest, a support; °phalaka, *n.* a bolster-slab or headrest; ~am 84,16. [*cp.* Morris, JPTS. '84.71. — SBE, XX, 219.]

*apābhata, *mfn.* (*pp.* apā-√bhr) brought away, stolen; *n.* ~am (rattibhattam) 15,19.

apāya, *m.* (= *sa.*) ¹) going away, loss; piyāpāyo, loss of the beloved, Dh. 211. — ²) state of suffering (*esp.* dwelling in hell, or in the world of animals, petas and asuras); *acc.* sag-gāpāyam, heaven and hell, Dh. 423. — apāya-gāmin, *mfn.* going to an evil state; *m. pl.* ~ino 88,35 (*opp.* saggāya gacchati).

apāyin, *mfn.* (= *sa.*) going away.

— an-apāyin, *mfn.* (*q. v.*).

apāruta, *mfn.* (*sa.* apāvṛta, *fr.*

apâ-√vr) open. ⁰-dvāra. *mfn.* with open doors; *loc.* ~e (nivesane) 39,28.

api. *adv.* (= *sa.*) ¹) generally *enclit.* = pi (*q. v.*) or -âpi after *prec.* a, â. - ²) beginning a sentence (before a vowel sometimes *app'* or *ap'*) ^a) even, Dh. 187. ^b) api ca . . vā . . vā, whether . . or, 96,31 (*w. foll.* api ca kho. nevertheless, 97,1); api ca, nevertheless, 101,13 (*cp.* kiñcâpi); api ca kho pana, but at all events, 32,35. ^c) *app-eva* nāma, perhaps (*w. foll. pot.*) 17,36. 69,5. ^d) particle of interrogation (*w. indic.* or *pot.*) 13,36. 69,4. 71,31. 104,11 (*ap'*); api nu, 73,4.

apekkhati. *vb.* (*sa.* *apa-√iksh*) to look for (*acc.*); *pr.* 3. *sg. med.* ~ate (kāme) 103,24.

apekkhā & apekhā. *f.* (*sa.* *apekshā*) desire, regard, care; Dh. 345 (-kh-, *w. loc.*).

apekkhin & apekhin. *mfn.* (*sa.* *apekshin*) looking for, regardful of. - *an-apekkhin*, *mfn.* (*q. v.*).

apeta, *mfn.* (= *sa.*; *pp. fr. next*) free from, deprived of (*w. instr.* or *comp.*); *m.* ~o (damasaccena) Dh. 9. - *apeta-kaddama*, *mfn.* without mud, *m.* ~o (rahado) Dh. 95. - ⁰-viññāna, *mfn.* senseless, *m.* ~o (kāyo) 107,6 = Dh. 41.

apeti, *vb.* (*sa.* *apa-√i*) to go away; *pr.* 3. *sg.* ~eti, 50,1; 1. *pl.* *apema* 104,16 (*nibbijjāpema* Gotamān „being disgusted, we shall go away from Gotama“, *Fausböll*, SBE. X², p. 71, who prefers the reading Gotamā, *cp.* SN. I, 124).

app', *v. api.*

appa. mfn. (*sa.* *alpa*) small, little; *m.* ~o 88,30 (only a few = *kocid eva satto* 89,1); *instr.* ~en' *eva* (trifling) 38,24; *n.* ~am, a little, a small portion, Dh. 20. 259, *loc.* ~asmi yācito, asked for little, Dh. 224. - *appa-kilamathena āgato si* „you had no mishap?“ 28,12 (*cp.* *kilamatha*).

appaka, mfn. (*fr. last, sa. alpaka*) small, little, trifling; *instr. n.* ~en' *eva*,

at a trifle, 52,6; *m. pl.* ~ā (few) Dh. 85. - *an-appaka. mfn.* (*q. v.*).

**appaggha. mfn.* (*sa. *alpārgha, cp. aggha*) of little value; ⁰-*bhaṇḍam* „wares of little value“ 26,2.

**appabodhati. vb.* (*fr. appa (sa. alpa) + bodhati*, a rare present formation of √*budh*, *cp.* *bujjhati*) to slight, disregard; *pr.* 3. *sg.* ~ati (*nindam*) Dh. 143. (*Weber*, Ind. Str. I, 137; others (*Fausböll & Max Müller*) have taken it = a (o: na) + *prabodhati* (does not excite), or (*Childers & Sūbhūti*) = *apa-bodhati* (to ward off), *cp.* the readings *ap(p)abodheti* and *sa. alpa-buddhi. mfn.*)

**appamaññati. vb.* (*fr. appa + √man. cp. last*) to despise, underrate (*w. gen.*); *pot.* 3. *sg. med.* ~etha (*pāpassa, puññassa*) Dh. 121. 122.

appamatta. mfn. (*sa. alpa-mātra*) little, slight, mean; *m.* ~o (*gandho*) Dh. 56. (*cp. a-ppamatta*, p. 5.)

**appamattaka. mfn.* (*fr. last*), of little importance; *m.* ~o (*ārakkho*) 17,16.

**appalābha. mfn.* (*sa. *alpa-lābha*) receiving little; *m.* ~o (*bhikkhu*) Dh. 366.

**appasattha. mfn.* (*sa. *alpa-sārtha*) having few companions; *m.* ~o (*vāñijo*) Dh. 123 (*cp. sattha*).

**appassāda. mfn.* (*sa. *alpa-svāda*) having a short taste; *m. pl.* ~ā (*kāmā*) Dh. 186.

**appassuta. mfn.* (*sa. *alpa-ṣruta*) having learnt little; *m.* ~o (*puriso*) Dh. 152.

appiccha, mfn. (*sa. alpeccha*) who has but few desires; *acc. m.* ~am, Dh. 404 (*cp. icchā*).

**apposukka, mfn.* (*sa. *alpa + autsukya, cp. ussuka*) unconcerned, living at ease, with few wishes; *m.* ~o (*viharatu*) 74,21. Dh. 330.

abbahati. vb. (*sa. ā-√vrh*) to pull out (*acc.*); *pot.* 3. *sg. abbahe* (*sallam*) 108,9.

abbuda, n. (*sa. arbuda*) the foetus

in the first or second month after conception; *gen.* ~assa 99,10.

abbha, *n.* (*sa.* abhira) cloud; *abl.* ~ā (mutto candimā) Dh. 172.

abbhakkhāna, *n.* (*sa.* abhy-ā-khyāna) false accusation, calumny; *acc.* ~am, Dh. 139.

abbhantara, *n.* (*sa.* abhy-antara) the inner part, interior, interval; ~am (*opp.* bāhiram) 106,11 = Dh. 394. — *loc. prp. w. gen.* ~e, in, with, within, 3,25 (tuyham), 38,22 (rañño).

abhuggacchati, *vb.* (*sa.* abhy-ud-√gam) to go out, to sally forth; *ger.* ~gantvā, 60,3.

abbhuta, *mfn.* (*sa.* adbhuta) wonderful, marvellous; *n.* ~am 79,27. 98,32. — *n.* (*subst.*) one of the nine dental divisions of Buddha's doctrine (navāṅgaṃ Satthusāsanaṃ) 109,34 (jātak'-abbhuta-vedallaṃ).

abhi, *prp.* (= *sa.*) prefixed to verbs and nouns, expressing the direction „towards“ or superiority; before vowels it takes the form abbh- (*v.* above).

abhikaṃkhati, *vb.* (*sa.* abhi-√kāṅksh) to desire, to wait for, to intend (*acc.*); *part. med. m.* ~māno (dalha-ppahāram) 30,13.

abhiṅkirati, *vb.* (*sa.* abhi-√kṛ, kir) to pour over, to overwhelm (*acc.*); *pr. 3. sg.* ~ati (ogho dīpaṃ) Dh. 25.

abhikkanta, *mfn.* (*sa.* abhikrānta, *pp.* abhi-√kram) advanced, excellent; *n.* ~am, 69,14 = 95,36.

abhiñānāti, *vb.* (*sa.* abhi-√jñā) to perceive, to know, to learn, to remember (*acc.*); *pr. 1. sg.* ~āmi, 27,23; *ger.* abhiññāya (attadattham) Dh. 166, sayam ~, Dh. 353 (as I am intelligent myself); *pp.* abhiññāta, *v.* below.

abhiññā, *f.* (*sa.* abhiññā) supernatural faculty or intuitive knowledge; *dat.* ~āya samvattati, conduces to knowledge, 66,30. 93,8; *instr.* ~āya (sāvakānaṃ dhammaṃ desemi) from my intuitive knowledge, 90,16. — *°vo-sita*, *mfn.* perfect in knowledge, *m.*

~o, Dh. 423 (*v.* vosita). — cha-l-abhiññā, *mfn.* having the six supernatural faculties, *m. pl.* ~ā, 109,30 (*cp.* cha). — jñānābhiññā, *f.* supernatural power attained by meditation (*v.* jhāna), *acc.* ~am, 47,33.

abhiññāta, *mfn.* (*pp.* abhiññāti, *sa.* abhiññāta) known, distinguished; *m. pl.* bahu-abhiññātā, highly esteemed (sāvakā) 109,19.

abhiṭṭharati, *vb.* (probably an old error for abhi-tvarati or abhiṭtarati, *sa.* abhi-√tvar) to make haste; *pot. 3. sg. med.* ~etha (kalyāṇe) „hasten towards the good“, Dh. 116. (*cp.* tarati).

abhidhamma, *m.* (*sa.* abhi-dharma) the higher dhamma or transcendental doctrine. — Abhidhamma-piṭaka, *n.* name of the third of the three great collections („baskets“, *cp.* piṭaka) of the Buddhist holy scriptures, comprising the following works: Dhammasaṅgaṇi, Vibhaṅga, Kathāvatthu, Puggala-paññatti, Dhātukathā, Yamaka, Paṭṭhāna; *loc.* ~e 102,13; *gen.* ~assa 113,15.

abhidhāvati, *vb.* (*sa.* abhi-√dhāv) to run up towards, to rush towards; *imp. 2. pl.* ~atha (*metri causa* ~athā) 30,19 („haste to the rescue“); *aor. 3. sg.* ~vi, 76,22.

abhinandati, *vb.* (*sa.* abhi-√nand) ¹⁾ to rejoice at, to salute, to welcome (*acc.*); *pot. 3. sg.* ~eyya (sakkāraṃ) Dh. 75; *pr. 3. pl.* ~anti (purisaṃ sotthim āgataṃ) Dh. 219. — ²⁾ to applaud, to assent, to approve (*acc.*); *aor. 3. sg.* ~i (Bhagavato bhāsitaṃ) 93,19; *inf.* ~itum (tad abhinanditum ti) 97,5.

abhinandin, *mfn.* (= *sa.*) rejoicing at; *f.* tatra-tatrābhinandinī (taṇhā) finding its delight here and there, 67,13.

abhinava, *mfn.* (= *sa.*) quite new, modern; *loc. pl.* ~esu potthakesu, in modern manuscripts, 52,12 (*opp.* porāṇa-).

abhinikkhamana, *n.* going

forth, *esp.* retiring from the household life. — mahā-⁰, *n.* „the great retirement“ 0: Buddha's leaving his house in order to become a monk; ~am nikkhamitum 65,13.

abhinimmināti, *vb.* (*sa.* abhinir-√mā) to create, to assume another appearance (*acc.*); *ger.* ~itvā (kassakavannaṃ, the appearance of a ploughman) 71,28.

abhinivesa, *m.* (*sa.* abhiviveṣa), adhering to, inclination to; upāyupādāna-⁰ 96,10 (*g. v.*); *comp. v.* the *synon.* adhiṭṭhāna (*v. h.*) 96,12.

*abhippakīṇa, *pp.* (*sa.* *abhipra-√kir) strewn with (*instr.*); ⁰-sayana, *loc.* ~e (pupphānaṃ ammaṇamattena) 65,29.

*abhippahāraṇī, *f.* (*adj. fr.* *abhi-pra-√hr, traced only in the foll. passage) ~ṇī (senā Kaṇhassa) the offensive (army of Kaṇha) 103,31.

abhibhavati, *vb.* (*sa.* abhi-√bhū) to overcome, to overpower (*acc.*); *pr.* 3. *sg.* ~ati (paccāmitte) 3,24; *ger.* ~bhuyya (sabbāni parissayāni) Dh. 328; *pp.* ~bhūta, *m.* khuppipāsābhībhūto (peto), tormented by hunger and thirst, 84,32.

abhibhū, *mfn.* (= *sa.*) one who conquers or overcomes (at the end of *comp.*); sabbābhībhū, *m.* having conquered all, Dh. 353; sabbalokābhībhū (vīraṃ, *acc. m.*) having conquered all the worlds, Dh. 418.

abhimatthati or abhimanatthati, *vb.* (*sa.* abhi-√math, manth) to crush (*acc.*); *pr.* 3. *sg.* ~ati (dummedham) Dh. 161.

abhimukha, *mfn.* (= *sa.*) turned towards; *m. pl.* ~ā ahesuṃ, they met with one another, 43,19; most frequently at the end of *comp.*: *m.* varanarukkha-bhimukho, 5,4; nagaṛābhībhū, 43,14; *f.* Jetavanābhībhū, 73,19; *acc. m.* devalokābhībhū (ratham akāsi) 60,19. — abhimukham, *adv.* 39,9-10 (matta-vāraṇe ~ āgacchante, *loc.* even if a furious elephant were going towards them).

abhirati, *f.* (= *sa.*) delighting in, pleasure; *acc.* tatra ~im iccheyya Dh. 88. — an-abhirati, *f.* discontent (*g. v.*).

abhiramati, *vb.* (*sa.* abhi-√ram) to delight in, to take one's pleasure with; *pr.* 3. *sg.* ~ati (mayā saddhim) 46,21; 3. *pl.* ~anti (ubho) 50,6; *aor.* 3. *sg.* ~i (tena saddhim) 20,11; *part. med. m.* ~māno (tāya saddhim) 19,19. — *pp.* abhirata, *v.* an-abhirata; *abhiranta, only in *comp.* yathābhirantaṃ, *adv.* as long as you like or think fit 70,20 (*v.* yathā, *cp.* yathākāmaṃ). dur-abhirama, *mfn.* (*g. v.*).

*abhiramāpeti, *vb.* (*caus. II fr.* last) ¹) to cause one to take his pleasure with; *pot.* 1. *sg.* ~eyyaṃ (rājānam mayā saddhim) 46,25. — ²) to delight, to divert; *part. f. pl.* ~entiyo (itthiyo) 64,31.

abhirūpa, *mfn.* (= *sa.*) handsome, beautiful, lovely; *m.* ~o (mahāsamaṇo) 76,31; *acc.* ~am (purisaṃ) 10,25; *f.* ~ā (hamsapotikā) 10,4.

abhirūhati, *vb.* (*sa.* abhi-√ruh) to ascend, to mount (*acc.*); *pr.* 3. *sg.* ~ati (dantaṃ, *sc.* nāgaṃ) Dh. 321; *imp.* 2. *sg.* ~a (piṭṭhiṃ me) 1,19; 2. *pl.* ~atha, 22,5; *aor.* 3. *sg.* 1,19. 25,19 (nāvaṃ); 3. *pl.* ~imsu, 22,6; *ger.* ^a) ~ruya, 20,13; ^b) ~rūhitvā, 21,10. 61,18 (pabbataṃ).

abhilakkhita, *mfn.* (*sa.* abhilakshita, *pp.* abhi-√laksh) fixed, determined for; *m.* ~o (mahā-uposatha-divaso) 22,19.

abhivaddhati, *vb.* (*sa.* abhi-√vrdh) to increase; *pr.* 3. *sg.* ~ati (yaso) Dh. 24. — *pp.* abhivaddha, *n.* ~am biraṇaṃ „the abounding Biraṇa grass“, 107,32 = Dh. 335 (or have we to take this form as *part.* *pr.*? *Trenckner* takes it as *pp.* abhi-√vrsh, *cp.* the readings ~vaṭṭam & ~vuḍḍham, *Morris*, JPTS. '86, p. 143).

abhivādāna, *n.* or *abhivādanā, *f.* (*sa.* abhivādāna, *n.*) respectful salutation, reverence; ~ā (*v.* *loc.* ujjugatesu) Dh. 158. — *abhivā-

dana-sīlin, *mfn.* (*cp. sa.* ⁰-çīla) respectful; *gen. m.* ~issa, Dh. 109.

abhivādeti, *vb.* (*caus. abhivadati, sa. abhi-√vad*) to salute respectfully (*acc.*); *ger. √etvā* (Bhagavantam) 68,17. 96,3.

abhisamkhata, *mfn.* (*pp. abhisamkharoti, sa. abhi-sam-s-√kr*) prepared, cooked; *gen. √assa* (sappimadhu-sakkarā-⁰. pāyāsassa) 61,26.

abhisamkhāra, (*sa. abhisamiskāra*) ¹) preparation. ²) development, exercise, practise; *acc. √am* 68,36. 69,2. (*iddhā-⁰, v. next*).

*abhisamkhāreti, *vb.* (*caus. abhi-sam-s-√kr*) ¹) to prepare. ²) to exercise, practise, effect (*acc.*); *pot. 1. sg. √eyyam* (iddhābhisamkhāram, „an exercise of miraculous power“ (*v. iddhi*) 68,36; *aor. 3. sg. √esi* (*id.*) 69,2.

abhisajati or abhisajjati, *vb.* (*sa. abhi-√sañj*) to offend; *pot. 3. sg. √saje* (yāya na . . kañci, by words) Dh. 408.

*abhisambujjhati (*sa. *abhisam-√budh*) to gain perfect knowledge of; *pp. √buddha, part. √budhāna, v. below*.

*abhisambujjhana, *n.* (*fr. last*) enlightenment, gaining the perfect knowledge (possessed of a Buddha); ⁰-kāla, *m.* 63,7.

abhisambuddha, *mfn.* (*pp. abhisambujjhati, sa. id.*) having attained perfect knowledge; *m. paṭhamābhisambuddho* (Buddho) „having just attained the Buddhahood“, 66,3.

*abhisambudhāna, *mfn.* (*part. fr. abhisambujjhati, cp. sa. part. aor. budhāna*) who has learnt, understood; *m. √o* (kāyam maricidhammam) Dh. 46.

*abhisambhava, *m.* (*fr. abhisambhavati, sa. abhi-sam-√bhū*), reaching, attaining. — *dur-abhisambhava, mfn. (q. v.)*.

abhiseka, *m.* (*sa. abhisheka*) anointing, inauguration of a king; *acc. √am* karetvā „caused himself to be

anointed king“ 36,29; *etassa imasmim rājābhisekakāle*, now when he is being anointed king, 11,6.

abhisecana, *n.* (*sa. abhishecana*) = *prec. √am* (ulūkassa) 11,16.

amacca, *m.* (*sa. amātya*) a companion or minister of a king, courtier; *∇o*, 38,17; *pl. √ā*, 40,9; *acc. pl. √e*, 40,7; *instr. pl. √ehi*, 39,31. — ⁰-ādayo, the courtiers and others, 102,5 (*cp. ādi*). sesāmacce (*acc. pl.*), all his courtiers, 40,5 (*v. sesa*). mittāmaccā (*pl.*) friends and companions, 92,8. ⁰-brāhmaṇa-gahapatike (*acc. pl.*) ∇: all people of higher rank (*opp. sabba-seniyo*) 42,2 (*cp. Fick, Soc. Glied. p. 93 & 164*). ⁰-sahassena (*instr.*) a thousand courtiers, 39,26. 62,8. ⁰-parivuta, *mfn.* 40,30. ⁰-gaṇa-parivuta, *mfn.* 39,28. ⁰-parivārita, *mfn.* 112,26. sattāmacca-satānuga, *mfn. v. anuga. sāmacca, mfn. (q. v.)*.

amuka, *mfn.* (*fr. the pron. base amu-, — sa. cp. asu & asuka*) this or that, such and such a person (or thing) referred to without name; *loc. m. √as-mim* okāse, 75,6. (*cp. ayaṁ, 4.*)

amba, *m.* (*sa. āmra*) the mango tree (Mangifera Indica); *∇o*, 37,22; *gen. √assa*, 37,1; *pl. √ā*, 100,13; *acc. pl. √e*, 100,14; *instr. pl. √ehi*, 2,10. — ⁰-pakka, *n.* (*sa. *āmra-pakva*) a mango fruit; *√am*, 36,31 = ambaphalam, 36,34. ⁰-panas-ādihi, 2,20 (*v. panasa & ādi*). ⁰-piṇḍi, *f.* (*sa. *āmra-piṇḍi*) a bunch of mangos, *acc. √im*, 15,2. ⁰-labujādinaṁ, 1,14 (*v. labuja*). ⁰-vana, a mango grove, *loc. √e*, 77,20; 45,14 (Makhādeva-⁰, *q. v.*) 45,7 (M uyyāne). ⁰-sāmika, *m.* the owner of a mango tree, *∇o*, 100,12.

*ambho, *indecl.* (*fr. ham + bhos, cp. hambho & bho*) ¹) a voc. particle: Hallo! (*v. voc.*), √sārathi, 43,21. ²) exclamation expressive of anger or indignation (*v. voc.*), √duṭṭha-brāhmaṇa, 33,16; √purisa, 101,18.

amma, *indecl.* (used in addressing a woman), *v. next*.

ammā, *f.* (*sa. ambā*) a mother;

gen. ~āya. 46,8; *voc.* amme is usually shortened to amma: ¹⁾ used by children addressing their mother, 9,19. 22,17; ²⁾ by any person addressing one (or more) women, 49,32 (a maid to her lady); 87,10 (a father to his daughter).

ammaṇa, *n.* (*sa.* armaṇa? *cp.* Childers *s. v.*) a certain measure of capacity, a trough, a canoe; ⁰-mattena (*instr.* *v.* matta²) in a measure of au a-(pupphānaṃ ~ abhippakiṇṇa-sayana) 65,29.

amha, amhi, *v.* atthi.

amha(*n.*), *n.* = asman (*sa.* aṣman) a stone; *instr.* ~anā. 104,6 (*cp.* Win-disch, Māra, p. 8 & 12). — amha-maya, *mfn.* (*sa.* aṣma-maya) made of stone, hard; *acc.* ~am (maṇim) Dh. 161.

ambhākaṃ, amhe, *etc.*, *v.* ahaṃ.

ayaṃ, *pron. m. & f.* (*sa.* ayam, *f.* iyam) *n.* idaṃ (*sa.* idam). The other forms are taken from the base ima- or a-: *nom. sg. m.* ayaṃ, 3,1. 6,3; by contraction with a preceding a-sound: cāyaṃ, 66,26; by elision: 'āyaṃ 17,28. 37,80; Dh. 56, or 'yaṃ, 108,17; before palatals: ayaṃ, 74,31. — *f.* ayaṃ, 21,17. 9,18 (ayaṃ ca). — *n.* idaṃ, 15,15; 'idaṃ, 67,3; imam, 100,1. — *acc.* imam 2,8 (*m.*); 3,25 (*f.*); 17,1; Dh. 196 (im') (*n.*). — *instr. m.* n. iminā, 3,22; 54,15. *f.* imāya, 42,18; 75,35. — *gen. (dat.) m.* (n.) imassa, 2,29; 4,31; assa. 1,5; 'ssa. 3,11; *f.* imissā. 3,3; 31,4; assā, 48,26; 73,23 (assa = assā?); 87,10. — *abl. m.* asmā, Dh. 220. — *loc. m. (n.)* imasmiṃ, 1,13; 3,23; asmiṃ, Dh. 242. — *pl. nom. m.* ime. 4,6; 66,25 ('me); 60,17 (mā-y-ime). — *acc. m.* ime. 41,22; *f.* imā, 2,9; *n.* imāni, 81,27. — *instr. m.* imehi, 55,25. — *gen. m.* imesaṃ, 2,6; 14,26. — *loc. m. n.* imesu, 31,16; 81,27. — ¹⁾ this, this here (*referring to a person or thing present or in question*) *opp.* para, Dh. 220. 410. — ²⁾ *referring to the preceeding*, 67,5 (ayaṃ kho sā); 73,23 (ime divase. *acc. pl.* „the last few days“). — ³⁾ *referring to the following*, 67,3-10; 85,29. — ⁴⁾ = such, like

that, 31,6 (imam acchādanam); 2,6 (imesaṃ sattānam, like us). 54,33 (*id.*); repeated: ayaṃ ca ayaṃ ca, 43,33; idaṃ c'idaṃ ca, 44,13 (*cp.* asuka, umuka). — ⁵⁾ *combined v. pron. relat.*: y'āyaṃ (= yo ayaṃ) Dh. 56; yāyaṃ (*f.*) 67,12; yad idaṃ, 97,2. — ⁶⁾ ayaṃ is sometimes used as *pron. 3. pers.*, esp. the *gen. sg.* assa, assā, *enclit.* = tassa, tassā (*v.* ta-). *cp.* eta- (esa). ayaṇa, *n.* (= *sa. cp.* eti) walking, road. — ekāyana, *mfn.* (*q. v.*).

ayaś, *m.* (*comp.* ayo. *nom.* ayo, *sa.* ayas, *n.*) iron; *instr.* ayasā (= ayato, Comm.) 106,19 = Dh. 240. (*cp.* āyasa. *mfn.*)

ayo-guḷa, *m.* (*sa.* ayo-guda) an iron-ball; ~o. 107,1 = Dh. 308.

ayya, *mfn.* (*sa.* ārya, *cp.* arya) honorable, worthy; *m.* ~o Devadatto, 75,4. — The *voc.* ayya is frequently used in respectfully addressing a person: 2,39. 4,3 *etc.* 33,1 (ayyā 'ti); *pl.* ayyā (by addressing more persons) 21,10. 73,4; and even the *nom. sg.* ayyo is used as *voc. particle* (in both genders and numbers): 18,8-21-25. (*cp.* ariya.)

ayya-putta, *m.* (*sa.* ārya-putra) the son of an honorable man, master; *nom.* ~o, 65,22; *voc.* ~a, 65,15 (designation of a master by his servant). ayyikā, (*fr.* ayya, *sa.* āryikā, āryakā) grandmother; ~ā, 108,15.

ayyo, *v.* ayya.

arañña, *n.* (*sa.* aranya) a forest; *acc.* ~am, 6,7; *abl.* ~ato, 6,15; *loc.* ~e, 5,30; *pl.* ~āni, Dh. 99; *loc.* ~esu, 73,34. — ⁰-āyatana, *n.* a forest haunt; *loc.* ~e, 1,4. 3,30. — ⁰-tthāna, *n.* a place in a forest; *loc.* ~e, 32,14.

araha, *mfn.* (*sa.* arha) deserving, worthy; *m.* *pl.* ~ā („holy men“) 109,3. — pūjāraha, *mfn.* (*sa.* pūjārha) deserving homage; *acc. m. pl.* ~e, Dh. 195. — mahāraha, *mfn.* (*sa.* mahārha), very valuable, precious, splendid; *m.* ~o (manto) 32,10; *acc.* ~am (uttamaratham) 63,4; (sayanam) 112,2; *n.* *pl.* ~āni (āsanāni) 61,25. (*cp.* next.)

arahat, *m.* (*sa.* arhat) a venerable person, a saint, an Arhat, who has reached the highest stage of sanctification from which he can enter Nirvāṇa; *nom. sg.* arahā (*dasah' aṅgehi sammānāgato*) 82,14; *gen.* ~ato (*Sammāsambuddhassa*) 81,5; *acc.* ~antaṃ, Dh. 420; *pl.* ~anto (*satta*) the first seven Arhats, viz. Buddha himself, the pañcavaggiyā bhikkhū (*q. v.*), and Yasa, 70,18; *gen. pl.* ~ataṃ, Dh. 164. (*cp.* arahatta.)

arahati, *vb.* (*sa.* √arh) ¹) to be worthy of (*acc.* or *inf.*); *pr. 3. sg.* ~ati (*kāsāvaṃ*, metrically = arhati) Dh. 9; *2. sg.* ~asi (*mama vijjite vasitum*) 38,20; *part.* arahat (*v. h.*). — ²) to be obliged to, to be able to (*inf.*); *ko taṃ ninditum ~ati*, „who would dare to blame him?“ Dh. 230.

arahatta, *n.* (*sa.* arhatva) Arhatship (*cp.* arahat); *acc.* ~aṃ, 89,16.

*Arahanta-vagga, *m.* name of the seventh chapter of Dhammapada.

ariya, *mfn.* (*sa.* ārya, *cp.* ayya) honorable, noble; elect, holy; *m.* ~o, Dh. 270; *acc.* ~aṃ (= āryaṃ) Dh. 208; *gen. pl.* ~ānaṃ (= āryānaṃ) Dh. 22. 164. 206; *instr. pl.* ~ebhi, Dh. 162 bis; ~o aṭṭhaṅgiko maggo, 67,3. 108,14; *acc.* 107,20. — *⁰-ppavedita, *mfn.* preached by the elect; *loc.* ~e (*ārya*, *dhamme*) Dh. 79. — *⁰-bhūmi, *f.* the world of the elect; *acc.* ~imi, Dh. 236. — an-ariya, *mfn.* (*q. v.*).

ariya-sacca, (*sa.* ārya-satya) sublime truth; ~aṃ (*dukkhaṃ*) 67,8 (the sublime truth [concerning] the pain); 67,12 (*dukkhasamudayaṃ*, *q. v.*); *pl.* ~āni (*cattāri*) 82,10. 107,18.

*ariya-sāvaka, *m.* an elect or holy disciple; ~o, 28,3. 71,5; *acc. pl.* ~e, 73,32.

aru, *n.* (*sa.* aruṣ) a wound; *arukāya, *m.* a wounded body (or *mfn.* covered with wounds?) *acc.* ~aṃ, Dh. 147.

aruṇa, *m.* (= *sa.*) the dawn, the

sun. — *arunuggamana, *n.* sunrise; *abl.* ~ā, 12,13. — *aruṇa-velā, *f.* (*id.*); *loc.* ~āya, in that very moment when the sun was rising, *ib.* (*cp.* velā).

arhati, *v.* arahati.

ala, *n.* (?) (*sa.* ala, *cp.* aḍa) the claw of a crab; *instr.* ~ena, 4,35; *instr. pl.* ~ehi (*kammāra-saṇḍāsena viya*) 5,3.

alam, *indecl.* (= *sa.*) enough: ¹) *w. voc.* ~ Devadatta, 74,34; ~āvuso, 75,31. — ²) *w. gen. pers.* ~mayhaṃ, I have had enough, 28,24. — ³) *w. instr.* ~ (vo ratanehi) 27,29; sometimes denoting what a person don't care for: ~etehi ambehi, 2,10. — ⁴) *w. dat. final.* ~hi te aññāṇāya ~sammohāya, no wonder that you feel ignorant and confused, 94,24.

alamkata, *mfn.* (*pp. fr. next.*, *sa.* alam-kṛta) adorned, decorated; *m.* ~o, 45,30. Dh. 142; ⁰-sirigabbhe, 41,34 (*q. v.*); ⁰-paṭiyatta, *mfn.* splendidly dressed or decorated (*q. v.*).

alamkaroti, *vb.* (*sa.* alam-√kr) ¹) to adorn; *ger.* ~itvā (*acc.*) 20,9. 58,19. 63,4. — ²) to adorn oneself; ~itvā, 19,13. — *pp.* alamkata, *v.* above. — *caus.* ~kārapeti, *q. v.*

alamkāra, *m.* (= *sa.*) ornament, decoration; *instr.* sabbālamkārena alamkaritvā, adorning it richly, 63,4; *instr. pl.* sabbālamkārehi, 58,18. — sabbālamkāra-paṭimaṇḍita, *mfn.* 64,29 (*q. v.*); ⁰-vibhūṣita, *mfn.* 61,7 (*q. v.*).

*alamkārapeti, *vb.* (*caus.* II. alamkaroti) to cause to be decorated (*acc.*); *ger.* ~etvā (*maggam*) 62,7.

alāpu, *n.* (*sa.* alābu) a gourd; *pl.* ~ūni, Dh. 149.

alika, *mfn.* (*sa.* alika) false, displeasing. — *n.* falsehood, untruth; ~aṃ bhaṇaṃ, speaking a falsehood, Dh. 264; na tassa ~aṃ bhaṇitaṃ (*sc. mayā*) I did not tell him a lie, 108,30; ~aṃ bhāsasi, 97,31 (= musāvāda). — alika-vādin, *mfn.* lying, speaking a falsehood; *acc. m.* ~inaṃ 44,9.

allāpa, *m.* (*sa. ālāpa*) speaking to; ⁰-sallāpa. *m.* conversation; ~am katvā, 56,22. *cp.* ālapati.

*allika. *mfn.* (*probably fr. ā-√lī*, *ālāyaka-⁰ālyaka) adhering, devoted to, *only comp. w. sukha-*, *v. kāma-sukhallika-*.

allīyati, *vb.* (*sa. ā-√lī*) to adhere; *part. m.* an-alliyanto, careless of (*w. acc. kilesaratim*) 46,19.

ava, *indecl.* (= *sa.*) prefix to verbs and nouns expressing „down, back, aside, away“. This prefix is very frequently contracted to „o“, both after another *prp.* (ajjh-o-harati) and before a single or double consonant (okāsa, okkamati); but after „vi“ we find it sometimes uncontracted (vavatthāpita, *cp.* vohāra *etc.*) and in *comp.* like an-avakāsa, likewise before vowels (avekkhati). *cp.* ora, orima.

avakāsa, *v. okāsa.*

avaca, *mfn.* (= *sa.*) low (*opp. ucca*) *v. uccāvaca.*

avacara, *m.* (= *sa.*) only at the end of *comp.* = the sphere or dominion of, *v. a-takkāvacara.*

*avajalla, *v. rajavajalla.*

avajānāti, *vb.* (*sa. ava-√jñā*) to despise (*acc.*); *pr. 3. sg. ~ati* (*metri causa*) 103,30.

avajiyati, *vb.* (*sa. pass. ava-√ji*) to be conquered; *pr. 3. sg. ~ati*, Dh. 179.

avatthita, *mfn.* (*pp. fr. avati-√thā*) firm, steady. — an-avatthita-citta, *mfn.* (*q. v.*).

avattharana, *n.* (*sa. avastarana*) spreading; deploying an army; rañño ⁰-bhāvaṃ ñatvā. „when he saw that the king had deployed his forces“ 36,24 (*cp. bhāva*).

avattharati and ottharati, *vb.* (*sa. ava-√str*) to spread, scatter about, overturn; to overspread, overwhelm (*acc.*); *ger. ~itvā* (bhattachāpātīm) 34,13; (turiyabhaṇḍāni) 65,5; ottharitvā (*sc. jālaṃ*, referred to the *agens sākunikena*) 88,34. — *pp.* otthaṭa, overwhelmed, caught; *loc. pl. ~esu*

(Māra-jālena) when they have been caught in Māra's net, 88,35.

avadhāraṇa, *n.* (= *sa.*) ascertainment, emphasis; ~am, the signification of the particle „kho“, 85,34.

avasakkati, *v. osakkati.*

avasarati, *vb.* (*sa. ava-√sr*) to proceed towards, to come (down) to; *aor. 3. sg. tad avasari*, 77,19. 81,9.

avasāna, *n.* (= *sa.*) conclusion, termination, end; *loc. adv. ~e*, at last, 34,8; *comp. bhattakiccā-*⁰, 86,15; gāthā-⁰, 87,1; desanā-⁰, 89,2. Contracted: osāna, ⁰-gāthā, *f. a final stanza, acc. ~am*, 27,31. *cp. pariyo-sāna.*

avasitthā, *mfn.* (*sa. avaçishta*, *pp. ava-√çish*) left, remaining; *n. ~am* (sūkaramaddavaṃ) 78,14; ~am hoti (āyūṃ) 44,28; *m. pl. ~ā ahesuṃ* (dve janā) 33,31.

avasesa, *mfn.* (*sa. avaçesha*, *n.*) left, remaining; *m. pl. ~ā*, 7,14. 86,23 (*opp. ekā*); *gen. (dat.) pl. ~ānaṃ*, 7,15. — avasesa-sigālā (*m. pl.*) 40,31.

*avassuta, *mfn.* (*sa. ava-sruta* or *ava-ā-sruta. *√sru*) 'rotten, leaky'; *metaph. lustful* (*cp. Jāt. IV 20,22*: an-avassutā nāvā (watertight) and SBE. X,13). — an-avassuta-citta, *mfn.* (*q. v.*), *cp. an-ussuta & āsava.*

avaharati, *vb.* (*sa. ava-√hr*) to take away (*acc.*); *pr. 1. sg. ~ami* (nāham ambe ~, I did not take away) 100,14; *pot. 3. sg. ~eyya* (ambam) 100,19. — *pp. avahaṭa*, *m. pl. ~ā*, 100,19.

*avāpurāpeti, *vb.* (*caus. II. avāpurati* = *sa. apā-√vr & apa-√vr*) to cause to be opened; *ger. ~etvā* (nagaradvārāni) 39,25. *cp. apāruta.*

Avici, *n.* (or *f.*) *nom. pr.* (= *sa. m.*) the last (lowest) of the eight great hells (*cp. niraya*); *loc. ~imhi*, 27,14.

avekkhati, *vb.* (*sa. ava-√iksh*) to look at; to look down upon (*acc.*); *pr. 3. sg. ~ati* (bāle) Dh. 28; *pot. 3. sg. ~eyya* (attano katāni) Dh. 50; *part. acc. m. ~antaṃ* (lokaṃ) Dh. 170.

avhaya, *m.* (*sa. āhvaya*) appellation, name; only at the end of *adj. comp.*, *v. savhaya*.

asani, *f.* (*sa. aṇani*) a thunderbolt, lightning; *nom. sg. ~i* (*patitā*) 17,22; *loc. ~iyā* (*sīse patantiyā*) 39,10; ⁰-vegena (*instr.*) hastily like a flash of lightning (*cp. vega*) 12,22.

asi¹, *m.* (*sa. asi*) a sword; *acc. ~im*, 111,25; *instr. ~inā*, 33,17; *asatti-dhanu-ādini* (*āvudhāni*) 6,12; ⁰-cammam, *n.* sword and shield, 75,15.

asi², *pr. 2. sg. atthi* (*q. v.*).

asīti, *num. (f.)* (*sa. aṇṇi*) eighty; *caturāsīti* = 84 (*sa. catur-aṇṇi*), ⁰-vassa-sahassāni, 44,20. — *asīti-koṭṭi-vibhava, *mfn.* very rich, *gen. m. ~assa* (*setṭhino*) 22,13. — ⁰-sahassā, *m. pl.* (*bhikkhū*) 80,000, 97,4. *cp. āsītika*.

asu, *pron. mf.* (*sa. asau*) *n. adum* (*sa. adas*) that; the other cases are formed on the base *amu-* (*cp. amuka*).

*asuka, *mfn.* (*fr. last. cp. sa. amuka*) this or that, such and such a person (or thing); *loc. m. ~asmiṃ* (*gāme*) 92,14. — *comp. 0-kāle*, 88,23; ⁰-gehe, 58,3. *cp. amuka* and *ayam*⁴).

asura, *m.* (= *sa.*) an evil spirit, demon; *pl. the opponents of the gods*; *nom. pl. ~ā*, 59,24; *acc. ~e*, 59,25; *gen. ~ānam*, 60,14; *loc. ~esu*, 60,17. — *⁰-kaññā, *f.* daughter of the Asuras, *acc. ~am* (*Suṇam*) 54,7. — *⁰-bhava-nam, *n.* the world of the A. 59,27.

astu, *asmi. v. atthi*.

assa¹, *m.* (*sa. aṇva*) a horse; *acc. ~am*, 65,17; *pl. ~ā*, Dh. 94; *acc. pl. ~e*, 44,11; *maṅgalasso*, a horse of state (*v. maṅgala*) 24,29; *valāhassa*, a flying horse (*v. valāha*) 21,31 (⁰-yoni); *sighasso*, „a racer“ (*v. sīgha*) Dh. 29 (*opp. abalassa* „a hack“, *v. a-bala*). — ⁰-dūta, *m.* a messenger on horseback, 68,31. — *⁰-pota, *m.* a foal, 2,18 (⁰-ppamāṇa, *mfn.*); — *⁰-bhaṇḍaka, horse trappings (saddle and bridle) 65,17. — ⁰-ratana, *n. (coll.)* valuable horses, 24,19. — ⁰-rājan, *m.* 'king of horses' (*Kanthaka*) 65,19. — ⁰-sālā, *f.* a stable for horses, 65,17. *cp. assatara* below.

assa², *pot. 3. sg. v. atthi*.

assa³, *assā*, *pron. gen. v. ayam*.

assatara, *m.* (*sa. aṇvataṛa*) a mule; *pl. ~ā*, Dh. 322.

assama, *m.* (*sa. āṇama*) the hut of an ascetic; *loc. ~e*, 36,6. — ⁰-pada, *n.* a hermitage, a place where ascetics have made their huts; *acc. ~am*, 36,6.

assava, *mfn.* (*sa. āṇava*) compliant, obedient; *f. ~ā* (*gopī*) 104,33; *n. ~am* (*cittam*) 105,2; *pl. ~ā*, 105,25.

assāda, *m.* (*sa. āsvāda*) enjoyment, delight; a delicacy; *acc. ~am* 47,29 (*opp. ādinava*) 104,15.

*assādanā, *f.* (*cp. sa. āsvādana*, *n.*) a delicacy, 104,14.

assāsa, *m.* (*sa. āṇvāsa*) breathing, inhaling; ⁰-passāso, inhaling and breathing forth, 80,32.

assāseti, *vb.* (*sa. caus. ā-√cvas*) to cause to take breath, to comfort, to encourage (*acc.*); *ger. ~etvā*, 20,6. 40,29.

assu, *n.* (*sa. aṇru*) a tear or *coll.* tears; *nom. sg. ~u*, 82,5. 97,23; *~um*, 89,14; *instr. ~unū* (*akkhihi paggharantena*) 5,11. — ⁰-mukha, *mfn.* with a tearful face, *m. ~o* (*rodam*) Dh. 67.

aha, *n.* (*sa. ahar & ahan*) a day. ¹) at the end of *comp. ekāhen'* (*instr.*) in the course of one day, 57,8; *ekāha-dviha'-ccayena*, in a day or two, 32,24 (*cp. accaya*); *ekāhadviham* (*acc.*) one or two days, 50,6; *katipāham* (*q. v.*) a few days, 7,27 *etc.*; *dviha-tiham*, two or three days, 36,6; *sattāham*, seven days, 23,16. 66,4. — In some few cases we find *-anha* (*fr. the weak stem ahan*) *v. pubbanha*, *sāyanha*. — ²) as the first part of *comp. 'aho'* (*fr. sa. ahar*) *v. aho-ratta*, *aho-ratti*.

aham, *pron. 1. pers. (sa. aham)* 'I'; *nom. aham* (*aham, ahan*) 1,7. 2,2. 65,15; by contraction or elision: *āham*, 'ham, 1,21. 7,9. 104,21; after the verb: *jāneyyāham*, 94,31; *labhāmi'ham*, 108,25; *patāmi'ham*, 108,26. — *acc. 1*) *maṃ*, 2,3. 13,15 (*man'ti*); ²) *mamaṃ*, 16,2. 47,10 (*mamañ ca*). — *instr. (abl.)*

mayā, 3,14. 4,26. — *gen. (dat.)* ¹) mayham, 2,11-29. 3,9. 4,12 *etc.* ²) mama, 1,17. 71,32 (mam¹) 72,20 (mama-y-idam). ³) mamam, 72,20. ⁴) me, 1,19. 2,3. 112,20 (m¹); this form is also often substituted for other cases: = *instr.* 4,23. 45,5. 66,23. 90,35. — *abl.* 72,1. — *loc.* mayi, 19,29. — *pl. nom.* ¹) mayam, 1,8. 56,32 (= *sg.*). ²) amhe, 21,30. — *acc.* amhe, 4,19. 73,5. — *instr. (abl.)* amhehi, 6,15. 74,12. — *gen. (dat.)* ¹) amhākam, 1,24. 4,4. ²) no, 11,3. 12,3. 56,33 (= *sg.*); substituted for *instr.* 54,15. — *loc.* amhesu, 4,11. — *Combined w. pron. demonstr.* es'āham, 69,19; *acc.* tam mam, 103,2; *gen.* tassa me, 103,23; *w. pron. rel. pl.* ye mayam, 105,23; *gen. (dat.)* yesan no, Dh. 200. — *Constructions to be noticed:* na te aham, I am not among those, 72,32; tumhe mam... jānātha (*sc.* pesakārasālam gacchamānam) 88,13; mama rattindivam... na jānāmi (*sc.* maraṇabhāvam) 88,22. *cp. next.*

*ahimkāra, *m.* (*fr.* aham & √kr, *sa.* ahamkāra) the false view that there is an Ego, the first of the three anu-sayas (*q. v.*), explained in the comm. by 'dīṭṭhi' (*q. v.*); 94,11: sabba-ahimkāra - mamiṃkāra - mānānusayānam khayā. Some Mss. have here and in parallel passages the reading ahamkāra (= *sa. cp.* SN. III 32,1-2 (vol. I p. 132)), which generally means „selfishness, pride“.

aho, *indecl.* (= *sa.*) an exclamation (*w. nom. or a full sentence*) expressive of satisfaction or enjoyment, 42,17 (aho vata bho), 58,12 (~ puññānam phalam), 86,34 (~ Buddhānam kathā nāma acchariyā), or of reproach, 59,31 (~ andhabalāsi).

ahoratta, *m.* (*sa.* ahorātra) day and night; ⁰-ānusikkhin, *mfn.* studying day and night, *gen. pl.* ~inam, Dh. 226. *cp.* aha.

*ahoratti, *f.* (*sa.* *ahorātri) = *prec.*; *acc.* sabbam ~im, through the whole day and night, 107,25 = Dh. 387.

Ā.

ā, *prp.* (= *sa.*) near to, towards, until; generally prefixed to verbs and their derivatives, but shortened to 'a' before more consonants, *e. g.* acchādeti, assāseti, allāpa, *etc.*

ākamikhati, *vñ.* (*sa.* ā-√kāṅksh) to wish, to desire (*acc.*); *pr. 3. sg.* ~ati (pacchāsamanam) 82,26; *part. med. m.* ~amāno, 79,11 („if it should so wish“); *ger.* ākamikha (virāgam) Dh. 343.

ākaddhati, *vñ.* (*sa.* ā-√krsh) to draw to or away with one's self; *ger.* ~itvā (hanukattthikena, by the jawbone) 40,18; 59,8.

ākappa, *m.* (*sa.* ākalpa) gestures, manners; *instr.* ~ena, 49,8.

ākara, *m.* (= *sa.*) plenty, multitude; a mine; ganthākara, *q. v.*

ākāra, *m.* (= *sa.*) form, appearance, condition; sign, token, hint; manner, way; anekākāra, *mfn.* multiform (*v.* an-eka); apanetabbākāra-ppatta, *mfn.* intolerable (*v.* apaneti); patanākāra-ppatta, *mfn.* being on the point of falling out, 12,21; sabbākāra-paripunnā, *mfn.* altogether perfect, 10,26; sabbākāra-varūpeta, *mfn.* endowed with every grace, 81,4 (*cp.* vara); dvattimsākāra, *q. v.*; chātakākāra, sign of hunger, 41,8 (*v. h.*); olokita-kārenēva (*instr.*), at the first sign of her being looked at (?) 87,25; āgama-nākāra, 41,31 (how he had come back); aññenākārena (*instr.*) in another way (o: wrong) 91,32.

ākāsa, *m.* (*sa.* ākāṣa) the air, sky; space; *acc.* ~am, 14,16; *instr.* ~ena, through the air, 19,17. 36,10; *abl.* ~ā, 33,6. ~ato, 32,11; *loc.* ~e, 11,19. 17,25. Dh. 254-5 (*cp.* bāhira & SBE. X, p. 64 Note). — ⁰-cārika, *mfn.* going through the air, 35,35 (*m.* ~o). — ⁰-ānañcāyatana, *n.* 80,5 (*v. h.*).

ākīñcañña, *n.* (*sa.* ākiñcanya, *fr.* a-kiñcana, *q. v.*) want of any possession, nothingness. ⁰-āyatana, *n.* the abode of nothingness, non-existence,

acc. ~am, 80,7; °-samāpatti, 80,8 (v. h.).

ākīrati, vb. (sa. ā-√kir) to scatter or sprinkle over (acc.); ger. ~itvā (paṇsum, filled them up with earth) 40,6; (pādapaṇsumi upari muddhani, the dust at his feet over its head) 77,8; pr. 3. sg. med. ~ate (rajam) Dh. 313.

*ākoṭeti, vb. (sa. *ā-√kuṭ, caus. cp. koṭṭeti) to beat, to trample in (acc.); ger. ~etvā (paṇsum) 40,6.

āgacchati, vb. (sa. ā-√gam & gā) to go, come, approach, arrive; to return, come back; pr. 3. sg. ~ati, 12,2; 1. sg. ~āmi (pādena) 98,2; 1. pl. ~āma, 23,19; — imp. 3. sg. ~atu, 4,23; 2. sg. ~a, 75,7; 2. pl. ~atha, 75,9. 76,25; — pot. 3. pl. ~eyyūṃ, 101,9; — fut. 3. sg. āgacchissati, 15,6, and āgamissati, 22,27. Dh. 121; 1. pl. āgamissāma, 23,19; — aor. 3. sg. āgamā, 18,34. āgami, 57,14. āgā, 114,2; 2. pl. āgamittha, 39,2; 3. pl. āgamiṃsu, 73,31; — part. m. āgacchanto (maggam) on the way, 28,12; 57,32; acc. ~antaṃ, 2,31; acc. f. ~antiṃ, 49,4; — ger. āgantvā, 6,30. 7,5. 9,24. 10,8. 31,23; āgamma (sa. āgamyā) Dh. 87. 192 = 107,23. 61,19. 110,28; — pp. āgata. q. v.

āgata, mfn. (= sa. pp. fr. āgacchati) ¹⁾ come, arrived, returned; m. ~o, 4,24. 16,12; acc. ~am, 9,22; frequently used as finite tense: 9,27 (~o), 57,33 etc. āgato'smi, 98,2; āgat'amhi (f.) 73,18; — comp. maṃ tava santi-kam āgata-kāle gaṇhāhi (when I have returned) 3,17; °-velāya (loc.) when he returned, 20,10; āgatāgata (m. pl. raṭṭhavāsino) who from time to time came, 18,5; °-bhāva, m. coming, arriving, coming near, acc. ~am, 40,17. 88,8; °-tṭhāna, n. — āgatabhāva (cp. tṭhāna) acc. ~am, 19,18; °-matta, mfn. at one's arrival, acc. m. taṃ ~am, 33,28; adhunāgata, mfn. a new-comer, 37,15 (cp. adhunā); cirāgata, mfn. long absent, m. ~o (na cirāgato = adhunāgato?) 9,27. — ²⁾ occurred, related (in quotations):

Mahāpadāne °-nayena „in the manner related in M.“ 63,12. — ³⁾ known; āgatāgama, mfn. (= sa.) acquainted with the āgamas (q. v.), m. pl. ~ā, 109,26. — an-āgata, q. v.

āgama, m. (= sa.) ¹⁾ arrival. ²⁾ knowledge, science, esp. a sacred work containing traditional doctrine, the five Nikāyas or Sutta-piṭaka thus called by the northern Buddhists (who, however, know only fragments thereof); °-piṭakam (suttasammataṃ) 110,3 = Sutta-piṭaka. — āgatāgama, mfn. v. above.

āgamaṇa, n. (= sa.) coming, arriving, returning; acc. ~am, 22,28. 33,29. 87,6-26; °-bhāva, m. the having arrived, acc. ~am, 9,14; °-ākāra, way of returning, 41,31 (q. v.).

āgāmin, mfn. (= sa.) coming, returning; v. sakad-āgāmin.

āgāra, n. (= sa.) a house, v. agāra, cp. an-āgāra.

āghāta, m. (= sa.) 'striking, killing'; ill-will, malice; ~o (Devadattassa Bhagavati) 74,32; °-matta, n. ~am pi nākāsi „not so much as an angry thought“, 40,1 (cp. matta²⁾).

ācariya, m. (sa. ācārya) a teacher; ~o, 16,23 (disāpāṃmokkho, brāhmaṇo); °-antevāsike (acc. pl.) a teacher and his pupil, 32,21. — *ācariya-bhāga, m. a teachers fee, 64,24 (~o). — *ācariya-vāda, m. pl. ~ā, the doctrines of old teachers, 113,27. — cp. añña-thācariyaka.

ācāra, m. (= sa.) good conduct, morality; silācāro, „virtues“, 43,33; sila-guṇācāro, a holy life, 28,34. — *ācara-kusala, mfn. perfect in behaviour, m. ~o, Dh. 376. — an-ācāra, q. v.

ācikkhati, vb. (sa. ā-√caksh) to tell, communicate, explain, point out (acc.); to instruct (gen.); pot. 3. sg. ~eyya (maggam mūlhassa) 69,16; — aor. 3. sg. ~i (attham) 13,14; — fut. 1. sg. ~issāmi (cittarucitaṃ tumhākam) 55,27; — imp. 2. sg. ~a (maggam no) 56,33; — part. m. ~an-

to (kāraṇam) 37,32; — *ger.* āvitvā, 53,13. 56,34. 58,3 (w. *gen.* -bhariyāya); an-ācikkhitvā (tesam) without telling them anything about it, 25,34.

ācinati & ācināti, *vb.* (sa. ā-√ci, -cinoti) to gather, accumulate; *part.* m. ācinam (ācinanto) Dh. 121–22 (thokathokam).

āchanna, *mfn.* (sa. ācchanna, *pp.* ā-√chad) = acchanna, *pp.* acchādeti (q. v.) covered; m. bhasmāchanno (pāvaka) covered by ashes, 106,32 = Dh. 71.

*ājāñña, *mfn.* (= ājāñiya, *cp.* sa. ājāneya) of noble birth, v. purisājāñña.

*ājāna, *mfn.* only in the *comp.* dur-ājāna, q. v.

ājānāti, *vb.* (sa. ā-√jñā) to understand, to perceive; *pr.* 3. *pl.* ānti (attham) 90,30; *aor.* 3. *sg.* aññāsi, 57,3. 65,21. 87,25; 68,21 (w. *double acc.*); *ger.* aññāya, Dh. 275. 411; *caus.* āñāpeti, q. v. — *cp.* aññā, f., āñā, f., dur-ājāna, *mfn.*

ājāñiya, *mfn.* (sa. ājāneya) of noble birth, of good breed (as a horse); m. *pl.* ā sindhavā „noble Sindhu horses“, Dh. 322.

ājīva, m. (= sa.) livelihood; sammā-ājīvo, the right way of supporting life, 67,4. — *suddhājīva*, *mfn.* & *suddhājīvin*, *mfn.* (q. v.).

āñā, f. (sa. āññā) ¹) order, command; *acc.* ām. 39,35; — ²) *sam-*panna, *mfn.* authoritative, *acc.* m. ām (purisam) 10,26. — ³) sentence of death, capital punishment; ām katvā, having passed sentence on (*gen.*) 42,7. — *cp.* aññā, f.

āñāpeti, *vb.* (*denom.* fr. āñā, *cp.* sa. āñāpayati, *caus.* a-√jñā) to command, to give orders (*acc.*); *imp.* 2. *sg.* āhi (purise) 75,3; *aor.* 3. *sg.* āsi (manusse) 75,4.

*ātappa, n. (fr. ā-√tap, *cp.* *ātāpa, m. exertion) perseverance; ām kiccam „you must make an effort“, Dh. 276. *cp.* ottappa, n.

ātāpin, *mfn.* (fr. ātāpa, sa. ātāpin)

ardent, strenuous; used in connection with jhāyin (q. v.), *gen.* m. āino (brāhmaṇassa) 66,30; m. *pl.* āino, Dh. 143.

ātura, *mfn.* (= sa.) suffering, ailing; *acc.* m. ām (arukāyam) Dh. 147; *loc.* *pl.* āesu (manussesu) Dh. 198. — an-ātura, q. v.

ādāna, n. (= sa.) ¹) taking, seizing; ā-dinnādānā (*abl.*) from taking what is not given to you 3: stealing, 81,22. — ²) affection, greed; ⁰-paṭinissagga, m. abandonment of affection, Dh. 89. *cp.* an-ādāna, sādāna.

ādāya, *ger.* v. ādiyati.

ādi, m. (= sa.) ¹) beginning, starting-point; *nom.* tatrāyam ādi bhavati, Dh. 375; ādimkatvā (dovārike, *acc.* *pl.*) from (doorkeepers) and upwards, 58,21 (*cp.* karoti); *ādi-brahmacariyika, *mfn.* belonging to the principles or fundamentals of a religious life, n. ām, 93,7–14. — ²) This word is very often used as the last part of *comp.* expressing „et-cetera, and so on, and the like“. ^a) *subst.* *pl.* n. kasi-gorakkhādini, 21,3; naccādini, 65,1. *etc.* *instr.* ⁰-ādihī, 18,28; 61,28 (aññehi); *loc.* ⁰-ādisu, 64,29; rattin-divam-pubbāhādisu, whether at night, day, morning or at other times, 88,23; m. *pl.* ⁰-ādayo, 6,11; amaccādayo, 102,5; f. *gen.* *pl.* khattiyakāññādinaṃ, 47,15. Such *comp.* occur also as the first part of a greater *comp.*, 6,7 (muggarādi-), 47,13 (nīluppālādi-), 65,32 (uyyānakilādi-), 88,32 (aniccādi-vasena), 113,30 (Sāriputtādi-). — ^b) *adj.* n. *sg.* taṇḍulādi (nāvattāham) 111,31; n. *pl.* ⁰-ādini (āvudhāni) 6,12; (puññāni) 17,33; *instr.* m. *pl.* ⁰-ādihī (phalarukkhehi) 2,20; *gen.* n. *pl.* ⁰-ādinaṃ (phalānaṃ) 1,14. — ³) Similarly used, but uncompounded after „ti“ (or ti evaṃ) 21,4. 73,30 (n. *pl.* ādini). In this way it is to be found even as *adj.*, (taṃ yeva) „sāsato loko“ ti ādinā (*instr.*) nayena puṭṭham pañham, the question asked in that way by the words „sāsato loko“ *etc.*, 91,31.

ādicca, *m.* (sa. āditya) the sun; ~o, 107,23 — Dh. 387. — °patha, *m.* the path of the sun, the sky, atmosphere; *loc.* ~e, Dh. 175. — °bandhu, *m.* a member of the Ādicca-family, name of Gotama Buddha; *instr.* ~unā. Dh. p. 94, v. 3.

*ādiṇṇavat, *mfn.* (sa. *ā-dīrṇavat, *fr.* ā-√dṛ, to split) one who has torn asunder; *m.* ~vā (narindo) *w.* acc. (sīham), 112,31.

āditta, *mfn.* (sa. ādipta, *pp.* ā-√dīp) set on fire, burning; *m.* ~o (cakkhusamphasso) 70,26; *n.* ~am, *ib.*; *m. pl.* ~ā (rasā) 70,32. — °geha-sadisa, *mfn.* like a burning house, 65,11. (*m. pl.* ~ā). — °paṇṇa-sālām (*acc.*) a burning hut of leaves, 44,29. — °pariyāya, *n.* name of a chapter in Vinaya-Piṭaka, the Fire-Sermon, 71,18.

*ādiyati, *vb.* (sa. ā-√dā) to take, seize; to accept, choose; to take along with, carry off (*acc.*); *pr. 3. sg.* ~ati (adinnam) 97,11. Dh. 246. 409 (ādiyate, *med.*); the formation ādiyati (ādeti is also to be found), which occurs only in *comp. w. prp.* ā, upā etc., is possibly an old denominative form from *ger.* ādāya (or perhaps we have to suppose a weak form of the root; confusion *w. sa.* ādriyate may also be admitted in some instances) *cp.* dadāti & upādiyati. — *ger.* ādāya, often used almost like a *prp. w. acc.* = with, together with etc. 2,4. 6,7. 12,28-29. 32,13. 48,30. 101,3. 106,3 — Dh. 49. Dh. 287; varam ~, choosing the best, Dh. 268. — *pp.* atta (sa. ātta) *q. v.* [The passive form is always -diyati or -diyyati etc.]

ādīnava, *m.* (= sa.) distress, misery, evil result, disadvantage, danger; ~o, 67,31 (the evils of life); *acc.* ~am, 47,28-29 (*opp.* assāda); 68,20 (kāmaṇam); 86,8 (*opp.* ānisaṃsa). — *anekādinava, *mfn.* full of dangers, 23,7.

ādhipacca, *n.* (sa. ādhipatya, *fr.* adhipati) sovereignty, lordship;

sabbalokādhīpacca (*instr.*) „the lordship over all worlds“, Dh. 178.

ānañca, *n.* (sa. ānantya, *fr.* ananta, *q. v.*) infinity; ākāśānañca, the infinity of space, °āyatana, *n.* the abode (state of mind) of the infinity of space, 80,5-6; viññāṇaṇca, the infinity of consciousness, 80,6-7. (contracted *fr.* viññāṇa + ānañca) *cp.* āyatana.

ānantarika or ānantariya, *mfn.* (or ānantariya, *n.* = sa. ānantariya, *n.*, immediate succession, *fr.* an-antara, *q. v.*) immediately following; *°-kamma, *n.* a deed which will bring retribution immediately (in this life) (= anantare yeva attabhāve vipaccanakaṃ kammaṃ, Ss.), ~am (paṭhamam Devadattena upacitam) 76,5. — pañcānantariya-kamma, *n. sg. (coll.)* the five crimes that constitute „proximate karma“, ~am (*acc.*) 97,12; such crimes are killing one's father or mother, an Arhat or a Buddha; *cp.* SBE. XX, 246.

ānanda, *m.* (= sa.) ¹⁾ joy, pleasure; ~o, Dh. 146. — ²⁾ Ananda, *m. nom. pr.* the (younger) cousin of Gotama Buddha, his favorite disciple; ~o (āyasmā) 77,17. 90,28; (bahussutānam [aggo]) 109,7; (bahussuto) 109,18; *voc.* ~a, *acc.* ~am, 77,16; *gen.* ~assa, 90,23; °-savhaya, *m. (q. v.)* Ā. by name, *acc.* ~am, 109,15. — ³⁾ *Ananda, *m. nom. pr.* of a mythical fish, the king of the fishes; *acc.* ~am nāma macchaṃ, 10,28; °-macchaṃ, 10,3.

*ānāpeti, *vb. (caus. II fr.* āneti, *q. v.*) to cause to be brought or fetched; *ger.* ~etvā (Bodhisattam) 45,25.

*ānisaṃsa, *m.* (*fr.* *ā-ni-√ṇam) blessings, profit, advantage; *acc.* ~am (*w. loc.* nekkhamme) 68,20; (vacisucaritapaṭisaṃyuttam) 86,9 (*opp.* ādinava). — silānisaṃsa-jātaka, the tale of the blessings of virtue, 28,1.

*ānubhāva, *m.* (*fr.* anu-bhāva) power, extraordinary ability, esp. supernatural or magic power; *acc.*

~am, 37,13; *instr.* ~ena, 16,3; *m* [= me] ~ena, 112,30; iddhānubhāvena, 27,26 (*v.* iddhi); devatā⁰, 17,25; devā⁰, by the power of the gods, 63,32. — mahānubhāva. *mfn.* of great might, ~o (Bhagavā) 75,30; *gen.* ~assa (rañño) 62,14. — ⁰sampanna, *mfn.* possessed of magic power; ~am (maṇikkhandham) 35,23.

āneti, *vb.* (*sa.* ā-√nī) to bring, to bring back (*acc.*); *pr.* 3. *sg.* ~eti, 6,19; 1. *pl.* ~ema, 55,24; *imp.* 2. *sg.* ~ehi, 111,30; 2. *pl.* ~etha, 16,26. 57,4; *pot.* 1. *sg.* āneya (to recover) 31,35; *aor.* 3. *pl.* ~esum, 24,21; ~ayimsu, 24,29; 1. *pl.* ānāyimha (probably incorrect for ānayimha) 18,23; *inf.* ~etum, 49,34; *ger.* ~etvā, 4,17. 6,15. 20,30; *pp.* ānīta. *m.* ~o, 18,22. 22,29; *f.* ~ā, 112,14; *n.* ~am, 49,20; 113,26 (idhānītam „extant here“); *caus.* ānāpeti, *q. v.*

āpajjati, *vb.* (*sa.* ā-√pad) to get in, to fall into (*acc.*); *pr.* 3. *sg.* ~ati (*metri causa* ~ī) Dh. 309; *aor.* 2. *sg.* mā āpajji (*vissāsam*) „do not trust“, 30,12; āpādi, Dh. 272 (*vissāsa-māpādi*); 1. *sg.* āpādim, 94,21 (aññānam „I am at a loss“); 94,22 (*sammoham*) „I have become greatly confused“; *ger.* ~itvā (*samhvegām*) „in deep emotion“.

āpaṇa. *m.* (= *sa.*) a shop; *abl.* ~ā, 49,5; *loc.* ~e, 30,10. — sabba-gandhāpaṇa, *m.*, a perfumery shop, *acc.* ~am, 48,31. — ⁰samīpena (*instr.*) near the shop, 49,3. — ⁰dvāram (*acc.*) the entrance of the shop, 49,23.

āpatti, *f.* (= *sa.*) ¹) misfortune. ²) fault, transgression, offence; ⁰sāmantā bhaṇamāno, *lit.* speaking from the neighbourhood of ~o: „when he is in danger of committing an offence by the words he says“, 83,4 (*cp.* sāmantā).

āpāna, *n.* (= *sa.*) drinking, banquet. ⁰maṇḍala, *n.* a banqueting pavillon; 62,14.

āpucchati, *vb.* (*sa.* ā-√prach) ¹) to ask, to offer (*cp.* pucchati). ²) to take leave, to bid farewell (*w. acc.*

pers.); *ger.* ~itvā (rājānam) 6,17; (brāhmaṇam) 9,34.

ābādha, *m.* (= *sa.*) pain, sickness; ~o (kharo) 78,24; *acc.* ~am, 78,30. Dh. 138.

ābharāṇa, *n.* (= *sa.*) decoration, ornament. — sabbābharāṇa-bhūsitā, *f.* (*adj.*) decorated with every kind of ornaments, 112,1.

ābhassara, *mfn.* (*sa.* ābhāsvara) shining, bright; *m. pl.* ~ā devā, name of a class of gods, Dh. 200.

ābhāti, *vb.* (*sa.* ā-√bhā) to shine; *pr.* 3. *sg.* ~āti (*rattim candimā*) 107,23 = Dh. 387.

*āma¹, *indecl.* (*cp.* *sa.* ām) yes; ~ deva, yes sire! 31,8; ~ bhante, 99,18; āmāti, 44,5. — After a negative question: no, 31,30 (āma na sakkomi).

āma², *mfn.* raw, uncooked, unbaked, unripe; *n.* ~am (*pattam*) 104,8. — āmaka, *mfn.* *id.* (*v.* next).

*āmaka-susāna, *n.* a cemetery where the dead bodies are left unburned; *nom.* ~am 65,10; *acc.* ~am, 39,32.

āmanteti, *vb.* (*sa.* ā-√mantr) ¹) to address, to call, speak to, tell, command (*acc.*); *aor.* 3. *sg.* ~esi, 32,34. 44,22. 66,24. 80,1; *ger.* ~etvā, 9,11. 53,1. 63,3. — ²) to bid farewell, to take leave (*w. gen.*); *pr.* 1. *sg.* ~ayāmi (*vo*) 80,1.

āmisa, *n.* (*sa.* āmisha) ¹) flesh, meat, food. — ²) carnal lust. lokāmisa, *n.* „the baits of the world“; vanta-lokāmisa, *mfn.* (*q. v.*).

āyatana, *n.* (= *sa.*) ¹) dwelling-place, home, abode; arañña⁰, abode in a forest, *loc.* ~e, 1,4. 3,30. — ²) the six senses (*v.* saḷāyatana) each of which containing ^a) the organ of sense (*viz.* cakkhu, sota, ghāna, jivhā, kāya, mano) ^b) the contact with the object of sense (*samphassa*) ^c) the perception by means of the consciousness (*viññāna*); cakkhu-samphassa-viññānāyatanaṃ, the sense of sight, 72,1; sota-s. *etc.* 72,9. 12. 15. 16. 17, the sense of hearing *etc.* — ³) stage (state of mind) of ecstasy or religious

meditation; ākāśānañcā⁰, the abode of infinity of space, 80,5; viññānañcā⁰, the abode of infinity of consciousness (cp. ānañca) 80,6; ākiñcaññā⁰ (q. v.), ~ of nothingness, 80,7; neva-saññā-nāsaññā⁰ (q. v.), ~ of neither perception nor non-perception, 80,8.

āyati, f. (= sa.) the future; acc. adv. ~im, in the future, 75,26. 95,11.

āyasa. mfn. (= sa.) made of iron; n. ~am (bandhanam) Dh. 345. cp. ayas.

āyasmāt, m(fn). (sa. āyushmat) 'possessed of long life', used in addressing or mentioning an older venerable person, esp. an Arhat or Thera (q. v., cp. 79,10); m. nom. ~mā, 77,17. 96,2-24; voc. ~mā, 79,10; acc. ~mantam, 77,15-16; instr. ~atā, 96,25; gen. ~ato, 70,17 (tassa ~ato, without nom. pr.); cp. āyu.

āyāti, vb. (sa. ā-√yā) to come, to return; imp. 1. pl. āyāma, come! let us go (in summoning a single or more persons), 77,16 (āyām' Ānanda); part. āyanta: an-āyanta, mfn. not returning, loc. pl. ~esu, 111,15.

āyu, n. (sa. āyu & āyus) life, duration of life; nom. ~u, Dh. 109; ~um avasiṭṭham, the rest of his lifetime, 44,28; acc. ~um, Dh. 135. cp. āyasmāt & next.

*āyuka. mfn. (fr. āyu) living (at the end of comp.). yāvatāyukam, adv. (q. v.).

āyudha, n. (= sa., cp. āvudha) a weapon. — naddha-pañcāyudha, mfn. „equipped with the 5 weapons of war“, m. ~o, 111,16.

āyoga, m. (= sa.) employment, occupation (w. loc.); ~o (adhicitte) Dh. 185. (cp. Fausböll, Bem. p. 36.)

āragga, v. ārā¹.

ārakkha, m. (sa. āraksha) a guard, protection; ~o, 17,17; acc. ~am (te gahetvā, protecting you) 17,15; ~am (gāḥam) a close guard, 48,15; ~am ṭhapesi, 60,28. — *ārakkhitthī, f. a woman on guard, loc. ~iyā, 49,28. — *⁰-manussa, m. a watchman, instr.

pl. ~ehi (nirokāse ṭhāne) 41,29. — *gahitārakkha, mfn. carefully guarded, loc. n. ~e (bhavane) 41,28; m. pl. ~ā (mayā) 42,6.

āraddha, mfn. (sa. ārabdha, pp. ārabhati, q. v.) begun, undertaken. — *⁰-viriya, mfn. exerting one's strength, energetic; acc. m. ~am, Dh. 8; acc. pl. m. ~e (sāvake) 108,19.

ārabbha, ger. (fr. ārabhati, sa. ārabhya) having begun; generally used as prp. w. acc. = about, concerning, 28,3. 84,28; santim ~, keeping the tranquillity (of Nibbāna) in view.

ārabhati, vb. (sa. ā-√rabh) to begin, to undertake (w. inf.); aor. 3. sg. ~bhi, 10,15. 113,24; 3. pl. ~imsu, 28,9; — ger. ārabha (q. v.) — pp. āraddha, began, m. ~o, 17,21; f. ~ā, 51,19; — part. gen. m. ārabhato (viriyaṃ dāḥam) Dh. 112 (cp. āraddha-viriya).

ārammaṇa, n. (probably another form for ālambana, q. v.) base, support; object of sense or thought. — *buddhārammaṇa, mfn. having its support in Buddha, f. ~ā pīti (q. v.), delightfully thinking on or putting confidence in B., 28,8; acc. ~am pi-tim, 28,6-9.

ārā¹, f. (= sa.) an awl, needle; āragga, n. (sa. ārāgra), the point of an awl or needle, loc. ~e, Dh. 401; abl. ~ā, Dh. 407. (cp. agga.)

ārā², adv. (sa. ārāt) far, far off; Dh. 253 (w. abl. āsavakkhayā).

ārādheti, vb. (sa. ā-√rād, caus.) 1) to conciliate, propitiate (acc.); aor. 3. sg. ~esi (rañño cittaṃ, „won the heart of the king“) 96,37. — 2) to gain, achieve (acc.); ellipt. to be done for; pot. 3. sg. ~aye (maggam) Dh. 281; ārādhe = ārādheyya (w. abl. kakka-ṭakā) 5,22.

ārāma, m. (= sa.) a grove, a pleasure garden, a monastery; loc. ~e, (Anāthapiṇḍikassa) 71,21; ⁰-rukka-cetyāni, „groves and sacred trees“, Dh. 188 (cp. cetiya). — titthiyārāma,

the heretics' grove, *acc.* ~am, 73,3. — paribbājakā⁰, the grove of the mendicant friars, *abl.* ~ā, 29,23.

āriya, *mfn.* (Dh. 208) *v.* ariya.

ārūya, ārūḷha, *v.* ārohati.

ārogya, *n.* (= *sa. fr.* a-roga, *q. v.*) health; ārogya-paramā lābhā, health is the greatest profit, Dh. 204 (*cp.* lābhā).

*āroceti, *vb.* (*caus.* ā-√ruc) to tell, communicate, explain (*acc.*, *gen. pers.*); to speak to, say to (*gen.*); *aor.* 3. *sg.* ~esi, 6,23. 7,4. 62,4; 3. *pl.* ~esum, 8,2; ~ayimsu, 73,28; — *imp.* 3. *sg.* ~etu, 79,25; 2. *sg.* ~ehi, 15,32. 98,3 (me ratham); — *ger.* ~etvā, 58,18; — *pp.* ārocita; tumhehi⁰ saññāya, on account of your application to me, 25,18 (*cp.* saññā). — *caus. II.* *ārocāpeti, to cause to be told or announced, to make known, publish; *aor.* 3. *sg.* ~āpesi (manussānam) 8,6; (Bhagavato kalam, announced the hour (for the meal)) 78,3; — *ger.* ~āpetvā (rañño) 37,11.

āropeti, *vb.* (*caus. II.* ā-√ruh, *cp.* ārohati) ¹⁾ to cause to ascend, to cause to be placed (*v. double acc.*), to put on board; *ger.* ~etvā (tam mama piṭṭhim) 1,18; (tam [sc. nāvam]) 19,27. 29,4. (mañcakaṁ [sc. nam]) 73,26 (having placed her on a handbarrow). — ²⁾ to cause to increase; *inf.* ~etum, *comp.* ~etu-kāma, *mfn.*, *instr. pl.* ~ehi (avannaṁ Gotamassa, „wanting to bring disgrace upon G.“) 74,12. — *pp.* āropita, undertaken, begun(?), *m.* ~o (sāṭako) *var. lect.* (Colombo Ed.) 87,11.

ārohati & ārūhati (āruhati), *vb.* (*sa.* ā-√ruh) to ascend, mount, to climb up on (*acc.*); *ger.* ^{a)} āruya (ratham) 7,5; (sayanam) 53,33. ^{b)} ārohitvā (suvaṇṇa-pādukāyo „putting on his gilt slippers“) 68,2. — *pp.* ārūḷha, ^{a)} having ascended, *pl.* ~ā (manussā) 76,29; *acc. m. sg.* ~am kathāmaggaṁ, the exposition of the doctrine contained in (*acc.* saṅgīttayam) 113,29. ^{b)} ascended (*pass.*);

tena⁰ nāvāya (*gen.*), a ship with him on board, 24,15. — *caus. II.* āropeti (*q. v.*).

ālapati, *vb.* (*sa.* ā-√lap) to address, to speak to (*acc.*); *pr.* 3. *sg.* ~ati (theram) 85,28; *aor.* 3. *pl.* ~imsu, 73,3. *cp.* allāpa.

ālambati, *vb.* (*sa.* ā-√lamb) to cling to, to lean upon, to support one's self on; *ger.* ~iya (pāṇinā bhūmiṁ) 112,28.

ālambana, *n.* (= *sa.*, *cp.* āramana) depending on, supporting; object of sense. *ālambanī, *f.* (*adj.*), hanging down; rajju vālambanī, like a rope for clinging to: a weak support, 47,27.

ālambara, *m.* (*sa.* ādambara) a sort of drum; *acc.* ~am, 67,29.

ālaya, *m.* (= *sa.*) ¹⁾ house, dwelling. — ²⁾ longing, desire; *pl.* ~ā, Dh. 411. — *an-ālaya, m.* (*q. v.*). — ³⁾ dissimulation, pretence; *acc.* gilān'-ālayam katvā, pretending to be ill, 49,22. — *cp.* alliyati.

Āḷavi, *f.* (*sa.* Āṭavi) *nom. pr.* of a town; *acc.* ~im, 86,14. ⁰vāsino (*pl.*) the inhabitants of Ā. (*cp.* vāsin).

ālasīya, *n.* (*sa.* ālasya) sloth, want of energy; *acc.* ~am, Dh. 280.

ālikhati, *vb.* (*sa.* ā-√likh) to delineate, to paint; *ger.* ~itvā (sasalakkaṇam) 16,17.

ālīṅgati, *vb.* (*sa.* ā-√ling) to embrace; *ger.* ~itvā (aṇṇamaṇṇam) 49,11.

āloka, *m.* (= *sa.*) light; *instr.* ~ena, 101,7; dipalokena, by the lamp-light, 41,27 (*cp.* dipa¹⁾). — *āloka-sandhi, *m.* a window, casement; ⁰kannabhāgā, 84,19.

āloleti, *vb.* (*sa.* ā-√luḍ, *caus.*) to stir up, to agitate, shake (*acc.*); *ger.* ~etvā (ghaṭam) 56,28.

*āḷhā, *f.* (?) a rope or cord(?) *cp.* Mahratt. adhā (or ādhā); this word is probably akin to āḷhaka (or āḷha) *m.* (= *sa.* āḍhaka), ¹⁾ a post to which an animal is bound. ²⁾ a measure of capacity. — *āḷhā-baddha, *mfn.*

(or ālha + ābaddha?) secured to a post by a cord, „spell-bound“ (?), *m.* ~o (naro) 111,10.

āvajjati, *vb.* (*sa.* ā-√vrj) ¹) to reflect, consider, to think about (*acc.*); *part. m. gen.* ~antassa, 44,32 (phalita-pātubhāvaṃ); *part. med. m.* ~amāno, 15,8. - ²) to observe, maintain; *part.* ~anto (attano silaṃ) 15,1. *caus. v. next.*

āvajjeti, *vb.* (*caus.* āvajjeti) to turn over (*acc.*); *fut. 2. pl.* ~essatha (imam dadhighaṃ) 35,18.

āvattati, *vb.* (*sa.* ā-√vrt) to return; *ger.* ~itvā (hināyā⁰) returning to the world (*cp.* hīna) 69,27.

āvaha, *mfn.* (= *sa.*) bringing, producing; sukhāvaha, *mfn.* bringing happiness, *n.* ~am (cittam guttaṃ) Dh. 35; *hitāvaha, *mfn. id.*, *f.* sabbaloka-hitāvahā, 113,33.

*āvāṭa, *m.* (*cp. sa.* avāṭa) a hole in the ground; *acc. pl.* ~e (khaṇitvā) 39,32. ⁰-mukha-vattiyam, 40,28 (*v.* vatti).

āvāsa, *m.* (= *sa.*) ¹) dwelling, living; gharāvāsa, the household life, *acc.* ~am, 64,23; *pl.* sattāvāsā (nava) the 9 forms of existence, 82,18 (*v.* satta²). - ²) intercourse; manussāvāsakāraṇa „because I have had to do with men“ 112,10. - ³) a convent (vihāra), *loc. pl.* ~esu, Dh. 73. - durāvāsa (*q. v.*).

āvāha, *m.* (= *sa.*) marriage, giving a son away in marriage (*opp.* vivāha, *q. v.*); *acc.* ~am, 55,21. ⁰-maṅgala, *n.* nuptial festival, *loc.* ~e, 112,15.

āvi-karoti, *vb.* (*sa.* āvish-√kr) to reveal, disclose; *part. m.* ~kubham (rahokammam) 54,17.

āvijjhati, *vb.* (*sa.* ā-√vyadh) to encompass, to mark the boundary of (*acc.*); *ger.* (used adverbially *w. acc.* = all round) ~itvā (khettaṃ) 8,8.

āvila, *mfn.* (= *sa.*) turbid, not clear; an-āvila, *mfn.* (*q. v.*).

āvunāti, *vb.* (*sa.* ā-√ve, but confounded with ā-√vr) to string (as

beads); *ger.* ~itvā (macche vallyiā) 14,23.

āvudha, *n.* (*sa.* āyudha) weapon; *nom.* ~am, 112,20; *acc.* ~am, 36,27; *pl.* ~āni, 6,12. - ⁰-hattha, *mfn.* armed, *m. pl.* ~ā, 6,7. - paññāvudha, the weapon of knowledge, *instr.* ~ena, Dh. 40. A younger sanskritized form is āyudha (*q. v.*).

*āvuso, *indecl.* a voc. particle used in addressing equals or inferiors: friend, brother! (also to more persons); 29,29. 75,6 (gacchāvuso). 80,12. 90,29. - *āvusa-vāda, *m.* addressing a person by the word āvuso, *instr.* ~ena, 79,7-9. - āvuso is perhaps an old *voc.* *fr. sa.* āyushmat (*āvuso *fr.* āyushman ? Tr.), *cp.* āyasmāt.

āsa, *m.* (*sa.* āṇa) food, eating; pātārāsa, sāyamāsa (*q. v.*) - an-āsakā, *f.* fasting (*q. v.*).

āsamkati, *vb.* (*sa.* ā-√ṇa) to doubt, fear, suspect; *aor. 2. pl.* ~ittha (mā aññaṃ kiñci, *cp.* añña) 7,11.

āsamkā, *f.* (*sa.* āṇkā) suspicion; kham vo ~ā, where does your suspicion point to? 73,22.

āsāṅga, *m.* (= *sa.*) clinging to, attachment; uttarāsāṅga, *m.* (*q. v.*).

āsajja, *ger. v.* āsīdati.

āsada, *m.* (= *sa.*) approaching, attack; nāga-m-āsado, approaching an elephant (with 'm' euphonically inserted) 77,3. *cp.* āsīdati.

āsana, *n.* (= *sa.*) a seat; *acc.* ~am, 22,28; *instr.* ~ena, 83,34; *abl.* ~ā (utthāyā-) 70,12; *loc.* ~e (paññatte) 68,11; *pl.* ~āni, 61,25. - *cp.* ekāsana, pacchāsana, silāsana, senāsana (*q. v.*).

āsanna, *mfn.* (= *sa. pp.* āsīdati, *q. v.*) near; *m.* ~o (kālo) 63,7. - accāsanna, *mfn.* too near (*opp.* atidūra, *v.* ati), *loc. (adv.)* ~e (gantabbam) 83,2; nātidūre nāccāsanne gacchanto, 12,29.

āsaya, *m.* (*sa.* ācāya or āṇaya), ¹) refuge, shelter. ²) meaning, intention. - nirāsaya, *mfn.* (*q. v.*).

āsava, *m.* (*sa.* āsava) probably

'foam, dirt'; sin, passion, desire (*synon.* kilesa); *pl.* ~ā, Dh. 93. 253. 292; *abl. pl.* ~ehi, 69,23. *⁰-kkhaya, *m.* destruction of passions, *acc.* ~am, Dh. 272; *abl.* ~ā, Dh. 253. — khīṇāsava, *mfn.* having subdued the passions, *pl.* ~ā, 109,3. Dh. 89. — anāsava, *mfn.* (*q. v.*) *cp.* SBE. X p. 13—14.

āsā, *f.* (*sa.* ācā) ¹) wish, desire; *pl.* ~ā, Dh. 410. — vantāsa, *mfn.* having renounced desires, *m.* ~o, Dh. 97 (*cp.* vanta). — ²) hope, expectation; ⁰-chedam a-katvā, without relinquishing all hope, 42,13 (*cp.* cheda).

āsāḷha, *m.* (*sa.* āshāḍha) name of a month (June—July). — uttarāśāḷha, *m.* one of the 27 lunar mansions (the 15th, *cp.* nakkhatta); ⁰-nakkhattena, at the moon's conjunction in the second half of the month Āsāḷha. *cp.* next.

āsāḷhi, *f.* (*sa.* āshāḍhi), the day of full moon in the month Āsāḷha. — ⁰-nakkhattam, the midsummer festival (held on that day) 61,2.

āsiṃsati, *vb.* (*sa.* ā-√cam) to hope, trust; to strive; *pot.* 3. *sg.* med. ~eth(a), 42,16 (*opp.* nibbindati).

*āsītika, *mfn.* (*fr.* asīti) being eighty years of age; *acc. f.* ~am (nārim) 47,21.

āsidiati, *vb.* (*sa.* ā-√sad) to approach; to attack; to lay hands on (*acc.*); *ger.* āsajja (selam) 104,16. — *aor.* 2. *sg.* āsado (nāgam) 77,3. — *pp.* āsanna (*q. v.*) *cp.* āsada.

āsina, *mfn.* (= *sa.*, *part.* √ās, *cp.* acchati) sitting; *acc. m.* ~am, Dh. 227. 386 („settled“).

āsivisa, *m.* (*sa.* ācivisha) a venomous serpent; *acc.* ~am, 86,18.

āha, *vb. defect.* (= *sa.*, *perf.* √ah) to say, speak (generally used in historical exposition with the signification of *pret.*); 3. *sg.* āha, 75,5; *contracted*: 15,17 (evāha), 142,18 (āhādisamāne); — *pr.* 3. *sg.* (says) 74,1; *v. acc.* gātham āha 3,25; *v. acc. pers.* 2,28. 14,17. — 3. *pl.* āhu (panāhu, say)

64,3. Dh. 345; āhaṃsu, 4,19. 54,16 (bhastam bālo'ti).

āharaṇa, *n.* (= *sa.*) fetching; dhanāharanattāya, in order to fetch the money, 32,17 (*cp.* attha¹).

āharati, *vb.* (*sa.* ā-√hr) ¹) to bring, fetch, take along with (*acc.*); *pr.* 3. *sg.* ~ati, 6,20; — *imp.* 2. *sg.* ~a, 36,12. 50,20 (te hattham); 2. *pl.* ~atha, 41,16; — *pot.* 2. *sg.* ~eyyāsi, 87,12; — *aor.* 3. *sg.* ~i, 36,13; 1. *sg.* ~im, 29,1; 3. *pl.* ~imsu, 25,2; — *fut.* 3. *sg.* ~issati, 35,6; 1. *sg.* ~issāmi, 48,16. 92,9 (take out); 3. *pl.* ~issanti, 53,25; — *ger.* ~itvā, 15,2. 32,19. 33,23. 41,3; — *pp.* āhaṭa; āhaṭaḥaṭam, *n.* (everything) brought, 57,6; āhaṭa-dhanam, the money brought along from home, 57,36; — *pass. part.* āhariyamāna, *loc.* an-āhariyamāne (tasare) 87,15. — ²) to tell, recite; *aor.* 3. *sg.* ~i (atitām) 28,17; — *ger.* ~itvā (dhammadesanam) 29,16; *grd.* āharitabba, *n.* ~am (suttam) 31,14.

āhāra, *m.* (= *sa.*) food; *acc.* ~am, 15,11; *abl.* ~ato (tumhehi khāditabbā⁰) 14,19; *loc.* ~e, Dh. 93. — ⁰-atthāya, for food, 15,30 (*cp.* attha¹). — an-āhāra, *mfn.* being without nutriment, ~o (aggi) 95,8. — āhāra-tthitika, *mfn.* living by food, *pl.* ~ā (sabbe sattā) 82,8.

*āhiṇḍati, *vb.* (*fr.* ā-√hiṇḍ, *cp.* *sa.* āhiṇḍaka) to wander, roam through (*acc.*) (to search for); *imp.* 2. *pl.* ~atha (nagaram) 73,29. 74,11. — *part.* ~anta, *m.* ~o (pavādino, in search for disputants) 113,5.

āhita, *mfn.* (= *sa.* *pp.* ā-√dhā) put on, added; *m.* ~o (gini, „kindled“) 104,22.

I.

*iṅgha, *indecl.*, a particle of invitation or permission: well! come! etc.; 12,5.

icc' = iti (*q. v.*).

icchati, *vb.* (*sa.* √ish) to wish, like, want; to seek for (*acc.*); *pr.* 3. *sg.* ∼*ati*, 34,20; 2. *sg.* ∼*asi*, 31,16; 1. *sg.* ∼*āmi*, 50,11 (*w. inf.*). 62,4 (*icchām'aham*); — *pot.* 3. *sg.* ∼*e*, Dh. 84; ∼*eyya*, 79,14. Dh. 73; — *part. nom. m.* *iccham* (*vānaro*) 107,30; *part. med.* *icchamāna*, *pl.* ∼*ā*, 35,18; — *aor.* 3. *sg.* *icchī*, 18,30. 58,6 (*na icchī*, refused); 1. *sg.* ∼*im*, 42,16; — *ger.* ∼*itvā*, 34,25; — *pp.* ∼*ita*, *yathicchitam*, *adv.* according to one's desire, 111,38 (*cp.* *yāthā*); *icchiticcchitam*, *acc. n.* „whatever she wants“, 88,4.

icchā, *f.* (= *sa.*) wish, desire, lust; Dh. 74; *acc.* ∼*am*, 67,10. — ⁰-lobha-samāpanna, *mfn.* Dh. 264. — ⁰-dosa, *mfn.* „damaged by lust“, *f.* ∼*ā* (*pajā*) Dh. 359 (*cp.* *dosa*¹). — *vigaticcha*, *mfn.* free from lust, *loc.* *pl.* ∼*esu*, Dh. 359 (*cp.* *vigata*). — *appiccha*, *mfn.*, *yenicchakam*, *adv.* (*q. v.*).

ijjhati, *vb.* (*sa.* √rdh) to prosper, succeed; *pr.* 3. *sg.* ∼*ati* (*paññavan-tānam kiriyā*) 57,6. *cp.* *iddhi*.

**in̄jita*, *n.* (*cp.* *sa.* *in̄gita*) motion, emotion; *n'atthi Buddhānam* ∼*am*, Dh. 255.

it̄thakā, *f.* (*sa.* *is̄takā*) a brick; *gen. pl.* ∼*ānam*, 91,29.

itara, *mfn.* (= *sa.*) ¹) the other (of two); *m.* ∼*o*, 24,7. 43,22. 101,17; *f.* ∼*ā*, (of two women) 46,10. 59,1; (not of two women, but of two persons mentioned) 47,3. 57,15. — ²) second, next, following; *instr. m.* ∼*ena*, 35,31; *pl. f. acc.* *itarā* (*dve gāthā*) 13,30. — ³) other, *pl.* the rest; *m.* ∼*o* ('*taro jano*, other people) 106,34 = Dh. 222; *f.* ∼*ā pajā*, Dh. 85; *pl. m. acc.* *itare* (*tayo*) 14,17. — *cp.* *añña* & *apara* (*para*).

itaritara, *mfn.* (*sa.* *itarētara*) whichsoever (whatsoever), the first comer; *instr. n.* (*adv.?*) ∼*ena* (*tut̄thī sukhā yā* ∼ „enjoyment is pleasant whatever be the cause“) Dh. 331; it is questionable whether this word, in

Pāli, can have the signification „mutual“ or *adv.* „mutually“, it seems everywhere to mean „whichever“; the *instr.* ∼*ena* is probably governed by *tut̄thī*, *cp.* Sn. v. 42 : *santussamāno itaritarena*.

iti, *indecl.* (= *sa.*) thus, in this manner (usually shortened to 'ti' by contraction or elision, and before vowels sometimes taking the form *icc-*) *v. ti*.

**Itivuttaka*, *n.* (*fr.* *iti* + *vutta*, *q. v.*) *nom. pr.* of a canonical Pāli book, the fourth part of Khuddaka-Nikāya, thus named, because every chapter begins with the words 'vuttam hetam Bhagavatā'; 109,33 (*gāth'-udān'-itivuttakam*) a part of 'navāṅgam Satthu-sāsanaṃ'.

ito, *adv.* (*sa.* *itas*) ¹) hence, from hence; 77,4 (∼ *param yato*); 95,4 (∼ *katamam disam gato*); *ito c'ito ca* „up and down“, 36,2. — ²) here, to this place, in this direction; 5,5. — ³) from this time, 33,14. 87,7; ∼ *pa-ṭṭhāya*, henceforth, 6,16; ∼ *dāni pa-ṭṭhāya*, *id.* 39,2. — *itoparam*, *adv.* later, afterwards (*opp.* *ajja*) 112,17. *cp.* *tatoparam*.

ittara, *mfn.* (*sa.* *itvara*, but often confounded with *itara*, *q. v.*) hasty, inconstant; low, vile. **-dassana*, *n.*, a hasty glance; *instr.* ∼*ena*, at first sight, unconsiderately, 30,12.

**itthatta*, *n.* (*sa.* *ittham* + *suff.* -*tva*) this condition, the speaker's own existence; *dat.* ∼*āya* (*nāparam* ∼*āyati pajānāti*, he understands that there is nothing more for him in this world, he has done with this world) 71,18.

itthī, *f.* (incidentally also 'thī', *sa.* *strī*) a woman; ∼*i*(*ekā*) 31,2; *acc.* ∼*im*, 31,22; *instr.* ∼*iya*, 48,25; *gen.* ∼*iyā*, 31,9; *pl.* ∼*yo*, 46,9; *gen. pl.* ∼*īnam*, 46,9; *thīnam*, 51,31. — *āra-kkhitthiyā*, *loc.* a woman on guard, 49,36. — *jānapaditthim*, *acc.* a country-woman, 30,38. — *duggatitthim*, a poor woman, 48,16. — *sabbitthiyo*, *pl.* all

women, 48,7. — *⁰-kicca, *n.* (*cp. sa. stri-kṛta*) sexual intercourse, *~am* (*acc.*) 111,38. — *⁰-kutta- (*q. v.*) women's wiles, 21,13. — *⁰-gabbha, *m.* a female child, 61,31. — ⁰-lola, *mfn.* desirous of women, 50,16. — ⁰-vesa, *m.* disguise of a woman, 58,31.

idam, *pron. n.* (= *sa.*) *v.* ayam.

idāni, *adv.* (*sa. idānim*) now; 3,1. 5,3. 29,3. 47,24. 65,2. — When used without emphasis, this word usually is shortened to 'dāni'; 2,13. 3,11. 35,25. 74,22. 80,1. Dh. 235; — with a negation = no more, no longer; 41,34 (*na dāni*); 108,18 (*n'atthi dāni*); *cp.* ito dāni paṭṭhāya, 39,2 (*v. ito*).

iddhi, *f.* (*sa. ṛddhi*) magic or supernatural power; *instr.* *~iyā*, Dh. 175 (miraculously). — iddhānubhāva, *m. id., instr.* *~ena*, 27,25. — iddhābhisamkhāra, *m.* an exercise of miraculous power, *acc.* *~am*, 68,35. *cp.* ijjhati.

*iddhika, *mfn.* (*fr. iddhi*) only in *comp. v.* mahā: mahiddhiko, *m.* of great miraculous power, 75,30; *pl.* *~ā*, 109,30.

iddhimat, *mfn.* (*sa. ṛddhi-mat*) possessed of magical power; *m. nom.* *~mā* (*viya*, like a person endowed with magical power) 27,25.

idha, *adv.* (*sa. iha*, by contraction or elision: idhā-, -idha, idh', 'dha) 1) here, in this place; 7,7. 35,35. 68,36. 85,22 (in the context); idh'eva, this very moment, 49,30. — 2) in this world; 107,26 = Dh. 18. (*opp. pecca*); 103,33 (*idha jīvitam*); Dh. 402 (*idh'eva*, even in this existence). — 3) here, to this place; idhāgata, *mfn.* 21,8. 103,13. — 4) unaccented (sometimes without any pregnant meaning) 30,17 ('idha, voilā); 90,29 (*idh'ekacce*, 'occasionally'); 105,15; 106,6 = Dh. 267; tattha... idh'ānītā, brought thither 112,14; (*tattha*)idhāpi, accordingly (*igitur*), 112,15.

inda, *m.* (*sa. indra*) chief, lord, king; *~o* (*devānam* = Sakka) 80,26.

— *comp.*: janinda, *m.*, a king, 55,1 (*voc.* *~a*, *cp.* jana). — devinda, *m.* the lord of Devas (Sakka) 110,24 (*voc.*). — narinda, *m.* a king, 7,15 (*voc. cp. nara*). — vānarinda, *m.* a king of monkeys (= *kapirājan*); *voc.* *~a*, 1,13; *gen.* *~assa*, 2,29 (*cp. vānara*). — Mahinda, *m. nom. pr.* (*q. v.*).

indakhīla, *m.* (*sa. indrakīla*) a threshold (*ummāra*); ⁰-ūpama, *mfn.* like a threshold, *m.* *~o*, Dh. 95. (*cp. upama*.)

indanīla, *m.* (*sa. indranīla*) a sapphire; ⁰-maṇi, (*q. v.*) 28,29.

indriya, *n.* (= *sa.*) sense, organ of sense; *pl.* *~āni*, Dh. 94; *loc. pl.* *~esu*, Dh. 7. ⁰-gutti, *f.* „watchfulness over the senses“, Dh. 375.

ima, base of the *pron. demonstr. v.* ayam.

iva, *indecl.* (= *sa.*) like, as if, as it were; a) with an euphonical letter inserted: kakkatākā-m-iva, 5,22; usabho-r-iva, 105,19; *cp.* yad-iva, Dh. 195. b) contracted with a prec. a: macchassēva, 51,31 (⁰-ēvodake); bahutinassēva, 51,33; amittenēva, Dh. 66. 207. c) shortened to va (*q. v.*). d) by metathesis = viya (*q. v.*).

isi, *m.* (*sa. rshi*) a saint or sage, an ascetic or hermit; ⁰-pabbajjam pabbajitvā, 34,32 (having left the world and become hermit, *v. pabbajati*); ⁰-ppavedita, *mfn.* taught by the wise, *acc. m.* *~am* (*maggam*) Dh. 281. — mahesi (*q. v.*).

Isipatana, *n. nom. pr.* (*sa. rshi-patana*) a forest near Benares; *nom.* *~am* (*migadāyo*) 68,7; *loc.* *~e*, 66,24.

issara, *m.* (*sa. icvara*) master, lord; *~o*, 11,10.

issariya, *n.* (*sa. aiçvarya*) lordship, sovereignty, empire; *~am* (*acc.*) 60,13. Dh. 73.

*issukin, *mfn.* (*fr. issā* = *sa. irshā*, *irshyā*, by confusion *w. ussuka* (*q. v.*) *cp. sa. irshu*, *mfn.*) envious; *nom. m.* *~ī* (*naro*) Dh. 262.

I.

idisa, *mfn.* (sa. idr̥ṣa) such; *m.* 0 pati) 64,15.

isā, *f.* (sa. ishā) the pole of a chariot or plough; 98,4-7. 0-mukhena, by means of the pole, 60,18 (*cp.* mukha).

U.

ukkamsati, *vb.* (sa. ut-√kr̥sh) to raise, elevate; to praise; extol, exalt (*acc.*); *pr.* 3. *sg.* 0-ati (*opp.* apasādeti) 74,30.

ukkaṇṭhati, *vb.* (sa. utkaṇṭhate) to be distressed, weary or disgusted (sa. 'to raise the neck' = to long for, sorrow for *etc.*); *part. med.* an-ukkaṇṭhamāna, *m.* 0, 23,19; *pp.* 0-ita, *m.* 0, 46,18.

ukkamana, *n.* (sa. utkramaṇa) going out, getting out; rathassa 0-tṭhānaṃ, *n.* room for a carriage to pass another; 43,19.

*ukkamāpeti, *vb.* (*caus.* II. *fr.* sa. ut-√kram) to let (a carriage) drive out of the way; *imp.* 2. *sg.* 0-ehi (rathaṃ) 43,20; *ger.* 0-etvā, 43,24.

ukkalāpa, *v.* uklāpa.

ukkāra, *m.* (sa. utkāra, *cp.* utkara, uccāra & avaskara) faeces, dung; 0-bhūmi, *f.* a dunghill, *loc.* 0-iyāṃ, 18,31.

*ukkujjati, *vb.* (probably *denom.* *fr.* sa. kubja (*cp.* √ubj, √kuc, kuñc)) to set up what has been overturned, or, to straighten what has been crooked (?); *pot.* 3. *sg.* 0-eyya (nikkujjitaṃ, uparimukhaṃ kareyya, *Comm.*) 69,16. *cp.* nikkujjati.

ukkuṭika, *mfn.* (sa. utkuṭaka) sitting on the hams; 0-ppadhāna, *n.* the sitting motionless (as a kind of ascetic exertion) 0-am, Dh. 141 (*cp.* padhāna).

ukkhitta, *mfn.* (sa. utkshipta, *pp.* ukkhipati) raised, removed; 0-pa-

liha, *mfn.* „who has destroyed all obstacles“; *acc.* *m.* 0-am, Dh. 398.

ukkhipati, *vb.* (sa. ut-√kship) to lift up, raise, reach out, draw up (*acc.*); *part.* 0-anta, *m.* 0, 42,3; *pl.* 0-ā (jalam) 36,32; — *inf.* 0-itum (āvudham) 36,27; (hattham) 39,33; — *ger.* 0-itvā, 5,6. 12,31. 17,20 (gīvam). 23,30 (supporting, khura-cakkaṃ). 40,28. 50,21. 61,10. 111,25 (asim). — *pp.* ukkhitta, *q.* *v.* — *caus.* II. *ukkhimpāpeti, to cause to be lifted up (*acc.*); *ger.* 0-etvā (devim) 62,8; (Sundarim) 74,10.

*ukklāpa, *mfn.* dirty; *m.* 0 (deso) 82,23; (sometimes written ukkalāpa).

uggacchati, *vb.* (sa. ud-√gam) to come forth, to rise; *pr.* 3. *sg.* 0-ati, 27,2 (udakam); — *pp.* uggata, uggatodakam, *n.* the water that rises, 27,2-3; *loc.* *f.* 0-āya (ūmiyā) 27,4; — paṭhamuggata, *mfn.* newly come out, in spring, *m.* 0 (kaḷiro) 47,9. *cp.* uggamana.

uggaṇhāti, *vb.* (sa. ud-√grah) to lift up; to acquire, to study, learn (*acc.*); *pr.* 3. *sg.* 0-āti (sippam) 32,12; — *aor.* 3. *sg.* 0-i (Piṭakattayam) 113,18; — *ger.* 0-itvā (sabbasippāni) 45,27; uggahetvāna (Jinasāsanam) 109,23. *cp.* uggahaṇa.

uggamana, *n.* (sa. udgamana) rising, sunrise; *abl.* aruṇ'-uggamanā, 12,18 (*v.* aruṇa); suriy'-uggamanakāle (*loc.*) at sunrise, 72,29.

uggahaṇa, *n.* (sa. udgrahaṇa) lifting up; *0-rajjuka, *m.* a rope or string for lifting, *acc.* 0-am, 14,32.

uggirati, *vb.* (sa. ud-√gr²) ¹) to spit out. ²) to draw (a sword); *ger.* 0-itvā (āvudhāni) 6,12.

ugghoseti, *vb.* (sa. ud-√ghush, *caus.*) to cry out, exclaim, declare aloud; *aor.* 3. *sg.* 0-ayi, 114,23.

ucca, *mfn.* (= sa.) high, lofty, tall; *loc.* *n.* 0-e (ṭhāne „to a high position“). 76,11. — *compar.* uccatara, *mfn.* *m.* 0, 3,1. — uccā, *adv.* as the first part of *comp.* *v.* below. — uccāvaca, *mfn.* *q.* *v.*

uccaya, *m.* (= *sa.*) gathering, accumulation; ~o (pāpassa) Dh. 117. *cp.* uccinati.

uccā, *indecl.* (= *sa.*) high, above, upwards; as the first part of *comp.*: uccā-sayana, *n.* a high or honorable seat or couch; °mahāsayanā veramanī, one of the ten precepts, 81,26.

uccāvaca, *mfn.* (= *sa.*, dvandva-*comp.* of ucca & avaca) high and low, various; *acc. n.* ~am (na . . . dassayanti, „never appear elated or depressed“) Dh. 83.

uccinati, *vb.* (*sa.* uc-/ci) to gather, collect; to choose, select; *ger.* ~itvā (varam) 109,4. — uccaya, *m.* (*q. v.*).

ucchanāga, *m.* (*sa.* utsaṅga) lap, bosom; embrace; *loc.* ~e (me putto) 31,34; *instr.* ~ena (paṇṇam ādāya) 57,12.

ucchindati, *vb.* (*sa.* uc-/chid) to cut out or off; *imp. 2. sg.* ~a (sineham) Dh. 285.

ucchinna, *mfn.* (= *sa.*; *pp.* ucchindati) cut off, extirpated; *°mūla, *mfn.* uprooted, *n.* ~am (rūpam Tathāgatassa) 95,11.

ucchu, *m.* (*sa.* ikshu) sugar-cane; *acc.* ~um, 100,23.

uju, *mfn.* (*sa.* rju) straight, upright; right; *acc. n.* ~um (karoti medhāvī) Dh. 33. — *ujuka, *mfn. id.*, *acc. m.* ~am (matamanussam tṭhapetvā) 41,17.

ujju, *mfn.* (= uju). — ujju-gata, *mfn.* righteous; *loc. pl.* ~esu, Dh. 108.

*ujjhāna, *n.* (*fr.* ujjhāyati) complaining of, being offended; *°saññin, *mfn.* inclined to be offended, *gen. m.* ~ino, Dh. 253.

*ujjhāyati, *vb.* (*sa.* *ud-/dhyai) to be irritated or offended, to murmur, to complain of; *pr. 2. pl.* ~ath(a), 88,26; — *aor. 3. sg.* ~i, 88,2.

ujjhita, *mfn.* (= *sa.*; √ujjh) left, abandoned; *loc. n.* ~asmim (saṃkāradhānasmm) Dh. 58.

utthahati & utthāti, uttheti (uttitthati). *vb.* (*sa.* ud-/sthā) to stand

up, rise (from, *abl.*) to spring; to climb up (*acc.*); to rouse oneself, to make efforts; *aor. 3. sg.* utthāsi, 12,12; utthahi, 32,31. 50,20; 3. *pl.* ~imsu (Sinerum). 60,2; — *pot. 3. sg.* utthiṭṭhe, Dh. 168 (*opp.* pamajjeyya); — *imp. 2. sg.* utthahi, 7,13. — *part. med.* utthahāna; an-utthahāno („who does not rouse himself“) Dh. 280; — *ger.* utthāya, 7,23. 61,5. 70,12 (āsana); tad-utthāya, because it springs from it, 106,19 = Dh. 240; utthahitvā (tato) 10,22. — *pp.* utthita, *pl.* ~ā (asurā) 60,3; *loc. sg. m.* ~e (suriye) 42,1. — *caus.* utthāpeti, to cause to stand up, awaken; to erect, raise, construct; *ger.* ~etvā (nāvam) 23,4 (*var. lect.* for upatthapetvā, *cp.* corrections). *cp.* utthāna.

utthāna, *n.* (*sa.* utthāna) ¹⁾ standing up, rising; *°kāla, *m.* time to rise, *loc.* ~amhi, Dh. 280. — ²⁾ yield, revenues; sata-sahassutthāna, *mfn.* yielding 100,000, *acc. m.* ~am (gāma-varam) 45,3. — ³⁾ effort, exertion; *instr.* ~ena, Dh. 25; an-utthāna (*q. v.*).

utthānavat, *mfn.* (*sa.* utthānavat) possessed of effort, zealous; *gen. m.* ~vato, Dh. 24.

*utthitatta, *n.* (*fr.* utthita, *pp.* utthahati, *sa.* *utthita + tva, *cp.* utthita-tā) the state of having risen; *abl.* ~ā (vijayante) 60,25.

uṇha, *mfn.* (*sa.* uṣṇa) hot, warm; *n. acc.* ~am, 16,3. 83,26 (*sc.* udakam); *instr.* ~ena, *ib.*; *loc.* ~e „in a hot place“, 83,8-9; *loc. f.* ~āya (vālikāya) 97,35. — *°kāra, *m.* signs of heat, *acc.* ~am, 15,8.

utu, *m.* (*sa.* rtu) ¹⁾ season. ²⁾ a woman's menstrual discharge, the mucus etc. secreted at a woman's delivery; *acc.* ~um (gāhāpesum) 62,32.

uttatta, *mfn.* (*sa.* ut-tapta) heated, glowing; shining; °kanaka-sannibha, *mfn.* like shining gold, *m.* ~o (kāyo) 85,7. *cp.* ottappa.

uttama, *mfn.* (= *sa.*) highest, extreme, principal; best, excellent; *m.* ~o: 25,15: *voc.* ~a. 108,11: *acc.*

m. n. *~am* (puccham) 91,15; (sara-
nam) 107,21 = Dh. 192; (dhammam)
Dh. 115; — *comp.* *uttamattham* (*acc.*)
54,39 (an excellent thing), Dh. 386 („the
highest end“); *uttama-porisa*, *m.* the
best or greatest man, *~o*, Dh. 97 =
purisuttama, Dh. 78 (*acc. pl.* *~e*);
~yobbana-vilāsa, 47,14; *~ratham*,
63,4; *~rūpa-dhara*, *mfn.* 19,7; *~ve-*
danam, 103,23. — *uttamaṅga*, *n.* (= *sa.*)
the head; *~am*, 47,7; *~ruha*,
mfn. (*v. aṅga*). — *saṅgāmajuttama*,
v. saṅgāma. — *Saṇṇatuttama*, *v. saṇ-*
ṇata.

uttara, *mfn.* (= *sa.*) ¹) upper,
higher, superior; *uttaroṭṭha*, *m.* (*sa.*
uttaroṣṭha) the upper lip or jaw,
loc. ~e, 13,19. — ²) later, last (*opp.*
pubba); *~āsālha*, *m.* (*sa. uttarāsha-*
dhā, *f.*) a lunar mansion, the last half
of the month *āsālha* (*q. v.*). — ³)
northern; *acc. ~am* (*disam*) 95,5;
~disato (*abl.* from the North) 61,18;
~dvāra, *n.* the northern door or gate-
way, *instr. ~ena*, 55,30; *~yavamaj-*
jhaka, *m. nom. pr.* of a village or a
country district, *acc. ~am*, 55,30. —
an-uttara, *mfn.* (*q. v.*), *cp. Aṅguttara*
& *uttarāsaṅga*.

uttarati, *vb.* (*sa. ut-√tr*) to step
out (of the water), to disembark;
aor. 3. pl. ~iṁsu (*nagarasamīpe*)
21,18; *ger. ~itvā*, 84,2; *pp. uttiṇṇa*,
~padaṁ (*acc.*) footsteps of those who
had gone out of the water (? perhaps
an error instead of *otiṇṇa-padaṁ*)
111,17.

uttarāsaṅga, *m.* (= *sa.*) the
upper robe; *acc. ~am*, 74,19. 82,18;
loc. pl. ~esu, 33,7.

**uttarim*, *adv.* (*cp. uttara*) further,
again; 88,12-17-21.

**uttari-bhāveti*, *vb.* (*fr. uttara*
+ *caus. √bhū*) to devote oneself espe-
cially to, or (perhaps better) to subdue
completely, *pot. 3. sg. vuttari-bhāvaye*
(*pañca*) „rise above“ Dh. 370. *cp.*
Morris, JPTS. '87,116.

uttaroṭṭha, *m. v. uttara*.

uttāna, *mfn.* (= *sa.*) lying on

the back; *~seyyaka*, *mfn. id.* (*cp. sa.*
uttāna-ṇaya) *m. ~o*, 99,5.

uttiṇṇa, *mfn. pp.* *uttarati*, *q. v.*
uttiṭṭhati, *v. utṭahati*.

**Uttiya*, *m. nom. pr.* of a wan-
dering ascetic; *~o* (*paribbājako*)
89,19; *voc. ~a*, 89,24; *acc. ~am*, 90,23;
gen. ~assa, 90,27.

utrasta, *mfn.* (a sanskritized
form for *uttasita*, *sa. utrasta*, *fr.*
ut-√tras) frightened, alarmed; *m. ~o*
(*puriso*) 75,17; *acc. ~am*, 75,19.

ud-^o, (= *sa.*) prefix to verbs and
nouns (= up, out) variously assimila-
ted with a following consonant, but
before h sometimes taking the form
ū (*v. ūhaṇṇati*). *cp. uttama. uttara.*

uda, *n.* (= *sa.*) water (only in
comp.): *~kumbho*, *m.* a water-pot,
Dh. 121. — *~bindu*, *m.* a water-drop,
108,2; *~bindu-nipātēna* (*instr.*) by
the falling of water-drops, Dh. 121.

udaka, *n.* (= *sa.*) water; *nom.*
acc. ~am, 3,32. 5,18; *abl. ~ā*, 15,14;
~ato, 11,31. 89,14; *loc. ~e*, 1,20; 51,31
(*macchassēvōdake*); *~amhi*, 28,6. —
uggatodakam „the water thus sucked
away“, 27,3. — *khīrodakena* (*instr.*)
with milk-water, 36,35. 38,3 (*khīro-*
daka). — *gandhōdaka*-, scented water,
38,3. — *dārūdaka*-, wood and water,
20,12. — *padōdakam*, water for wash-
ing the feet, 83,5. — **mahōdaka*, *mfn.*
abounding with water, deep, *f. ~ikā*
(*Gaṇḍā*) 1,16. — *mukhōdakam*, water
for rinsing the mouth, 82,18. — *sakkha-*
rodaka-, sweet water, 38,3. — **kilā*,
f. 52,28 (*q. v.*). — *~dhārā*, *f.* (= *sa.*)
a gush or flow of water, *pl. ~ā*, 62,32.
— **~pariyanta*, *m.* the edge of the water,
loc. ~e, 4,2. — **~ppamāna*, *n.* the
altitude of the water, *~am*, 3,2. —
**~sappa*, *m.* a water-snake, *acc. ~am*,
52,28. — *cp. odaka, vodaka, sa-uduka.*
udagga, *mfn.* (*sa. udagra*) ¹)
high, elevated. ²) joyful, elated; *m.*
~o, 68,16. — *~citta*, *mfn.* elated, *acc.*
m. ~am, 68,22.

udapādi, *v. uppajjati*.

udaya, *m.* (= *sa.*) rising, origin;

°-vyayaṃ (*acc.*) origin and destruction, beginning and end, Dh. 113. 374. — *cp.* nāṇodaya.

udara, *n.* (= *sa.*) belly, stomach; *acc.* ~aṃ, 41,26; *loc.* ~e, 1,24.

udariya, *n.* (*sa.* udarya) the stomach; ~aṃ, 82,4 = 97,22. *cp.* so-dariya.

udāna, *n.* (= *sa.* *fr.* ud-√an) 1) 'breathing upwards', heart's joy, a song of joy, a solemn utterance; *nom.* ~aṃ, 65,12; *acc.* ~aṃ, 42,18. 64,13. 66,19. — °-vasena, 42,11 (*v.* vasa). — 2) *nom. pr.* of a buddhist canonical work, a part of 'navaṅgaṃ Saṭṭhū-sāsaṇaṃ', 109,33 (gāth'-udān'-ititvut-takam).

udāneti, *vb.* (*sa.* udānayaṭi, *denom. fr.* udāna) to disclose (the joy of one's heart); *aor. 3. sg.* ~esi (udānaṃ) 64,13. 66,19; — *ger.* ~etvā, 42,18.

udāhu, *adv. interr.* (*sa.* uta & utāho) or (*latin* 'an', at the beginning of the second part of a double interrogation), 59,12 (without interr. particle at the first part); 98,1 (*kin nu* . . . udāhu); 99,2 (*so eva so, udāhu añño*).

udireti, *vb.* (*sa.* ud-√ir, *caus.*) to utter, speak; *pot. 3. sg.* ~aye (*giraṃ saccaṃ*) Dh. 408. *cp.* ereti.

udumbara, *m.* (*sa.* udumbara (udumbara)) name of a tree, Ficus Glomerata; ~o, 2,11; *acc.* ~aṃ, 1,26. — °-rukkha, *m. loc.* ~e, 2,5.

*Udumbarā, *f. nom. pr.* name of a queen, the mother of Mahosadha (Bodhisatta), 55,20 (~devī).

udda, *m.* (*sa.* udra) a kind of aquatic animal, an otter; ~o, 14,10; *gen.* ~assa, 15,9.

uddāpa, *m.* (*sa.* udvāpa ?) the foundation of a wall; °-ādiṇi (*v.* ādi) 91,18. — dalhuddāpa, *mfn. n.* ~aṃ (*nagaraṃ*) 90,31 = thira-pākāra-pādaṃ 91,20 (*cp.* dalha).

uddisati, *vb.* (*sa.* ud-√diç) 1) to show, point out, declare; *pot. 1. sg.* ~eyyaṃ (*kam* . . . „whom should I

indicate (as my teacher)“) Dh. 353. 2) to explain, teach (*cp. next*).

*uddisāpeti, *vb.* (*caus. II.* uddisati) to cause to teach or give instruction; *ger.* ~etabba, who is to be called upon to give instruction, *m.* ~o, 84,6. — *fut.* ~etuṃ, *comp.* ~etukāma, *mfn.* wanting an occasion to give instruction, *m.* ~o, 84,6.

uddesa, *m.* (= *sa.*) 1) illustration, enunciation. 2) region, place. — uddesika, *mfn.* (at the end of *comp.*, *cp.* *sa.* uddesaka): soḷasa-vass'-uddesikā, *f.* about sixteen years of age, 86,23.

uddham, *adv.* (*sa.* ūrdhvaṃ) upwards; ~ulloketaṃ, 76,2. — uddham-sota, *mfn.* (*sa.* ūrdhva-srotas) whose stream of life tends upwards, *m.* ~o, Dh. 218.

uddhata, *mfn.* (= *sa.* *fr.* ud-√han) lifted up; *v.* an-uddhata.

uddhana, *n.* (*sa.* uddhāna, uddhūna) an oven, a fireplace; -antaresu (*loc. pl.*) „into the oven“, 9,24 (*cp.* antara).

uddharati, *vb.* (*sa.* ud-√hr) to take out or up, to lift up, gather; pull out, draw out, take away, remove (*acc.*); *imp. 2. pl.* ~ath(a) (attānaṃ duggā) Dh. 327; — *aor. 3. sg.* ud-dhārī (*maṃ aṃkena*) 20,25; — *ger.* ~itvā 14,23 (*macche*). 26,1. 34,6 (*dā-rūni*). 40,30. 44,26 (*phalitāṃ*); — *grd.* ~itabba, *n.* ~aṃ (*āsaṇaṃ*) 82,22. — *caus. v. next*.

uddharāpeti, *vb.* (*caus. II.* uddharati) to raise, to cause to be pulled up (out); *ger.* ~etvā (*mūlāni*) 38,2.

uddhumāyati, *vb.* (*sa.* ud-√dhmā) to swell; *aor. 3. sg.* ~āyi (*galo*) 13,11.

unnadati, *vb.* (*sa.* ud-√nad) to cry out, roar, make a noise; *aor. 3. pl.* ~imsu, 8,24. — *caus. v. next*.

*unnādeti, *vb.* (*caus.* unnadati) to cause to resound, echo, ring (*acc.*); *ger.* ~etvā (*vanāṃ*) 34,26; — *part. med.* ~ayamāna, *f.* ~ā (*devatā vanāṃ*) 5,20.

*unnaḷa, *mfn.* evildoing, arrogant, insolent (?); *gen. pl.* ~ānaṃ (*opp.*

pamattānaṃ) Dh. 292 (cp. the expression „akiccaṃ pana kayirati“, ib.).

upa, *prp.* (= *sa.*) prefixed to verbs and nouns = near to, with (*opp.* apa).

upakaḍḍhati, *vb.* (*sa.* upa-√kr̥sh) to draw towards; *pr.* 3. *sg.* ~ati (nirayāya „leads to hell“) Dh. 311.

upakaraṇa, *n.* (= *sa.*) instrument, implement; *pl.* tunnavāya-upakaraṇāni, the implements of a tailor, 55,29.

upakāra, *m.* (= *sa.*) help, use; bahūpakāra, *mfn.* very useful, *m.* ~o (sakuṇo) 18,12; — nir-upakāra, *mfn.* useless, *m.* ~o (manusso) 35,29.

*upakūḷita, *mfn.* (*fr.* *sa.* *upa-√kūḍ (*cp.* √kūṭ, kuṇḍ)) half-burnt, almost burnt up; *m.* ~o, 9,32.

upakkama, *m.* (*sa.* upakrama) 1) beginning. 2) mode of proceeding. 3) treating, cure. 4) intervention, cooperation, influence, action. *v.* an-upakkamena, parūpakkamena.

upakkilesa, *m.* (*sa.* upakleṣa) a bad (depraving) quality, depravity; *acc. pl.* ~e (cetaso) 91,7.

upaga, *mfn.* (= *sa.*) approaching; *m. pl.* jāti-jar'ūpagā (narā) undergoing (again and again) birth and decay, Dh. 341.

upagacchati, *vb.* (*sa.* upa-√gam) to go near, to enter, approach (*acc.*); *aor.* 3. *sg.* ~gañchi, 40,15. 62,18; upāgami, *v.* upāgacchati; — *inf.* ~gantum, 8,22; — *ger.* upagamma; an-upagama, avoiding, 66,38 = 96,17; — *pp.* upagata, *m.* ~o (niddam, fell asleep) 65,2; an-upagato (ditthigatāni) has not adopted them, 93,33. — *cp.* upāgacchati.

upaghāta, *m.* (= *sa.*) stroke, violation, injury, damage; an-upaghāta, *m.* (*q. v.*).

upaghātīn, *mfn.* (= *sa.*) injuring; parūpaghātīn, *mfn.* who strikes others, *m.* ~ī, Dh. 184.

upacāra, *m.* (= *sa.*) proceeding, practice, custom; *m.* ~o (sippassa, „it is the way of the craft“) 55,7; *acc.*

~am karoḥi, „go through the usual custom“, 55,11.

upacita, *mfn.* (= *sa. pp.* upacinati. upa-√ci) heaped up, increased; *n.* ~am (kammaṃ) 76,6.

*upaccagā, *aor.* 3. *sg.* (upāti-gacchati) (*sa.* *upa- + ati-√gā) = to escape, to pass, overcome (*acc.*); khaṇo mā ~ „no moment should escape“ 108,6; saṅgam ~ („has overcome, subdued“) Dh. 412.

upajjhāya, *m.* (*sa.* upādhyāya) a teacher, preceptor; ~o, 82,23. 97,16; *gen.* ~assa, 83,1; *loc.* ~amhi, 82,16.

upaṭṭhapeti & ~āpeti, *vb. caus.* (*sa.* upa-√sthā) 1) to procure, provide (*acc.*); *pot.* 3. *pl.* ~apeyyum (bhīsakkaṃ) 92,8; — *ger.* ~apetvā (dhitinū) 41,27 („summoning his courage“); 23,4 *v.* corrections. — 2) to ordain (*acc.*); *inf.* ~āpetum, 81,17; — *grd.* ~āpetabba, *m. pl.* ~ā (sāmaṇerā) 81,14.

upaṭṭhahati & upaṭṭhāti (-tiṭṭhati), *vb.* (*sa.* upa-√sthā) to appear, to come near, to wait upon (*acc.*); *part. m.* ~tṭhahanto (Kosalārājānaṃ) 38,22; — *aor.* 3. *sg.* upaṭṭhāsi, appeared as, 23,28. 65,11; — *pp.* upaṭṭhita, *m. pl.* (taṃ, have come near to thee) Dh. 235. *caus. v.* above.

*upaṭṭhāka, *m.* (*cp.* *sa.* upasthātar) a servant; *acc. pl.* ~e, 73,25. — 0-kula, *n.* ~am (Sāriputtassa „a family devoted to the service of S.“) 81,11.

upaṭṭhāna, *n.* (*sa.* upasthāna) attendance, waiting on, help, service; *acc.* ~am kurumānā, a waiting woman, 49,13; tesam ~am gacchanto, in order to help them, 35,2; — *instr.* ~ena (kiṃ me evarūpena rājū~) „why should I serve such a king?“ 25,11.

upaṭṭhāpeti, *v.* upaṭṭhapeti. upaḍḍha, *mfn.* (*sa.* upāḍḍha, *n.*) half; *m.* ~o (loko) 90,22. *cp.* addha.

upatiṭṭhati, *v.* upaṭṭhahati.

upatta, *mfn.* (*sa.* upāsta, up-√as) cast down, thrown down; *v.* haritu-patta.

upaddava, *m.* (*sa.* upadrava) attack; misfortune, calamity; *nom.* corupaddavo, attack from robbers, 42,5 (*cp.* cora). — an-upaddava, *mfn.* uninjured, Dh. 338 (*q. v.*). — nir-upaddava, *mfn.* without mishap, 25,30 (*q. v.*).

upadduta, *mfn.* (*sa.* upadruta, *pp.* upa-√dru) annoyed, oppressed; *m.* ~o (hatthihi) 35,11; *n.* ~am vata bho! „how oppressive is it all“, 65,11. — an-upadduta, *mfn.* not oppressed, 68,14 (*q. v.*). — *cp.* upaddava.

upadhāna, *n.* (= *sa.*) the act of placing upon; para-dukklh-ūpadhānena (*instr.*) „by causing pain to others“, Dh. 291.

upadhāreti, *vb.* (*sa. caus.* upa-√dhr) to consider, regard; to reflect or meditate on; *pr.* 1. *sg.* ~emi, 55,35; *part. m.* ~ento, 86,29.

upadhi, *m.* (= *sa.*) ‘adding, addition’ (increase, substance?); *pl.* passions, affections (technically: the four upadhis, *viz.* khandhā, kāma, kilesa, kamma, *cp.* SBE, X 95, Note); *pl.* ~ī, 105,39 (narassa nandanā). — nir-ūpadhi, *mfn.* „free from all germs (of renewed life)“, *acc. m.* ~im, Dh. 418.

upanayhati, *vb.* (*sa.* upa-√nah) to tie or bind to, to put on; *pr.* 3. *pl.* upanay(i)hanti (ye tam ~) „who harbour such thoughts“, Dh. 3—4.

upanāmeti, *vb.* (*sa. caus.* upa-√nam) to reach, hand to; to offer, present; *ger.* ~etvā (tassa bherim) 35,13; — *part. gen. f.* ~entiyā (tassā) 89,5; — *grd.* ~etabba, *m.* ~o, 83,13.

upanikkhipati, *vb.* (*sa.* upani-√kship) to throw, cast down; to place (down before), to procure; *grd.* ~khipitabba, *n.* ~am, 83,6.

*upanibha, *mfn.* (*sa.* *upa + nibha, *cp.* saunibha) almost like; *f.* veluriya-vann-ūpanibhā (gīvā) resembling the colour of lapis-lazuli, 10,19.

upanisā, *f.* (*sa.* upanishad) the secret art of doing or obtaining some-

thing; lābhūpanisa, *mfn.* (?) „leading to wealth“, *f.* ~ā (*sc.* paṭipadā?) Dh. 75.

*upanissāya, *prp.* (*ger. sa.* upani-√çri) near to (*acc.*); Rājagaham ~, 84,26.

upanīta-vaya, *mfn.* (*sa.* upanīta (brought near, upa-√ni) + vayas) whose life has come to an end; *m.* ~o, Dh. 237 (*cp.* vayas).

upapajjati, *vb.* (*sa.* upa-√pad) to approach, obtain; to appear; to be produced, *esp.* to be born again; *pr.* 3. *sg.* ~ati, 94,14; 3. *pl.* ~anti (*w. acc.* gabbham, nirayam), Dh. 126; 3. *pl. med.* upapajjare (nirayam) Dh. 307. — *pp.* upapanna, *q. v.*

upapatti, *f.* (= *sa.*) appearing, the being born again; *acc.* ~im (sattānam) Dh. 419.

upapanna, *mfn.* (= *sa.*, *pp.* upapajjati) having approached, reached, obtained; *acc. m.* jāti-mant-ūpapanam (brāhmaṇam) possessed of high birth and holy wisdom, 30,9.

upama, *mfn.* (= *sa.*, at the end of *comp.*) like, resembling; aggi-sikh-ūpama, *m.* ~o (ayogulo) „like flaring fire“, 107,1 = Dh. 308; — indakhil-ūpama, Dh. 95; kumbh-ūpama, Dh. 40; nagar-ūpama, Dh. 40; phen-ūpama, Dh. 46; rājaraṭh-ūpama, Dh. 171 (*v. h.*), *cp.* next.

upamā, *f.* (= *sa.*) resemblance, comparison; a simile, example; *acc.* ~am (te karissāmi) 90,29; attānam ~am katvā, supposing that it is your case, Dh. 129; — *loc.* ~āyam (bhāsita-tassa attham) 90,29. — At the end of *comp.*: upama, *mfn.* (*q. v.*), *cp.* opamma.

uparava, *m.* (= *sa.*) noise (or bustle); ~o (rājaṅgaṇe atṭathāya) 42,30.

uparājan, *m.* (= *sa.*) a viceroy; *nom.* ~ā, 45,37. *cp.* oparajja, *n.*

upari, *indecl.* (= *sa.*) ¹⁾ *prp.* = above, over, upon, against; ²⁾ *w. gen.* aññassa ~, 7,9; corarañño ~, 40,7; ³⁾ *w. loc.* ārakkhitthiyā ~, 50,11;

~muddhani, 77,8. — ²) *adv.* = further, moreover; 47,17. — ³) *comp.* ⁰-pāsāda-
vara-tala-gatā, *f.* „having ascended
to the roof of the palace“, 64,12; *cp.*
next & *uparima, mfn.*

uparibhāga, m. (= *sa.*) the
upper part or portion of something;
loc. *uparibhāge (prp. w. gen.)* =
above, 13,23 (*tassa* ~), *cp.* *uparima.*

**uparima, mfn.* (*fr. upari*) upper-
most, topmost; ⁰-bhāga, *m.* = *upari-
bhāga; loc. (prp. w. gen.)* ~e (*rañño*)
above, 40,25.

upaladdhi, f. (*sa. upaladdhi*)
supposition, false opinion; *sattūpa-
laddhi (q. v.)* 91,13-32.

upalabhati, vb. (*sa. upa-√labh*)
to find, to perceive; *pass. upalabbhati,*
pr. 3. sg. „is to be found“, 97,3. (*u'upa-
labbhati*) 97,7. — *upaladdhi, f. (q. v.)*.

upalitta, mfn. (*sa. upalipita, pp.*
upa-√lip) besmeared, anointed; *an-
upalitta, mfn. (q. v.)*.

upavana, n. (= *sa.*) a small
forest, a grove, garden; ⁰-araññesu
(*loc. pl. dvandva-comp.*) „in the parks
and in the woods“, 73,31.

upavisati, (or upāvisati) vb. (*sa.*
upa-√viç) to sit down; *aor. 3. sg.*
upāvisi (w. acc. rukkhamaṇā) 110,29.

**upasamvasati, vb.* (*sa. *upa-
sam-√vas*) to live together with, to
keep company with (*acc.*); *pot. 2. sg.*
~vase (*Sākhā*) 7,33.

upasamhita, mfn. (= *sa., pp.*
upa-sam-√dhā) connected with, ac-
companied by; *sacc'-ūpasamhita, mfn.*
true, n. ~am, 9,31.

upasagga, m., v. upassagga.

upasamkamati, vb. (*sa. upa-
sam-√kram*) to go to, come near,
approach (*acc.*); *pr. 3. pl. ~anti,*
21,2; — *pot. 1. sg. ~eyyam, 71,27; —*
aor. ~i, 68,2; — inf. ~itum, 8,19; —
ger. ~itvā, 6,14. 19,25; — pp. m.
~kanto (idh') 75,25.

upasanta, mfn. (*sa. upaçānta,*
pp. upa-√çam, cp. upa-sammati)
calm, tranquil; *m. ~o, Dh. 201. 378;*
gen. ~assa, Dh. 96.

upasama, m. (= sa.) becoming
quiet, tranquillity of mind; *gen. ~assa,*
Dh. 205; dat. ~āya (saṁvattati)
66,29. 93,8; *dukkh'-ūpasama-*, „quiet-
ing of pain“, 107,30 = *Dh. 191* (⁰-*gā-
minam maggam*); *nekkhamm'-ūpa-
sama, loc.* „in the repose of retirement
(from this world)“, *Dh. 181; vitakk'-
ūpasama, loc.* „in quieting doubts“,
Dh. 350; saṁkhār'-ūpasama, acc.
cessation of existence, *Dh. 368.*

**upasampadā, f.* (*fr. upa-sam-
√pad*) ¹) taking, acquiring; *Dh. 183.*
²) acquiring a priest's order, ordination
of a priest; 70,17. 97,16; *acc. ~am,*
70,15. — *laddha-pabbajj'-ūpasampada,*
mfn. having obtained admission to the
order and ordination, *m. ~o, 89,16*
(*cp. pabbajjā*).

upasammati, vb. (*sa. upa-çāma-
yati, √çam*) to become quiet; *pr. 3. sg.*
~ati, *Dh. 4. (tes'ūpasammati = tesam*
upa-⁰), Dh. 100; pp. upasanta (q. v.),
cp. upasama.

upasussati, vb. (*sa. upa-√çush*)
to dry up (by degress); *pot. 3. sg.*
~aye (*n'upa-⁰*) 103,19.

upasevati, vb. (*sa. upa-√sev*)
to frequent, visit; to serve, worship;
to have sexual intercourse with (*acc.*);
pr. 3. sg. ~ati, (aññam) 9,28.

upasevin, mfn. (= *sa.*) serving,
worshipping; devoted to, coveting; *m.*
para-dārūpasevī, „who covets his
neighbours wife“, *Dh. 309.*

upassagga, m. (= *upasagga,*
sa. upasarga) an accident, misfortune;
acc. ~am (var. upasaggam) *Dh. 139.*

upassatṭha, mfn. (*sa. upasrṣṭa,*
pp. upa-√srj) afflicted, plagued; *n.*
~am *vata bho!* „how stifling is it all!“
65,12. 68,12. — *an-upassatṭha, mfn.*
(*q. v.*).

*upahaññati, vb. pass. (sa. upa-
√han, pass.)* to be afflicted, oppressed;
pr. 3. sg. ~ati (cittam) 97,36; *pp. v.*
next.

upahata, mfn. (*sa. pp. upa-√han*)
struck, beaten; injured, afflicted, pained;
m. ~o (kaṁso, „broken“), Dh. 134.

upahāra, *m.* (= *sa.*) ¹) receiving, acquiring. ²) offering; present, oblation; an-upahāra, *m.* (*q. v.*).

upāgacchati, *vb.* (*sa. upā-√gam*) to come near, approach (*acc.*); to return; *aor. 3. sg.* ~gañchi, 112,1; ~gami, 103,4. 112,24. 114,32; — *pp.* upāgata, *m.* ~o, „rushed at her“, 111,22.

upādāna, *n.* (= *sa.*) ¹) taking, grasping, clinging to existence, the 9th link of the paṭiccasamuppāda (*q. v.*), originating with tanhā, 66,9 (tanhā-paccayā ~am) and causing bhava (~paccayā bhavo, *ib.*). — pañc' upādāna-kkhandhā (*m. pl.*) „the fivefold clinging to existence“, 67,11 (*v. khandha*). — upādāna-nirodha, *m.* 66,16 (*cp. corrections*). — upāy'-upādāna, 96,10-11 (*q. v.*). — ²) fuel; tiṇa-katṭh'-upādānam (*acc.*), the fuel of grass and wood, 94,36. *cp. next.*

upādiyati, *vb.* (*sa. upā-√dā*) ¹) to take with, include, comprise. ²) to grasp at, cling to the world; *pr. 3. sg.* ~diyati (upāyupādānam, *q. v.*) 96,12; — *part. med.* upādiyāna, *m.* an-upādiyāno, „caring for nothing“ Dh. 20 (*cp. SBE. X, 8.*); — *ger.* upādāya [often used as *pp.* = including, on account of, in comparison with, *etc.*]: an-upādāya, having become free from attachment, 69,23; Dh. 89 (ratā), 414 (nibbuto); anupādāya is sometimes shortened to anupādā (*adv.*) = absolutely, completely, 94,12 (vimutto). [The passive form is upādiyati or upādiyyati, *cp. ādiyati.*]

upāya, *m.* (= *sa.*) means, expedient, way; ~o 1,10. 43,26; *instr.* ~ena, by some means or other, 25,35. 26,16. 33,23 = eken' upāyena, 4,1; iminā (eten') upāyena, by these means, 55,8. 58,23; ten'eva (eten'eva) upāyena, in the same way, 2,24. 23,22; yena tena upāyena, anyhow, at any prize, 1,9; an-upāyena, „by 'misguided means“, 34,17-20. — *upāya-kusala, *mfn.* skilful, clever; *m.* ~o, 25,14. 40,16. — *upāyupādāna, *n.* (& *m. pl.*) seems

to denote the coveting and grasping of (wordly things), *acc.* ~am (na upeti na upādiyati) 96,11; upāyupādānābhinivesa-nibandho (*adj.* ayam loko yebhuyyena) 96,10 3: (upon the whole this existence is only) a chain of coveting, grasping, and clinging to (the world), *cp.* abhinivesa.

*upāyāsa, *m.* (*cp. sa. āyāsa*) despair; *pl.* (*dvandva comp.*) ~ā, 66,11-17; *instr. pl.* ~ehi, 70,30. — sa-upāyāsa, *mfn.* coupled with despair, *n.* ~am, 94,2.

Upāli, *m.* (= *sa.*) *nom. pr.* of a therā; °paṇḍito (aggo vinaye) 109,7; *acc.* ~im, 109,15; °thero satimā, 109,18.

upāvisi, *v.* upa-visati.

upāsaka, *n.* (= *sa.*) a faithful layman, a lay disciple of Buddha; *voc.* ~a, 28,14; *acc.* ~am, 28,3. 69,30; *pl.* ~ā, 28,15.

upāhanā, *f.* (*sa. upānah*) a shoe, sandal; *acc. pl.* ~ā, 82,17.

upeta, *mfn.* (= *sa.*; *pp. fr. next*) who has arrived at, entered into; possessed of, endowed with (*w. acc.* or *instr.* or at the end of *comp.*); *m.* ~o (ālasiam, „full of sloth“) Dh. 280; (damasaccena) Dh. 10 (*opp. apeto*); — piṇṇupeta, *mfn.* lifelong, *v.* pāṇa; vanṇa-gandha-ras'upeta, *mfn.* endowed with beauty, odour, and flavour, *m.* ~o (ambo) 37,30; sabbākāravār'upeta, *mfn.*, *v.* ākāra.

upeti, *vb.* (*sa. upa-√i*) to go to, approach, enter into (*acc.*); *abs.* to fit the case; *pr. 3. sg.* ~eti (nirayam) 74,1; (upāyupādānam) 96,12; (gabbham, to the born) Dh. 325; na upeti, 94,14 („it would not fit the case“); *pr. 1. pl.* ~ema (saraṇam tam, take refuge in thee) 105,34; — *fut. 2. sg.* upehisi (jātijaram) Dh. 238 = 348; 1. *sg.* upessam (gabbhaseyyam) 105,20; — *ger.* upecca, 110,30; — *pp.* upeta, *q. v.* (*cp. upāya*).

uposatha, *m.* (*sa. upavasatha*) fast, fast-day; holy day, sabbath (occurring four times in the month), ~o,

14,17 = *⁰-divaso, 14,16; mahā-⁰, 22,20; punṇamuposathadivaso, 22,19 (the fullmoon-holiday); *acc.* ~aṃ, 22,20. *⁰-kamma, *n.* the fast-day service, *nom. acc.* ~aṃ, 14,13. 22,16. *⁰-aṅgāni (*pl.*) the holy day vows, 61,7 (*cp. Sp. Hardy*, Eastern Monachism).

*uposathika, *mfn.* (*fr.* uposatha) one who observes the sabbath, fasting; *m. pl.* ~ā, 14,18.

uppajjati, *vb.* (*sa.* ut-√pad) to arise, originate, begin, appear; to be produced, to be found; *pr.* 3. *sg.* ~ati, 19,1 (yāva~, until he appeared); 25,32; 27,4 (saddo); 35,12 (me dukkhaṃ, I am annoyed); 53,10 (me bhayaṃ, I fear); 70,27 (-paccayā, from); 96,13; 99,2 (is born); *part. med.* ~māna, *n.* dukkhaṃ uppajjamānaṃ uppajjati, whenever something arises, then it is pain that arises, 96,13; *aor.* 3. *sg.* udapādi, 8,9. 68,26. 78,31; uppajji, 25,21. 45,1. 78,24. 89,10; - *ger.* ~itvā, having been produced, 80,29; - *pp.* uppanna, *q. v.*; - *caus.* uppādeti, *q. v.* (*cp.* upapajjati & *next*).

uppatati, *vb.* (*sa.* ut-√pat) to fly up, leap up; to rise, ascend; *aor.* 3. *sg.* uppati (ākāse) 11,19; - *ger.* ~itvā, 2,5-21. 21,36. 35,24; - *pp.* ~ita, *m.* ~o, 3,20; *acc.* ~aṃ (kodhaṃ) 106,33 = Dh. 222.

uppatti, *f.* (*sa.* utpatti; *fr.* uppajjati) arising, origin; thānuppatti, *q. v.* uppada, *m. v.* uppāda.

uppanna, *mfn.* (*pp.* uppajjati, *sa.* utpanna) arisen, produced, born; *m.* ~o, 1,23. 2,30 (dohaḷo); 42,5 (corupaddavo); 62,24 (putto); *loc. m.* ~e (lābhasakkāre) 72,28.

uppala, *n.* (*sa.* utpala) a lotus-flower, *esp.* the blue lotus; ~aṃ, Dh. 55; niluppalaḍi-kusuma-, 47,18.

*Uppalavanna, *m.* (*sa.* *Utpalavanna) *nom. pr.* of a deva in Sakka's heaven; *gen.* ~assa (devassa) 110,27.

uppāda, *m.* (*sa.* utpāda) arising, appearance, coming into existence,

birth; ~o (Buddhānaṃ) Dh. 194; 182 (*metri causa* : uppado); *abl.* ~ā (phalitass') 44,31; - *uppāda-vayadhammin, *mfn.* subjected to genesis and destruction, *m. pl.* ~ino (saṃkhārā) 80,28. - anuppādadhamma, *mfn.* (*v.* an-uppāda. - Buddhuppāda, *m.* (*q. v.*).

uppādeti, *vb.* (*caus.* uppajjati. *sa.* utpādayati) to give rise to, to conceive, feel; to bring forward, produce, obtain, gain (*acc.*); *aor.* 3. *sg.* ~esi (rucim̐ tayi, „fixed her choice on you“) 10,12; (vīsaṃ satasahassam̐, „gained two millions“) 23,3; 57,9; (ruhiram̐, „made to bleed“) 76,1; 2. *sg.* ~esi (*id.*) 76,4; - *ger.* ~etvā (dohaḷam̐, having conceived a longing for (*loc.*)) 1,6. 2,28; (kāruṇṇam̐, „felt compassion with“ (*loc.*)) 16,31; (rucim̐ pabbajjīya) 64,2; (avaṇṇam̐ Gotamassa, „bringing reproach on G.“) 72,33; - *pp.* uppādita, *n.* ~aṃ (ruhiram̐) 76,7; ⁰-dhanam̐ (*acc.*), the money which he had earned, 57,35.

ubbigga, *mfn.* (*sa.* udvigna; *pp.* ubbijjati, *sa.* ud-√vij) frightened, anxious; *m.* ~o, 75,17; *acc.* ~aṃ, 75,18.

*ubbedha, *m.* (*cp.* *sa.* udviddha, *mfn.* & vedha, *m.* depth) height; yojana-sahass'-ubbedha, *mfn.* 1000 leagues high, *m.* ~o, 60,34.

ubbhata, *mfn.* (*sa.* udbhṛta, *pp.* ud-√bhr) carried away or out, drawn up; *m.* ~, (vārijo okamokata) Dh. 34; *pl.* ~ā (macchā udakā thalam̐) 15,14 (*cp.* uddharitvā, 14,23).

ubbhijjati, *vb.* (*pass.* ubbhindati, *sa.* ud-√bhid) to break out, to sprout; *ger.* ubbhijja (tiṭṭhati „stands sprouting“ (*latā*)) Dh. 340.

ubhaya, *mfn.* (= *sa.*) both; *instr.* *m.* ~ena (saññamena, on account of both sorts of abstinence : abstinence and non-abstinence) 85,19; *n.* ~aṃ, *adv.* both, Dh. 404 (c'ūbhayaṃ); *comp.* ubhaya-nagara-vāsinaṃ (*gen. pl.*) 62,9.

ubhayattha, *adv.* (*sa.* ubhayatra)

in both places, in both cases; 107,³⁶ = Dh. 15—18.

ubho, *mfn. pl.* (*sa. ubhau*) both; *m. ubho pi*, 5,¹². 43,¹⁸; *ubho pi te*, 74,³ = Dh. 306; *ubho* (*gihī pabbajitī*) Dh. 74; *n. ubho* „both sides“, Dh. 269; *acc. m. ubho* (*ante*) 66,²⁸ = 96,¹⁷; *ubho saṅgaṃ* (*puññaṃ ca pāpaṃ ca*) Dh. 412, *cp. saṅga* (Tr. P. M. p. 82); *ubho* (*atthaṃ anattaṃ ca*) Dh. 256; *instr. m. ubho* (*hatthehi*) 27,¹⁹; *gen. mn. ubbinnaṃ*, 43,²⁹. 58,⁹; *loc. mn. ubhosu* (*passesu*) 40,⁵.

ummāra, *m.* (*sa. umbara*, *cp. maharatt. umbarū*) a threshold (*cp. indakhīla*); *loc. ~e*, 65,¹⁵.

ummujjati, *vb.* (*sa. ud-√majj*) to emerge; *pr. 3. pl. ~anti*, 25,²⁶. — *ummujja-nimujja*, *m*(?) emerging and diving; *acc. ~aṃ karonti* (*udake*) 25,²³ (*cp. sa. ummrjāvammrjā*).

uyyāti, *vb.* (*sa. ud-√yā*) to go out (away); *imp. 2. sg. ~yāhi* (*maggā, make way!*) 44,³⁻¹⁰.

uyyāna, *n.* (*sa. udyāna*) a park, a (royal) garden; *acc. ~aṃ*, 6,¹⁷; *gen. ~assa*, 37,¹⁸; *loc. ~e*, 6,⁴. 36,³⁵; *Makhādev'-ambavan'-o*, 45,⁷. — *o-ā-bhimukha*, *mfn.* turned towards the garden, *m. ~o*, 63,⁶. — **o-kilā & -kīlikā*, *q. v.* — *o-pāla*, *m.* a gardener, *~o*, 37,¹¹; *acc. ~aṃ*, 37,⁸⁻¹⁷; *gen. ~assa*, 37,¹⁴. — *o-pālaka*, *m.* id. *gen. ~ass'*, 38,⁵. — **o-bhūmi*, *f.* the garden-ground, *acc. ~iṃ*, 63,².

uyyujjati, *vb.* (*sa. ud-√yuj*) to go away, depart, leave one's house and family; *pr. 3. pl. ~anti* (traced only once) Dh. 91. — *caus. uyyojeti* (*q. v.*) *cp. next*.

uyyoga, *m.* (*sa. udyoga*) departure; *o-mukhe*, at the threshold of death, Dh. 235 (*cp. mukha*).

uyyojati, *vb.* (*caus. uyyujjati, sa. udyojayati*), to send away, to send out for some purpose, to take leave of (*acc.*); *aor. 3. sg. ~esi*, 19,²². 51,¹. 59,²²; — *ger. ~etvā*, 48,¹⁸.

ura & uras, *m.* (*sa. uras, n.*) the breast; *loc. ~e*, 23,³¹. 89,⁷. (*cp. orasa*.) *uracchada*, *m.* (*sa. uracchada*), a breastplate, armour; *o-pasāḍhanam* (*q. v.*) a splendid armour, 23,³².

Uruvelā, *f.* (*sa. Uruvitvā*) *nom. pr.* of a town in the Magadha country, near the river Nerañjarā; *loc. ~āyam*, 66,².

ulūpa, *m.* (*sa. uḍupa*) a raft, a float; *acc. ~aṃ*, 23,¹³.

ulūka, *m.* (= *sa.*) an owl; *~o*, 11,¹⁹; *acc. ~aṃ*, 11,²; *gen. ~assa*, 11,¹⁶. — *o-jātaka. n.* 10,²⁵ ff.

*uloka, *m.* (*fr. next*) perceiving, observing, sight; *abl. ~ā paṭhamam*, as soon as it is seen, 84,¹⁸.

*ulloketi, *vb.* (*sa. *ut + √lok*) to look at, look up; *aor. 3. sg. ~esi* (*ākāsam*) 33,⁵; (*Bhagavantam*) 69,³³; — *ger. ~etvā* (*uddham*) 76,²; — *pp. ~ita*, *loc. abs. ākāse ~e*, 32,¹¹.

usabha¹, *m.* (*sa. rṣhabha*) a bull; *~o*, 105,¹²⁻¹⁹; *acc. ~aṃ* („the manly“) Dh. 422.

*usabha², *n.*, a certain measure of length = 20 *yatthi* (*q. v.*), about 70 meters; *aṭṭhūsabha-matta*, *mfn.*, *n. ~aṃ ṭhānam*, a space of eight *usabhas*, 27,²⁷. (*cp. yojana*.)

usīra, *n.* (*sa. uṣīra*) the root of a fragrant grass (*birāṇa*, *q. v.*); **o-attha*, *mfn.* wanting *usīra*, *m. ~o*, 108,⁴ = Dh. 337. (*cp. attha*¹ (2)).

usu, *m*(& *f.*) (*sa. ishu*) an arrow. — *usu-kāra*, *m.* (*sa. ishu-kāra*) an arrow-maker, a fletcher; *~o*, Dh. 33; *pl. ~ā*, 106,²⁷ = Dh. 80. 145.

usuyyati, *vb. denom.* (*sa. asūyati, fr. usūyā, usuyyā* (= *sa. asūyā*) envy, jealousy) to envy, to be jealous; *part. m. usuyyam*, 14,⁴ (*an-usuyyam*, not envying).

*ussaṅkin, *mfn.* (*fr. sa. ut + √camk*) distrustful, anxious; *m. ~ī*, 75,¹⁷; *acc. ~im*, 75,¹⁸.

*ussada, *m.* (probably *fr. ut-√sad*) ¹) abundance, swelling, tumor. ²) name of a certain hell; *o-nirayo*, 23,²⁶. (*cp. sa. ud-√chad & next*).

ussanna, *mf.n.* (*sa.* utsanna, *pp.* ut-√sad) extensive, abundant; *n.* ~am̃ (suvannam̃, „abundance of gold“) 26,9. (*cp.* *sa.* ucchanna).

ussava, *m.* (*sa.* utsava) feast, merriment; ~o mahā, 112,15.

ussahati, *vb.* (*sa.* ut-√sah) to be able to, to dare, venture (*w. inf.*); to bear, endure; *pr.* 3. *sg.* ~ati 50,3. 81,17. 83,31.

ussāpeti, *vb.* (*sa.* ucchrāpayati, *caus.* ud-√cri) to raise, to lift up (*acc.*); *ger.* ~etvā (soṇḍam̃), 76,21.

ussāreti, *vb.* (*sa.* ut-sārayati, *caus.* ut-√sr) to cause to go away; *ger.* ~etvā (caturaṅgulam̃ kaṇṇam̃ ~etvā cīvaram̃ saṃharitabbam̃, the robe ought to be folded up so that a corner of four inches more is hanging over) 83,10 (*cp.* SBE. XIII. p. 156).

ussīsaka, *n.* (*sa.* ucchirshaka) a head-pillow, a bed's head; *loc.* ~e, 41,16.

ussuka, *mf.n.* (*sa.* utsuka) zealous, desirous, eager for, longing for, greedy; *loc. pl.* ~esu an-ussukā (*pl.*) „free from greed among the greedy“, Dh. 199; *n.* ~am̃ (na Tathāgataṣṣa hoti, T. does not care about it, lays no stress upon that) 91,3. (*cp.* ossukka.)

*ussuta, *mf.n.* = avassuta (*q. v.*).
— an-ussuta, *mf.n.* (*q. v.*).

Ū.

ūkā, *f.* (*sa.* yūkā) a louse; *acc. pl.* ~ā (vicinanti, rañño sise, being about to louse the king's head) 46,26.

ūna, *mf.n.* (= *sa.*) wanting, deficient, less than, minus (*w. instr.*); *n.* ~am̃ (dvihi ~am̃ purisa-sahassam̃ o: 998 men = 500 + 250 + 125 + 62 + 31 + 16 + 8 + 4 + 2, who had successively been killed by their comrades) 34,9; *loc. pl.* ~esu (eken' ūnesu pañcasu attabhāva-satesu, in 500 existences but one) 17,7; *comp.* ekūnavisati (*q. v.*).

ūmi, *f.* (& *m.*) (*sa.* ūrmi) a wave; *loc.* ~iyā uggatāya, when the wave rises, 27,3.

ūru, *m.* (= *sa.*) the thigh; *loc.* ~umhi. 29,27.

ūhaññati, *vb.* (*pass.* ūhanati, ūhanti, *sa.* ud-√han) to become destroyed, disordered, soiled; *aor.* 3. *sg.* mā vihāro rajena ūhaññi, „in order that the vihāra may not become dusty“, 84,23; — *pp.* ūhata, destroyed, *v.* an-ūhata (*cp.* (an-)uddhata).

E.

eka, *mf.n.* (*num.* & *pron. indef.* = *sa.*) ¹⁾ one; *n.* ~am̃, 56,15. 82,8 (ekan); *gen.* ~assa, 56,16; *instr. m.* ~ena, 81,11; eken' ūnesu, 17,7 (*v.* ūna). — ²⁾ only, single, that one only; *m.* ~o (eḷako) 30,5; *acc.* ~am̃ (dhammam̃) 106,14; (attānam̃, oneself only) 107,4; *gen.* ~assa (eḷakassa) 17,6; *n. acc.* ~am̃ (palitām̃) 46,27; — *comp.* ekāparādhām̃, 47,8 (*v.* aparādhā); eka-pānam̃, 27,23; eka-puttako, 23,6; eka-purisikā, *f.* (*v. separately*); eka-maccham pi na, not one single fish, 4,25; eka-vacanena (*instr.*), *lit.* at the word once spoken o: directly, immediately, 57,31; — eka-ratti-vāsa, *mf.n.* abiding for one night, *m.* ~o, 104,24; — eka-dvāra, *mf.n.* having only one gateway, *n.* ~am̃ (nagaram̃) 90,31. 91,23; — eka-saṃgaḥīta, *mf.n.* unified, *m. pl.* ~ā, 99,16. — ³⁾ united continual; *comp.* eka-pallaṅkena (*instr.* *v.* pallaṅkā) 66,4; eka-ppahāren'eva, with one blow, with one voice, 27,14. 40,10. 74,6 (*cp.* pahāra); eka-phāli-phullam̃, 62,11 (*v. h.*); eka-viravam̃, 60,11. — ⁴⁾ the same, one and the same; eka-divase (*loc.*) 45,24. — ⁵⁾ alone, solitary; *acc. m.* ~am̃, 106,18 = Dh. 395; *gen.* ~assa, Dh. 330; ekacara (*q. v.*). — ⁶⁾ some (. . . or other), one or other, a certain; *pl.* some; *m.* ~o (upāyo) 1,10; (bako) 4,1; (Vijayo)

110,23; *acc.* ~am (udumbaram) 1,26; *instr.* ~ena (eken' upāyena) 46,24; *loc. m. n.* ~asmiñ, 3,30. 8,20; ekasmiñ samaye, once upon a time, 30,38 = ekam samayañ, 66,23; *comp.* eka-divasañ (*acc.*), one day, 6,31. 13,22; eka-bhikkhussa (*gen.*), 79,17; — *pl. m.* eke, 77,13. 104,1. — ⁷) in the same sense used as an indefinite article = a, an; *m.* ~o (suñisumāro) 1,5; (dī-pako) 2,19; *acc.* ~am (assañ) 65,16; *gen. f.* ekissā, 6,32; *comp.* eka-palitañ, 46,23; eka-migañ (*acc.*) 6,19; eka-gandhakutiyañ (*loc.*) 73,11. — ⁸) repeated or corresponding w. añña or dutiya = the one . . . the other; *m.* eko . . . eko, 33,24-25; *instr.* ekena . . . ekena, 83,17; *comp.* eka-divasañ . . . eka-divasañ, 6,25-26; *gen.* ekassa . . . aññassa, 7,9; eko . . . dutiyo (anto) 96,16. (*cp.* an-eka, ekāmsa etc.)

ekāmsa, ¹) *mfn.* (*sa.* ekāṃṇa) 'with one shoulder, belonging to one shoulder', only constructed with cīvara or uttarāsaṅga, *acc. m.* ~am uttarāsaṅgañ karitvā, arranging the upper robe over one shoulder, 74,19. 82,18. — ²) *m.* (*sa.* ekāmsa) one part, totality (?); *nom.* ~o (tava jivitañ „only one part of thee is life“ (*Fsb.*), but perhaps we have to read ekāṃse (*adv.*)) 103,6; *instr.* ekāmsena, *adv.* (& *loc.* ekāṃse, *adv.*) = in whole, upon the whole, entirely, totally, absolutely, undoubtedly, inevitably, 6,24. 86,3 (*cp.* aṃsa).

ekaka, *mfn.* (= *sa.*) single, alone, solitary; *m.* ~o va (quite alone) 33,31; *acc. m.* ~am, 22,28; *acc. f.* ekikañ, 31,30.

*ekaghana, *mfn.* (*sa.* *eka + ghana) compact, solid, hard; *m.* ~o (selo) 106,29 = Dh. 81.

ekacara, *mfn.* (= *sa.*) wandering or living alone, solitary; *m.* ~o, 2,19; *acc.* ~am, Dh. 37.

*ekacariyā, *f.* (*sa.* *eka + cari-yā) walking alone; *acc.* ~am, Dh. 61 (*metri causa read: ekacaryaṃ*).

ekacca, *mfn.* (*fr. sa.* ekatara,

*ekatra, *ekatya, *cp.* Tr. PM, p. 56) one of two, a single; *pl.* some (. . . others); *m. pl.* ~e, 18,4 (vāñijā), 90,29 (viññū purisā); repeated: 22,5-6; *pl. f.* ~ā, 65,5-7.

ekato, *adv.* (*sa.* ekatas) ¹) on the one side (on the other side), 14,8. 27,4. — ²) together; at once, simultaneously; ~vasantā, 14,10; ~sannipatati, 14,12. 72,29; tena saddhiñ ~, 45,23; kena saddhiñ ~ hutvā (by help of whom?) 72,32; — tiñi pi ~ madditvā, 57,28; vācayimsu potthakattayañ ~, 114,19.

ekantañ (& ekantena), *adv.* (*sa.* ekāntaṃ) absolutely, exclusively, at any rate, always; ~ nindito, Dh. 228. (*cp.* ekāmsena.)

*eka-purisikā, *f.* (*adj.*) (*fr.* eka + purisa) true to one man; *acc.* ~am, 48,15; *instr.* ~āya (itthiyā), 48,25.

*ekamantañ, *adv.* (*fr.* eka + anta) on one side, apart, aside; by one's side, near; ~ nisidi, 28,11. 35,3. 68,17; ~ thatvā, 49,7; ~ atthāsi, 87,34; ~ karitvā (*acc.* laid aside) 75,20; ~ nikkhipitabbam (cīvarañ) 83,29.

*ekarajja, *n.* (*sa.* *eka + rājya) sole sovereignty; *instr.* ~ena, Dh. 178.

*ekavāciya, *n.* (*sa.* *eka + vā-cya) a single remark or objection, private opinion; *acc.* ~am, 11,11.

ekavāram, *adv.* (= *sa.*) once; 50,16 (*cp.* vāra).

ekavisañ & ekavisati, *num.* (*sa.* eka-viñcat[i]) twenty. — ekavīsatima, *mfn.* (*sa.* ekaviñcatama) the 21th; *m.* ~o (vaggo) Dh. 305.

*ekasadisa, *mfn.* (*sa.* *eka + sadr̥ṣa) fully alike or resembling, identical; *pl.* ~ā (mātāputtā) 49,8.

*ekaseyyā, *f.* (*sa.* *eka + çayyā) lying, sleeping alone; *acc.* (*adv.*) ~am (eko carañ) Dh. 305.

ekādasā, *num.* (*sa.* ekādaça) eleven. — ekādasama, *mfn.* (*sa.* ekādaçama) the eleventh; *m.* ~o (vaggo) Dh. 156.

ekāyana, *n.* (= *sa.*) a narrow

way, the only way to salvation; *mfn.* leading to salvation, *m.* ~o (maggo) 113,19.

*ekāsana, *n.* (sa. *eka + āsana) sitting, living alone; *acc. (adv.)* ~am (eko caram) Dh. 305.

ekāha, *n.* (sa. ekāha[n]) one day, *v. aha*; *mfn.* lasting one day, *n.* ~am (jivitaṃ) Dh. 110.

ekikā, *f. v.* ekaka.

ekūnavīsati, *num.* (sa. ekona-vimṣati) nineteen. — ekūnavīsatima, *mfn.* the 19th, *m.* ~o (vaggo) Dh. 272.

ekeka, *mfn.* (sa. ekaika) one by one, several, each; *acc.* ~am, 4,8-24; *v. loc.* ~am (amhesu) 4,11.

ekekaso, *adv.* (sa. ekaikaṣas) one by one, severally, 111,14.

*ejā, *f.* (fr. √ej) lust, desire, craving; *an-eja*, *mfn.* (*q. v.*).

etaṃ, *pron. demonstr. n. nom. acc.* (sa. etad), 8,27 etc.; etan, 1,31. 16,11; etad (the original form, used in some cases of Sandhi before a word beginning with a vowel) 3,3. 23,3. 64,19 (etad-ahosi), 68,13 (etad-avoca), 103,12 (etad-abravi), Dh. 390; — *m.* esa (sa. eshas) 1,8. 3,14; 5,1 etc. eso (with more emphasis) 59,2; 114,6; — *f.* esā (sa. eshā) 31,6. 87,28. 103,31; — *acc. m(f.)* etaṃ, 24,24 etc.; — *instr. m(n.)* etena, 4,21. 33,11 (eten'); — *gen. (dat. m(n.))* etassa, 1,7. 11,5; *f.* etissā, 55,5; — *pl. n.* etāni, 2,1; *pl. m. (nom. acc.)* ete, 3,26. 5,9 etc.; *f.* etā, 21,31; — *gen. (dat.)* etesaṃ, 7,17. 60,13. 102,6; — *instr. (abl.)* etehi, 2,10. Otherwise the declension is that of taṃ (*q. v.*). — ¹) this, this here (what is nearest to the speaker) 33,11. — ²) referring to the preceeding, 66,18. 103,31. 107,21. — ³) referring to the following, 3,26. 23,3. — ⁴) = such, like that, 31,5; no h'etaṃ „not so“, 70,2. — ⁵) combined *v. other pron.* (with an emphasis): es'āhaṃ, 69,19; sometimes plainly constructed with the 1. pers. of the verb., esa te sīsaṃ chinditvā bhū-miyaṃ khipissāmi, 5,12; esa muñjaṃ

parihare, 103,33; — ete te ubho ante, 96,17. — esā yā rati, 47,37. — *cp.* ayaṃ (idaṃ), enaṃ.

etarahi, *adv.* (sa. etarhi) now, at present; 29,30. 30,34. 56,11 (*opp.* atitānāgate, *cp.* Dh. 228), 94,23. 99,5. — *cp.* tarahi, carahi.

etādisa, *mfn.* (sa. etādr̥ṣa) such, of this kind; *m.* ~o, 44,3. 80,24. 85,20. *cp.* tādisa.

eti, *vb.* (sa. ā-√i) to go, to come, go to, reach (*acc.*); to come back, return; *pr. 3. sg.* eti (*v. acc.* catu-bhāgaṃ, is worth) Dh. 108; (paṭivā-taṃ) Dh. 54; 1. *sg.* emi, 108,28; 3. *pl.* enti (return) 56,18; — *imp. 2. sg.* ehi, 1,19. 9,21. 57,31. 68,14. 108,38; 2. *pl.* etha, 21,30. 73,21; Dh. 171; — *fut. 3. sg.* essati, 56,20; Dh. 369; ehi, 12,6; 2. *sg.* essasi, 56,20; ehiḥ, Dh. 236. 369; 1. *sg.* essāmi, 56,20; 3. *pl.* essanti, Dh. 86; — *part.* enta, *loc. abs.* ente (udake), 56,21; *an-ente*, *ib.* — *cp.* yāti.

etta, *mfn. v.* ettaka.

*ettaka, *mfn.* (fr. *etāvataka, *cp. sa.* iyattaka, Tr. PM. p. 80) so great, so much; *pl.* so many; *acc. m.* ~am (kālaṃ, all this time) 46,32; (allāpasallāpaṃ) 56,23; *n.* ettaṃ (contracted fr. ettakaṃ) Dh. 196 (im' ettaṃ puññaṃ); *instr. n.* ~enāpi, notwithstanding this, 39,4; *pl. m.* ~ā (tumhe, all of you) 88,25; (pāpā) 90,35; *instr. n.* ~ehi (ratanehi) 27,29; *gen. m.* ~ānaṃ (all these) 10,12. 30,5. 54,14. *cp.* next.

*ettāvati, *adv.* (fr. etta = ettaka, *cp.* kittaka & kittāvata) thus, so far, to that extent; ~ sammādiṭṭhi hoti, 96,15.

*etto, *adv.* (fr. etaṃ, through *etato? *cp.* ito, tato) from thence, hence; over there; 104,15; 87,28; 5,5 (*opp.* ito).

ettha, *adv.* (sa. atra > *attha, phonetically influenced by etaṃ, *cp.* etta etc. above) ¹) here, in this place; 85,29. 88,29 = Dh. 174 (in this world); 104,1 (~ paṇḍhā o: saṅgāme;

Fausbøll, SBE, X² p. 70 : plunged into this world ?); *etth'eva* = this very moment, 46,3. 56,25. — ²) there, in that place; 3,5-13-32. 65,14. 112,34; *ettha ce te mano atthi*, 72,31 (*ettha* refers both to *yam vadanti* and to *ye vadanti* : if your mind inclines to that about which people say „it is mine“, or to those who say so, then you shall not escape me). — ³) there, to that place; 2,3 (~ *nehi man*). — ⁴) in this case, in this matter, in that particular; 37,7. 73,7. 79,30. 91,1. 94,31. 96,15. — If *attha* = *atra* can be traced in the Pāli texts (it is found in *Abhidhāna*), then we could possibly take *'ttha* in the phrase : *kāya nu'ttha bhikkhave etarahi kathāya sannisinnā* in the sense of „here“; but *attha* is more likely *pr. 2. pl.* of the verb *atthi* (*q. v.*) 29,30. 31,23.

etha, *imp. 2. pl. v. eti.*

edhati, *vb. (sa. √edh)* to prosper, to succeed in; *pr. 3. sg. ~ati* (*sukham*) Dh. 193; *v. instr.* (*nikatya sukham ~*) 5,31.

enam, *pron. demonstr. (sa. ena*, substituted for *etam*, as *nam* (*q. v.*) for *taṁ*) this, that, it; *acc. m. tam enam* („the same“, that person in question) 100,12; *acc. f. tam ena* (*metri causa* for *enam*) 47,31; *acc. n. enam*, Dh. 118. 313.

enta, *mfn. (part.) v. eti.*

Erāvaṇa, *m. nom. pr. (sa. Airāvaṇa)* name of Sakka's elephant; ⁰-*paṭibhāga*, *mfn.* equal to E., *gen. ~assa*, 45,30.

ereti, *vb. (= ireti, caus. √ir, sa. irayati)* to move, to raise one's voice; *pr. 2. sg. ~esi* (*sace n'eresi attānaṁ*) Dh. 134 (*cp. Tr. PM. p. 76; Morris, JPTS. '87. p. 146*).

eḷaka, *m. (sa. eḍaka)* a ram, a goat; ~o, 16,37. 29,26; *voc. ~a*, 17,13; *acc. ~aṁ*, 16,34; *instr. ~ena*, 17,19; *gen. pl. ~ānaṁ*, 29,34 (*cp. mendā*).

eva, *indecl. (= sa.)* just, even, only (mostly used to strengthen or limit the idea of a preceeding word

and consequently to be rendered differently according to its different constructions). Besides *eva* we find also the forms *yeva* and *ñeva*, but their use in the texts is not strictly conformable to phonetical principles. ¹) *eva* : *phalā-phalaṁ tam eva* (those fruits) 2,7; *sarīram eva* (it is true) 2,8; *attano ... eva* (his own) 2,15; *āgacchantam eva* (as soon as) 2,31; *ten'eva* (the same) 2,34; *eten'eva*, 23,22; so *eva* (*id. opp. añño*) 99,3; *tass'eva*, 11,25 (*id.*); *tass'eva* (to him alone) 37,18; *tath'eva* (likewise) 2,25. 105,28; *tatth'eva* (on that very spot, that very moment) 3,6. 9,3 *etc.*; *aham eva* (just I) 29,19. 51,8; *imam eva* (*id.*) 65,20; *'ti ... eva* (just therefore) 47,4; *ekam eva* (only) 12,20; *guṇakatham eva* (*id.*) 43,7, *cp.* 49,1; *ujjhāyath'eva* (*id.*) 88,26; *kocid-eva* (only few) 88,34, but 99,17 („ganz beliebig“); *yen'eva* (by which verily) 96,27; *ajj'eva* (this very day) 65,13; *atth'eva kahāpaṇe* (again, as before) 24,33, *cp.* 86,25-27 (constantly); = but, on the contrary : 96,13-15; 74,30 (*Sāriputta-Moggallānēva*); *eva ... pana* (*μὲν-δέ*) 88,23-23. These examples, indiscriminately chosen, may easily be increased by others. — ²) *yeva*, most frequently after words ending with palatal vowels (e, i, ī), but also often after *m* and even after *ā*, o, u. ^a) after e : 1,14. 7,16. 9,3. 12,8 *etc.* ^b) after i (ī) : 31,26. 39,7. 86,2; 55,20. ^c) after m : 10,31. 17,16-21. 23,20. 28,33. *etc.* ^d) after ā : 21,12. 43,25. 48,34. ^e) after o : 43,15. 50,31. 88,17. 97,30. ^f) after u : 22,7. — ³) *ñeva*, only after words ending with *m*, which often, through assimilation, is altered to *ñ* : *tvaṁ ñeva*, 28,14. 54,32. 77,6; *itthi-naṁ ñeva*, 48,33; *passantānaṁ ñeva*, 54,14; *taṁ ñeva*, 5,10; *tasmiṁ ñeva*, 45,14; *ahaṁ ñeva*, 99,16. — ⁴) After long vowels *eva* is very often (by elision of e) shortened to *va* (*v. h.*). — ⁵) *eva-* as the first part of *comp.* ⁰-*rūpa*, *mfn. (q. v.)*, identical with *evaṁ* (*v. next*).

evam, *adv.* (= *sa.*) thus, in this way; ^a) thus (as follows) : 1,13. 3,15 (evam āha); 66,33. 93,21 (evam me sutam „thus I have heard“); – ^b) thus (as mentioned before) : 3,28. 4,29. 6,28. 7,16 *etc.*; evam hoti, 66,11; evam passam, 71,4; yadi evam (if so) 5,15; evam jānāhi („thus I declare thee“) 72,23; evam bhante (yes) 76,14; evam eva (even so) 91,3. 68,25 (*corresp. w.* seyyathā); na evam (not so, *corresp. w.* yathā) 62,26; evam ete (only in this way and only those) 91,8; evam = therefore, referring to a *prec. part.* denoting the cause (ādinavam sampassamāno. because you consider it dangerous) 93,32.

*evam-gotta, *mf.* (*sa.* *evam + gotra) belonging to that family; *m.* ~o, 92,12.

evam-nāma, *mf.* (*sa.* evam-nāman) having that name; *m.* ~, 92,12.

*evam-diṭṭhi, *mf.* (*sa.* *evam + dṛṣṭi) having that view; *m.* ~i, 93,27-31.

evarūpa, *mf.* (*sa.* evanirūpa) ¹) such, like that; *n.* ~am 51,28; mā ~am karittha („do not do the like again“) 39,2; (mukham) 11,6; (pāpakamma) 51,7; *abl.* ~ā, 16,28; *loc. m.* ~e, 41,35; *instr. f.* ~āya ratiyā (in the dead of night) 41,28; *loc. f.* ~āyam (parisāyam) 87,25. – ²) of such a form, beauty or virtue; *m.* ~o, (māṇavo) 19,11; *acc.* ~am (mātugāmanam) 51,20; ~am (attabhāvam, „such a handsome figure“) 64,16.

esa, *pron.* (*sa.* esha) this; *m.* esa & eso, *f.* eṣā, *v.* etaṁ.

esati, *vb.* (*sa.* ā-√ish) to seek, search, to strive to obtain; *part. m.* med. esāno (sukham) Dh. 131. 132. *cp.* gavesati, gavesaka & *next.*

esin, *mf.* (*sa.* eshin) seeking, desiring; *v.* dhanesin, sukhessin; *cp.* gavesin & *prec.*

essati, *fut. v.* eti.

ehi, ehiti, *etc. v.* eti.

o.

o, *indecl.* = ava (*q. v.*).

oka¹, *n.* (*sa.* oka. *m.* & okas, *n.*) house, dwelling-place, home, asylum; *abl.* ~ā, Dh. 87; repeated : okam-okam (*acc.*) jahanti, „they leave their house and home“, Dh. 91 (*cp. next*). – an-oka, *q. v.*

oka², *n.* (contracted *fr.* udaka or odaka, *q. v.*) water; okamokata ubbhato (vārijo) o: oka-m-okato, with m inserted, *abl.* „from his watery house“, Dh. 34 (*cp.* oka¹).

*okāra, *m.* (*fr.* ava-√kr) *cp.* sa. apakāra) worthlessness; *acc.* ~am (kāmanam „the vanity of desires“) 68,20. *cp.* vokāra.

okāsa (or avakāsa), *m.* (*sa.* avakāṣa) ¹) place, room; *acc.* ~am (dehi, give place) 43,21; *loc.* ~e, (amukas-miṁ, at such and such a place) 75,6; yamh' okāse (... tattha) 108,26. – ²) occasion, opportunity, permission; *acc.* ~am (dento) 40,17; ~am (labhati) 87,19; *loc. abs.* ~e laddhe, 87,20; – katokāsa, *mf.* having got the opportunity or one's permission; *m. pl.* ~ā (mayā, „you have my leave“) 49,34; – hatāvakāsa, *mf.* (*q. v.*) *cp.* an-avakāsa, nir-okāsa.

okkamati, *vb.* (*sa.* ava-√kram) to go down, to descend, to enter into; *aor. 3. sg.* okkami (niddam, fell asleep) 35,28; niddā okkami (Yasassa) *id.* 67,26; – *part. f. med.* ~mānā (niddam) 61,9; – *ger.* ~itvā (*id.*) 22,25; – *pp.* okkanta : an-okkanta-mattam, *acc. m. adj.* (before he has passed (the boundary of the kingdom, rajja-simam)) 39,15.

ogadha, *mf.* (= ogālha, *sa.* avagādha, *fr.* ava-√gāh, confounded with √gādh?) immersed, plunged into; antogadha (*q. v.*) & amatogadha (*v.* a-mata).

ogha, *m.* (= *sa.*) stream, torrent, flood; ~o, Dh. 25. *acc.* ~am (vineyya „having overcome the torrent of passions“) 104,30; – *o-tiṇṇa, *mf.* „saved

from the flood", *m.* ~o, Dh. 370; — mahogha, *m.* (sa. mahaugha, *mfn.*) a mighty flood, inundation; ~o, Dh. 47. 287; *acc.* ~am, 35.19; ⁰-sadisa, *mfn.* like a mighty flood, *loc. m.* ~e (lābhasakkāre) 72.37.

ojita, *mfn.* (sa. ava-jita, *pp.* ava-√ji) won, conquered, recovered; *ojitatta, *mfn.* (fr. attan) whose life is secured, *instr.* ~ena, 55.2. *cp.* avajiyati.

oṭṭha, *m.* (sa. oṣṭha) a lip (or jaw); *loc.* adharoṭṭhe ca uttarotṭhe ca (between his lower and upper jaw) 13.19; — *vaṇikoṭṭha, *mfn.* (*cp.* sa. vakroṣṭhi) „whose jaw is wrenched“ *m.* ~o, 54.30 (*v.* vaṇika).

*oddeti, *vb.* (fr. ava- or ud- + √dā (to bind) or √dhā?) to set up, arrange (as snares etc.); *ger.* ~etvā (pāsam) having laid a snare, 11.29.

onamati (or onamati), *vb.* (sa. ava-√nam) to bow down, bend down; *ger.* ~itvā, 62.18.

otata, *mfn.* (sa. avatata, *pp.* ava-√tan) overspread, covered; māluvā sālām iv'otatani (*acc. m.*) „as a creeper (does with) the tree which it surrounds“ Dh. 162.

otarati, *vb.* (sa. ava-√tr) to descend (from : *abl.*, upon : *acc.* or *loc.*); *aor. 3. sg.* otari (rukkhā) 12.32; (ukkārabbhūmiyaṇi, *loc.*) 18.31; (nadinī) 28.6; (pāsādatalato) 65.34; — *part. m.* ~auto, 62.37; — *ger.* ~itvā (saraṇi) 5.16; — *pp.* otiṇṇa, *m. pl.* ~ā (nāvāya bhūmiṇi) „landed“, 112.27; — *caus.* otāreti (*q. v.*) *cp.* otāra.

otāpeti, *vb. caus.* (sa. ava-√tap) to dry, evaporate (as clothes); *grd.* ~etabba, *n.* ~am (civaraṇi) 83.8.

otāra, *m.* (sa. avatāra) 'descent, point of attack (for temptations)', offence, fault; *acc.* ~am, 104.12.

otāreti, *vb.* (*caus.* otarati) ¹ 'to cause to descend', take down, set down (*acc.*); *imp. 2. pl.* ~etha, 41.32; — *aor. 3. sg.* ~esi, 56.24; — *ger.* ~etvā, 8.17. 33.33. 40.6. — ² to lay down, expose, explain; *aor. 3. sg.* ~esi

(sakam matam) 113.12; — *imp. 2. sg.* ~ehi (sakam vadam) 113.14.

*ottappa, *n.* (fr. apa-√trap, sa. *āpatrapya > apatrapā (Tr.)); this etymology must be preferred to that of Childers : *auttappa > uttāpa, ut + √tap) tact, decency (in behaviour), conscientiousness; ~am (bahiddhāsamutṭhānam, *q. v.*) 10.17. — hirottappa, *n.* & bhinnahirottappa, *mfn. v. hiri*; *cp.* SBE. XI. p. 8 & Dhamma-Saṅgaṇi, transl. by Caroline Rhys Davids, p. 20.

ottharati, *vb.*, & otthaṭa, *pp. v. avattharati.*

odaka, *n.* (= udaka, sa. audaka, odaka, *mfn.*) water; ~am (sītam) 15.25. — an-odaka, *mfn.* (*q. v.*) — khīrodaka, gandhodaka, etc. *v. udaka.*

odana, *m.* (d. n.) (= sa.) rice, boiled rice; pakkodana, *mfn.* one who has his rice boiled, *m.* ~o, 104.21 (*cp.* pakka). Suddhodana, *nom. pr.* (*q. v.*).

onaddha, *mfn.* (*pp.* ava-√nah, sa. avanaddha) covered, enveloped, surrounded; *m. pl.* ~ā, 37.21 (sākhāhi sākḥā), Dh. 146 (andhakārena).

opamma, *n.* (fr. upamā, sa. aupama) a simile, an example; *acc.* ~am (karoḥi „give an illustration“) 99.3; paṇḍitabhāvassa ⁰-attham, in order to give an example of prudence, 91.24.

oparajja, *n.* (fr. uparājan, sa. *auparājya) viceroyalty; *acc.* ~am (katvā, ruling as viceroy) 44.31.

opāyika, *mfn. v. tad-ūpika.*

*opātetī, *vb.* (fr. ava-√pat) 'to throw down', to interpose, insert; na ... bhanamānassa antaranāraṇā kathā opātetabbā (*grd. f.*) let him not be interrupted, 83.4.

*opunāti, *vb.* (— avāpurati, fr. sa. apā-√vr (?) but probably confounded with √pū) to uncover, lay bare (?) *opp.* chādeti) or to scatter, disperse; *pr. 3. sg.* ~āti (paresam vajjāni ~ yathā bhusam, the faults

of others like chaff) 106,17 = Dh. 252. *cp.* Tr. PM. p. 63; *Childers*, JRAS. 1871; *Morris*, JPTS. '87. p. 153; *avāpurāpeti* & *āvunāti* above.

obhagga, *mfn.* (*sa.* *avabhagna*, *pp.* *ava-√bhañj*) broken, bent down; *°sarira*, *mfn.* 63,9 (*acc. m.* *~am*).

obhāsa, *m.* (*sa.* *avabhāsa*) splendour, radiance; *acc.* *~am* (*muñcanto*) 26,4.

obhāsati, *vb.* (*sa.* *ava-√bhās*)
1) to shine forth, to gleam; *part. m.* *acc.* *~antam*, 26,12; *part. med.* *~mānam* (*samuddam*) 26,18. — 2) to light up, illuminate (*acc.*); *pr. 3. sg. med.* *~ate* (*sabbā disā*) 85,4 *caus.* *obhāseti*, 85,8.

**obhoga*, *m.* (*fr.* *ava-√bhuj*, **avabhoga*) a curve or fold, the part of a cloth where it is folded (perhaps the inner side of the fold, *opp.* *bhoga*); *loc.* *~e*, 83,11. *cp.* *Morris*, Academy 1882 (July 8. p. 33) and SBE. XIII, p. 156.

omasati, *vb.* (*sa.* *ava-√mr̥c*) to touch; to prick, pierce; to gnaw off, gnaw all over (eating only a little); *pr. 3. sg.* *~anti* (*gāvo bahunassa varam varam*) 51,33; = *khādanti*, 52,3.

omuñcati, *vb.* (*sa.* *ava-√muc*) to loosen, take off (*acc.*); *ger.* *~itvā* (*muttāharam*) 64,35; (*upāhanā*) 82,17.

ora-, (*sa.* *avara*, *fr.* *ava*) 'inferior', on this side; *v.* *orapāram*, *orima* & *next*.

orato, *adv.* (*sa.* *avaratas*) on this side (turned towards the subject); 2,22 (*v. gen.* *dīpakassa*); 21,16 (*opp.* *parato*); 83,21 (*opp.* *pārato*).

**orapāram*, *adv.* (*fr.* *sa.* *avara* + *pāra*) from one side to the other; 108,28. This word is *acc.* of the *dvandva-comp.* *ora-pāra*, *n.* = this and the further shore, and consequently it means „to both shores“ *o:* to and *frō* (*cp.* *aparāparam*, *v.* *apara*).

orasa, *mfn.* (*sa.* *aurasa*, *fr.* *uras*) own, produced by one's self, legitimate; *acc. m.* *~am* (*puttam*) 20,28.

**orima*, *mfn.* (*fr.* *ora*) being on this side (nearest to the subject); *°tīrato*, *abl.* from this bank (of the river) 2,31 (*v.* *tīra*).

oruyha, *ger.* & *oropeti*, *caus. v. next*.

orohati, *vb.* (*sa.* *ava-√ruh*) to descend (from *abl.*); *pr. 3. sg.* *~ati* (*pāsādā*) 67,31; *ger.* *~itvā* (*caṅkamā „left“*) 68,10; (*suvannapādukaḥi „put off“*) 68,16; *oruyha* (*tato*) 61,18. — *caus. II.* *oropeti* (*sa.* *avaropayati*) to let down, to put away; *ger.* *~etvā* (*sonḍam*) 76,35.

olambati, *vb.* (*sa.* *ava-√lamb*) to hang down, to be suspended, to hang (on, *loc.*); *pr. 3. pl.* *~anti* (*udumbare*) 2,3; *part. n.* *~antam* (*sc.* *hadayam*) 2,4.

**olārika*, *mfn.* (*fr.* *ulāra*, *sa.* *udāra*, **audārika*) large, gross; material, corporeal (of a rather considerable greatness?); *m. pl.* *~ā* (*pāṇā*) 91,1.

**olubbha*, *ger.* (*sa.* **avalabhya*, *√labh*, but *pr.* *olubbhati* (a younger formation) agrees with *ava-√lubh*) clutching, taking hold of, leaning on (*v. acc.* or *loc.*): *āvāta-mukhavattiyam* ~, 40,28. *cp.* *Morris*, JPTS. '87. p. 156.

oloketi, *vb.* (*sa.* *ava-√lok*) to look; to look at, regard, observe, watch; to look for, search for (*v. acc.*); *part. med.* *~ento*, 6,18. 12,25. 87,26; 54,5. 86,28 (*lokaṁ*, observing the world); 33,29 (waiting for); 36,3 (*olokento taṁ disvā*); *f.* *~enti*, 10,9; *pl. loc. m.* *~entesu* (*tumhesu*) 50,12; *part. med. pl.* *~ayamānā*, 11,2; — *pot. 2. pl.* *~eyyātha*, 9,13; — *fut. 1. sg.* *~essāmi*, 46,1; — *aor. 3. sg.* *~esi*, 19,14. 87,24; — *ger.* *~etvā*, 3,1. 14,16. 42,10. 65,31; — *pp.* *~ita*, *m. pl.* *~itā*, 11,7; *°ākārenēva*, 87,25 (*v.* *ākāra*); *°saññānenēva*, 87,32 (*v.* *saññāna*).

ovadati, *vb.* (*sa.* *ava-√vad*) to exhort, admonish (*acc.*); *pr. 2. sg.* *~asi* (*maṁ*) 9,23; — *part. m.* *~anto* (*attānam*) 46,31; *f.* *~anti* (*cp.* *cor-*

rections) 7,32; — *pot. 3. sg.* ~eyya, Dh. 77; — *aor. 3. sg.* ovadi, 40,8; — *inf.* ~itum, 81,17; — *ger.* ~itvā, 8,11; — *grd. m.* ~itabbo, 79,15.

ovāda, *m.* (*sa.* avavāda) instruction, admonition; *nom.* ~o (Bodhisattato laddha^o) 8,11; *acc.* ~am dadamāno, 12,33; ~am datvā, 7,28. 44,13; ~am dento, 85,24; — ovāda-vasena „by way of admonition“, 14,13; — rājovāda-jātaka, 42,20.

osakkati, *vb.* (*sa.* apa-√srp) to draw back, give way; to go back = to be reduced; *pr. 3. sg.* ~ati (*metri causa* : avasakkati, read : osakkati) 30,13; — *part. acc. m.* ~antaṃ, 30,4; *part. med. acc. m.* ~mānaṃ (*vaṃsaṃ*) 45,17; — *aor. 3. sg.* osakki, 29,25. *cp.* Tr. PM. p. 60.

osāna, *n.* (*sa.* avasāna) end; *v.* avasāna.

osidati, *vb.* (*sa.* ava-√sad) to sink (*into, loc.*); *aor. 3. pl.* ~iṃsu (*udakamhi*) 28,7; — *inf.* ~itum, 28,8; — *ger.* ~itvā, 36,25. — *caus. II.* osidāpeti, to cause to sink; *pr. 2. sg.* ~esi (*udake maṃ*), 1,21; *aor. 3. sg.* ~esi, 1,20; *fut. 3. pl.* ~essanti (*nāvaṃ*) 25,34.

ossukka, *n.* (*sa.* autsukya) eagerness, desire, longing for; appossukka, *mfn.* (*q. v.*) *cp.* ussuka.

*ohārin, *mfn.* (*sa.* *ava-hārin, *fr.* ava-√hr) dragging down; *n.* ~inaṃ (*bandhanam*) Dh. 346. *cp.* avalharati.

ohāreti, *vb.* (*caus.* avalharati) to cause to be taken away, remove; *grd. n.* ~etabbaṃ, 84,18.

ohita, *mfn.* (*sa.* avahita, *pp.* ava-√dhā) put down, placed into; turned downwards, downcast; *m.* ~o, Dh. 150. — *ohita-sota, *mfn.* „with attentive ears“, *m. pl.* ~ā (*bhikkhū dhammaṃ suṇanti*) 71,24. — *ohita-mukha, *mfn.* with downcast face, *m.* ~o, 54,20 (with ā *metri causa*, *cp.* Notes).

*ohinaka, *mfn.* (*fr.* ohina, *sa.* avahina, *pp.* ava-√hā) remaining, left; *acc. m. pl.* ~e, 22,10.

K.

ka-, base of *pron. interr. m.* ko, *f.* kā *etc. v.* kim.

kāṃsa, *m(& n.)* (*sa.* kāmisa & kāmīsyā) a basin made of bell-metal and used like a drum or gong; ~o (*upahato*) Dh. 134.

kakkāṭaka, *m.* (*sa.* karkāṭaka) a crab; ~o, 4,25; *voc.* ~a, 4,26; *abl.* ~ā, 5,22.

kakkasa, *mfn.* (*sa.* karkaṣa) rough, harsh, cruel, violent; a-kakkasa, *mfn.* (*q. v.*).

*kakkāreti, *vb.* (*caus. sa.* khāt-√kr, *cp.* kāt-√kr) to cough up, hawk up; *ger.* ~etvā (*ambaphalaṃ*) 37,25.

kakkhala, *mfn.* (also written ~aḷa, *sa.* kakkhāṭa & karkara) hard; fierce, cruel; *instr. m. pl.* ~ehi (*yakkhehi*) 41,34.

kāmka, *m.* (= *sa.*) a certain bird, a heron (or a vulture, *Burnell*: Ind. Stud. XIII, 264); *gen.* ~assa, 92,20.

kāṃkhati, *vb.* (*sa.* √kāṃksh) to doubt; *pr. 3. sg.* ~ati, 96,14.

kāṃkhā, *f.* (*sa.* kāṃkshā) doubt; *nom. sg.* ~ā, 79,17; *nom. pl.* ~ā, 66,21.

*kacavara, *m.* (*cp. sa.* kaccara & kavara, *mahratt.* kacarā) sweepings; *acc.* ~am, 50,2. — ^o-chaddana-pacchi, *f.* a basket for removing of sweepings, 48,34. — mālā-kacavara-, a dust-heap, 73,20 (^o-antara).

Kaccāyana, *m.* (contracted : Kaccāna, *sa.* Kātyāyana) *nom. propr.* of a therā, one of Buddha's chief disciples; *voc.* ~a, 96,8; Kaccāno [*aggo*] vibhajjanamhi) 109,10. — *Kaccāyana-gotta, *m.* (*sa.* ^o-gotra) 'member of the K.-family', name of the same person, also often called Mahā-Kaccāyana; ~o (*ayasmā*) 96,2.

kaeci, *indecl.* (*sa.* kac-cid) a particle of interrogation (*latin* : *num, nonne*) 28,12; often combined with nu and sometimes so that the old form kaccid is preserved by sandhi : kaccin-

nu, 9,28; kacci nu kho (should it really be?) 3,5. *cp.* kiṃ, kiñci *etc.*

kaccha¹, *mfn.* (*sa.* kāccha, *fr.* kaccha, or = *kākshya, *fr.* kaksha?) growing wild, or made of a plant that grows wild (Tr.), grown in the water, on marshy ground (?); *n.* ~aṃ (kaṇḍaṃ) 92,18 (*opp.* ropima, *q. v.*) *cp. next.*

kaccha², *m.* ¹) (*sa.* kaksha) arm-pit; *abl.* ~ā, 104,17; *loc.* ~e, 67,29. — ²) (*sa.* kaccha) a meadow, swamp, fen, marshy ground; *loc.* ~e (rūḥa-tine „abounding with grass“) 104,27.

kaṭṭhapa, *m.* (= *sa.*) a tortoise; ~o, 11,26; *acc.* ~aṃ, 11,32; *voc.* ~a, 12,5; *instr.* ~ena, 12,20; *gen.* ~assa, 12,26. *cp.* kaccha².

kañcana, *n.* (*sa.* kāñcana) gold; °-paṭṭa-sadisa, *mfn.* like a plate of gold, 46,31; — °-pallāṃke, *loc.* on a throne of gold, 42,9; — °-rūpaka-, a golden statue, 47,14.

kañña, *f.* (*sa.* kanyā) a girl, virgin; daughter; asura-⁰, 54,7 (~aṃ, *acc.*); khattiya-⁰, 64,11. 47,15; deva-⁰, 64,30 (~ā, *pl.* „celestial nymphs“).

kaṭa = kata (*q. v.*).

kaṭacchu, *n.* (?) (*sa.* kaṭacchu, *f.* ?) a ladle, a spoon; suvaṇṇa-⁰, a golden spoon, *acc.* ~uṃ, 53,32.

kaṭuka, *mfn.* (= *sa.*) bitter, of a sharp, unpleasant taste; °-pphala, ¹) *n.* a bitter fruit (or perhaps name of a certain plant) 73,11 (-kaṭuka-pphalādini, *cp.* phala); ²) *mfn.* with bitter fruit, 37,31 (*m.* ~o ambo); Dh. 66 (*n.* ~aṃ, kammaṃ). — *kaṭuka-pabhedana, *adj.* having pungent juice (flowing from the temples, as elephants), *m.* ~o (kuñjaro) Dh. 324.

kaṭṭha, *n.* (*sa.* kāsṭha) a piece of wood, stick; wood in general; — tiṇa-kaṭṭh'-upādānaṃ, 94,36. — danta-⁰, *n.* a small piece of wood for cleaning the teeth, a tooth-pick; ~aṃ, 82,18. — kaṭṭha-maya, *mfn.*, made of or consisting of wood, ~ā (vanā) 48,6, *cp.* vana, *n.*

kaṭṭhaka, *m.* (*sa.* kāsṭhaka,

m. & n.) a kind of plant (probably a certain reed); *gen.* ~assa, Dh. 164.

kaṭhala, *n.* (*sa.* kaṭhalya & kaṭhalla) gravel; sakkhara-kaṭhala-vālikā, *pl.* 97,35.

kaṭhalikā (or kathalika), *v.* (pāda-)kathalika.

kaṭhina, *mfn.* (= *sa.*) hard, cruel; *f. pl.* ~ā, 51,34; (= thaddha-hadayā, hardhearted) 52,5.

kaddhati, *vb.* (*sa.* √krsh, karshati) to draw, drag, pull (*acc.*); *part. m. pl.* ~antā (matamanussaṃ pāde gahetvā) 40,35; — *aor. 3. sg.* kaddhi (vemaṃ) 89,7; *3. pl.* ~iṃsu, 59,9; — *inf.* ~ituṃ, 59,8; — *ger.* ~itvā (lekhaṃ) 59,7; kaddhitvā kaddhitvā, by constantly sucking up, 27,1. — *pass.* kaddhiyati, *part. m.* ~iyamāno, 59,10. — *cp.* kasati, ā-kaddhati, upa-kaddhati & (sam)uk-kasati.

kaṇikā, *f.* (= *sa.*) 'a small particle', meal or flour (of rice)? *instr. pl.* ~āhi (pūvaṃ pacitvā) 57,21. *cp.* taṇḍula.

kaṇṭaka, *m.* (= *sa.*) a thorn, a fish-bone; *instr.* maṇḍu-kaṇṭakena, 37,6 (*v.* maṇḍu); *acc. pl.* ~e, 4,22. — *°-rāsi, 5,8 (*v. h.*).

kaṇṭha, *m.* (= *sa.*) the neck; *loc.* ~e, 16,25; *abl.* ~to, 64,35. — kāsāva-⁰, *mfn.* Dh. 307 (*q. v.*).

kaṇḍa. *m. & n.* (*sa.* kāṇḍa & khaṇḍa) ¹) a part, portion (*esp.* of a book); *acc.* ~aṃ (Dhammasaṅgaṇiyā, Atthasāliniṃ) 113,23. — ²) an arrow or the shaft of an arrow; *acc.* ~aṃ, 92,18; *instr.* ~ena, 6,24.

kaṇṇa, *m.* (*sa.* karna) ¹) the ear; *acc.* ~aṃ, 22,24. — pahatṭha-kaṇṇa-vāla, *mfn.* 76,21 (*q. v.*). — ²) a corner (of a room or of clothes); *acc.* ~aṃ (caturaṅgulaṃ) 83,10; gehassa kaṇṇa-kaṇṇehi (*abl. pl.*) „in the house from top to bottom“, 49,35; -kaṇṇa-bhāgā (*m. pl.*) „the corner of the room“, 84,19. — *cp.* kaṇṇikā, kālakaṇṇi.

kaṇṇakita, *mfn.* (*sa.* karnakita, *fr.* karnaka) dirty, musty (on account of mould or rust *etc.*); *f.* ~ā (bhitti)

84,20; (bhūmi) 84,21. *cp.* Vin. II, 115,1 fr. b. III, 198,5.

*Kaṇṇamunda, *m. nom. pr.* of a certain (mythical) lake; °-daha, *m. abl.* ~to, 36,31.

kaṇṇikā, *f.* (as first part of *comp.* also kaṇṇika-. *sa.* karṇikā) 'an ear-ring'; the pericarp of a lotus; *puppha-kaṇṇika-sudisa, *mfn.* „fair as the opening bud of a lotus“, *acc. m.* ~aṃ (puttaṃ) 7,29.

kaṇha¹, *mfn.* (*sa.* kṛṣṇa) black, dark; *metaph.* bad; *acc. m.* ~aṃ (dhammaṃ, *opp.* sukka) Dh. 87.

Kaṇha², *m.* (*sa.* Kṛṣṇa) *nom. pr.* a name of Māra (*q. v.*) „the black one“; *gen.* ~assa, 103,31.

kata, *mfn.* (sometimes also written kaṭa, *pp.* karoti; *sa.* kṛta, √kr) done, made, performed, prepared *etc.*; ¹) Used as finite tense: *m.* ~o, 11,10; 25,3 (ratho); *n.* ~aṃ, 1,24. 3,33. 107,27 = Dh. 18; Dh. 74 (kata = kataṃ).

— ²) *adj.* as the first part of *comp.* (*w. instr.* of the agens): kata-kammaṃ, 17,4. 85,2; kata-parakkamena, 12,3; kata-pāpaṃ, 17,17; kata-pāpa-kammaṃ, 73,27 *etc.* — ³) *subst. n. gen.* ~assa a-ppatikāraṃ (*q. v.*) 14,1; katakataṃ, *n.* what has been committed and omitted, Dh. 50. — ⁴) as the last part of *adj.-comp.*: an-a-bhāva-kata, a-vatthu-kata, *q. v.*; kāla-kata, dead, 22,15 (*v.* kāla, *cp.* kālaṃ karoti); kāla-vaṇṇa-kata, blacked, 84,21 (*opp.* a-kata, not prepared, not blacked, 84,22); citta-kata, variegated, Dh. 147 (*cp.* citta²); parikamma-kata, prepared: lākhā⁰, 5,28; geruka⁰, 84,20; vatta-kata, open, 5,13; sayam-kata, made by one's self, Dh. 347; *cp.* a-kata, dukkata (or dukkaṭa), sukata (or sukata). — ⁵) as the first part of *adj.-comp.*, *v.* kata-kicca *etc.* below.

kata-kicca, *mfn.* (*sa.* kṛta-kṛtya) one who has done his duty, dutiful; *acc. m.* ~aṃ, Dh. 386; *instr. pl.* ~ehi (therehi) 109,12.

kataññū, *mfn.* (*sa.* kṛta-jña) grateful; a-kataññum (*acc. m.* [sc.

na seveyya] niratthā tassa sevana) ingrate, 14,1.

kataññutā, *f.* (*sa.* kṛtajñatā) gratitude; 14,2.

kata-puñña, *mfn.* (*sa.* kṛta-puñya) one who has done good (meritorious) works, virtuous; *m.* ~o, 107,26 = Dh. 18; *acc.* ~aṃ, Dh. 220.

katama, *mfn. pron. interr.* (= *sa.*; *fr.* the base ka-. *v.* kim) who, which (of two or many); *m.* ~o (ayam samuddo) 25,27; ~o ettha Nāgaseno, 97,18; *acc.* ~aṃ (whom of three) 31,16; *m. pl.* ~e dve (antā) 66,25; — *f.* ~ā, 66,30; *acc.* ~aṃ disaṃ, in which direction, 95,4.

*kata-maṅgala-sakkāra, *mfn.* festively prepared; *f. loc. sg.* ~āya (bhūmiyā) 61,25. *cp.* maṅgala, sakkāra.

kata-viriya, *mfn.* (*sa.* kṛta-vīrya) energetic; *gen. m.* ~assa, 42,13.

kati, *pron. interr.* (= *sa.*; *nom. acc. mfn.* kati. *instr. abl.* ~ihi, *gen.* ~innaṃ) how many; ~ nu kho amhākaṃ sikkhāpadāni (*n. pl.*) 81,19. *cp.* next.

katipaya, *mfn.* (= *sa.*) so many, a certain number, some (latin *aliquot*); *instr. m. pl.* ~ehi (pahārehi) 55,7.

*katipāhaṃ, *adv.* (*fr.* katipaya + *ahan.* by elision of y) a few days, 7,27. 36,15. 112,24 (vasitvā); 57,17 (vasi). — katipāhaccayena, a few days later, 49,22 (*v.* accaya).

*katokāsa, *mfn.* [*sa.* *kṛta + avakāṇa] who has got opportunity or permission, *v.* okāsa.

kattabba, *grd.*, *v.* karoti.

kattar, *m.* (*sa.* kartr) ¹) a doer, maker; *nom.* kattā (kammānaṃ) 97,13. — ²) a benefactor; *v.* a-kattar.

kattarikā (or kattarī), *f.* (*sa.* kartarī, *f.*) scissors; *instr.* ~kāya, 5,17.

kattha, *adv. interr.* (by assimilation *fr.* kuttha, *sa.* kutra) where, where-in, where-to, wherefore? ~ amhehi sikkhitabbaṃ, 81,19 (in what

= kasmim atthe); ~ gamissasi, 87,36
= kham gacchasi, 88,5. — *kathā-
vāsika, *mfn.* living where? *m. pl.*
tumhe ~ā, 21,8. — *cp.* kuto.

kathaci, *adv.* (*sa.* kutra-cid)
somewhere; 52,12.

katvā, katvāna, *ger.* v. karoti.

katham, *adv. interr.* (= *sa.*)
how? 1,17. 4,28. 11,17 etc. katham
nāma, how then? 41,30.

kathamkathā, *f.* (= *sa.*, *cp. sa.*
kathamkathika, *fr.* katham) doubt,
uncertainty. — vigata-kathamkatha,
mfn. free from doubt; *m.* ~o, 69,18.
— a-kathamkathin, *mfn. id.* (*v. h.*).

*kathalika, *n.* (= kathalikā *f.*?)
probably a foot-stool, or another im-
plement, used by washing the feet (a
towel? *Rh. Davids & Oldenberg*, SBE.
XIII, 92); *nom.* pāda-kathalikam,
83,6 (*cp.* the foll. quotation: imesaṇ
yeva pādānaṃ candimasuriye pāda-
kathalikam katvā nisidim, *Ps.* on MN.
ch. 77; kathalikam (*acc.*) *v.* Dham-
mapadattakathā (Colombo '98) p. 161,5
fr. b.).

kathā, *f.* (= *sa.*) ¹) speech, talk,
words; *nom.* ~ā, 24,33. 83,4. 86,24
(Buddhānaṃ acchariyā); *acc.* ~am,
4,18. 33,4. 73,9. 89,20 (sammodaniyam,
q. v.); — guṇa-kathā, *f.* praise; *loc.*
~āya, 31,23; — sārambha-kathā, *f.*
angry speech, Dh. 133. — ²) speaking
about, conversation; *acc.* ~am (sam-
utthāpesum) 29,28; *loc.* ~āya, 29,31.
31,24; — *kathā-sallāpa, *m.* conversa-
tion, *instr.* ~ena, 94,22; — ³) samut-
thāpana, *n.* starting a conversation,
54,10 (⁰-attham). — ³) exposition, ex-
planation; dhammī kathā, a sermon,
religious discourse, *instr.* dhammiyā
~āya, 71,22; — attha-kathā, anama-
tagga-kathā, anupubbi-kathā, dāna-⁰,
sagga-⁰, sila-⁰ (*q. v.*); *cp.* Dhātu-kathā
& next.

*kathā-magga, *m.* (*sa.* *kathā
+ mārga) way or method of ex-
position, explanation; *acc.* ~am, 113,30.

*Kathā-vatthu, *n.* (*sa.* kathā
+ vastu) *nom. pr.*, name of a cano-

nical Pāli-book, the 5th part of the
Abhidhamma-piṭaka; 102,12.

kathika, *mfn.* (= *sa.*) a speaker,
narrator; dhamma-kathika, *q. v.*

kathita, *mfn.* (*pp.* katheti) spoken,
told, answered, pointed out; *m.* ~o
(pucchitapaṇho) 88,24; *acc. f.* ~am
(gātham) 102,24; *n.* ~am, 88,26; *m.*
pl. ~ā (guṇā) 44,5; — tāya kathita-
maggena, 56,34.

*kathin, *mfn.* (*fr.* kathā) at the
end of comp. = kathika, *v.* vicitra-
kathin.

katheti, *vb.* (*sa.* √kath, kathayati)
to tell, say, speak of (*acc.*); to speak
with (saddhim); to mean, refer to
(*acc.*); *pr.* 3. *sg.* ~eti, 24,27. 31,7. 88,4;
2. *sg.* ~esi, 49,26; 1. *sg.* ~emi, 85,28;
3. *pl.* ~enti, 9,30; — *part. m.* ~ento,
3,6; *instr.* ~entena, 1,24; *gen.* ~en-
tassa(a), 20,28. 30,14; *part. med. f.*
~ayamānā (guṇam, praising) 29,9;
— *imp.* 2. *sg.* ~ehi, 54,22; — *pot.* 2.
sg. ~eyyāsi, 49,28; — *fut.* 1. *sg.* ~es-
sāmi, 25,33; — *aor.* 3. *sg.* ~esi, 12,19.
68,19 (anupubbikatham); — *inf.*
~etum, 49,27. 55,17; — *ger.* ~etvā
(rañño guṇe) 42,4; a-kathetvā, 49,27;
— *pp.* kathita (*q. v.*).

kadariya, *mfn.* (*sa.* kad-arya)
'not liberal', mean, niggardly, avari-
cious; *acc. m.* ~am (dānena jine)
44,9 = Dh. 223; *m. pl.* ~ā, Dh. 177.

kadali, *f.* (*sa.* kandalī & kadālī)
¹) a sort of deer; ²) a flag, banner;
³) the plantain or banana tree (Musa
sapientum); ⁰-punṇa-ghaṭa-, 62,6.

kadā, *adv. interr.* (= *sa.*) when?
cp. next.

kadāci, *adv.* (*sa.* kadācid) ¹)
sometimes, 6,19. ²) perhaps, 55,24. *cp.*
kudācanam.

kadama, *m.* (*sa.* kardama) mud,
mire, dirt; ⁰-makkhita, *mfn.* mud-
stained (vehi padehi) 71,29; apeta-
kaddama, *mfn.* Dh. 95.

kanaka, *n.* (= *sa.*) gold; ⁰-vi-
māna, *n.* a golden palace; ~am, 61,15;
loc. ~e, 23,23. — uttatta-kanaka-san-
nibha, *mfn.* 85,7.

kanittha, *mfn.* (*sa.* kanishtha) the youngest, younger born; *m.* a younger brother or the youngest son (*opp.* jettha(ka)); ~o, 35,21. 55,20; *gen.* ~assa, 35,15; — °bhātā, 9,7; — jetthaka-kanitthe (*acc. pl.*) an elder and a younger brother, 32,21. — kanittha-bhaginī, *f.* a younger sister, *instr.* ~iyā, 56,36 (*cp.* bhaginī).

kantati, *vb.* (*sa.* √krt, krnatti) to spin; *part. f.* ~antī (tāpasī) 111,6.

kantāra, *n.* (& *m.*) (*sa.* kāntāra) a forest, wilderness; a difficult road; ditthi-kantāraṃ, 94,1 (*q. v.*).

Kanthaka, *m.* (*sa.* Kanthaka) *nom. pr.* of the horse of Bodhisatta (Siddhattha); *acc.* ~aṃ, 65,19-20.

kandati, *vb.* (*sa.* √krand) to cry, weep; *pr. 3. sg.* ~ati, 30,19; *aor. 2. sg.* mā kandi, Dh. 371; *ger.* ~itvā, 49,10 (~ roditvā).

kapaṇa, *mfn.* (*sa.* kṛpaṇa), miserable, poor; °addhika, 38,14 (*q. v.*).

kapāla, *n.* (= *sa.*) a shell, the skull; a bowl or pan; tatta-kapāle, *loc.* „on a hot plate“, 11,7.

kapi, *m.* (= *sa.*) an ape, monkey; 108,24. — °yoni, *f.* 1,3. 2,17 (*v. h.*). — °rājan, *m.* 1,7 (*v. h.*).

kapila, *mfn.* (= *sa.*) brown, tawny, reddish; °gāvi, 61,28.

Kapilavatthu, *n.* (*sa.* Kapilavastu) *nom. pr.* of a town in which Gotama Buddha was born (within the frontier of Nepal, *cp.* JRAS. 1897 & 1898); *abl.* ~uto, 62,5; *loc.* ~usmiṃ, 81,7; °nagare, 61,2.

kappa, *m.* (*sa.* kalpa) ¹⁾ age, any one of the ages of the world; *acc.* sakala-kappaṃ, throughout the whole kalpa, 16,15; *loc.* paṭhama-kappe, in remote antiquity, 10,2. — ²⁾ *mfn.* (at the end of *comp.*) almost like or equal to; *m. pl.* Satthu-kappā, similar to the Master, 109,27. — *cp.* kappatthiya, kappika.

kappaka, *m.* (*sa.* kalpaka) a barber; ~o, 44,23; *voc.* ~a, *acc.* ~aṃ, 44,22.

*kappatthiya (& ~ika), *mfn.*

(*sa.* *kalpa-stha, *v. suff.* -ka) lasting for a whole kalpa; °rukkha, 59,29.

kappanā, *f.* (*sa.* kalpanā) ‘preparing, arranging’, *esp.* caparisoning of a horse or an elephant, tightening of the saddle-girth; ~ā (atigālhā) 65,21-22.

kappara, *n.* (*sa.* kūrpara) the elbow, the forearm; *instr.* ~ena (sise pahari) 50,19. 51,1.

kappika, *mfn.* (*sa.* kalpaka, & ~ika) at the end of *comp.* = belonging to a certain kalpa: — paṭhama-kappikā, *m. pl.* the first people of this kalpa (*q. v.*) 10,25; paṭhama-kappikato, *abl. n.* (?) from the beginning of this world, 4,10.

kappūra, *m. & n.* (*sa.* karpūra) camphor; -kappūra-, 48,30. 73,11.

kappeti, *vb. caus.* (*sa.* √kṛp, kalpayati) ¹⁾ to arrange, prepare; *imp. 2. sg.* ~ehi (assaṃ „saddle“) 65,17; — *inf.* ~etum (id.) 65,20; — *aor. 3. sg.* ~esi (id.) ib. (*cp.* kappanā); vāsaṃ ~ („lived“) 1,4. 2,26 (*pr. 3. sg.* kappeti) 11,25. 35,27; *3. pl.* ~esum, 34,23; jivikaṃ ~esi („got livelihood“) 8,15; — seyyaṃ ~eti, to lie, to sleep, 46,22 (ekako va); — *pass. part. m.* ~iyamāno (whilst he was being saddled) 65,21. — ²⁾ to trim, to cut off; *part. m.* ~ento (kattari-kāya kumudanalaṃ) 5,18; — *ger.* ~etvā (gīvaṃ) ib. *cp.* kappaka, *m.*

kamati, *vb.* (*sa.* √kram) to walk, to go; *intens.* caṅkamati, *q. v.*

kabala, *m.* (*sa.* kavala) a mouthful, morsel; *acc.* ~aṃ (na bhuñjati, kuñjaro baddho) Dh. 324.

kampati, *vb.* (*sa.* √kamp) to tremble; *part. m.* ~amāno, 36,2.

kambala, *m. & n.* (= *sa.*) a woollen cloth or blanket; °ratana, *n.* „precious rug“, 25,5 (*acc.* ~aṃ mahagghaṃ). — ratta-°, scarlet cloth, 5,27. — paṇḍu-°, 15,8 (°silāsanaṃ) *q. v.*

kamma (& kamman) *n.* (*sa.* karman), *nom. acc. sg.* ~aṃ & ~a. ¹⁾ what has been done, deed, act; *nom.*

~am, Dh. 67; ~a, Dh. 96; *acc.* ~am, 51,19. 73,30. — raho-kammañ, 54,17 (what is to be done in secret). — ²) doing, action, work, labour; 6,15; — *kamma-ccheda, *m.* interruption of one's labour, 6,1; — karaṇa-kammañ, 9,13 (what she is doing); — pāṇa-vadha⁰, 60,13 (killing of living beings); — pāpa⁰, 9,18 (wickedness, *cp.* pāpa); — vicakkhu-kammāya, *dat.* in order to make (him) perplexed, 71,27; — mūlena ~am n'atthi, 57,4 („gratis“ or „there is no need of money“?); — duty, errand; Dh. 217; kena kamma (instr.) 21,8; uposatha⁰, 14,13 (*q. v.*); — business, occupation, vocation; kasi-kamma, agriculture, tillage, 8,15 (*instr.* ~ena); — tunna-kamma, trade of a tailor, 57,8; — niyyāma-kamma, a mariner's vocation, 24,14. — ³) (in the dogmatics) good or bad deed, past deeds, *esp.* the influence of past deeds on one's future destiny = merit, deserts, karma; ~am, 24,1. 100,5; *instr.* ~ena, 100,6; *gen.* ~assa (vipākavasena) 84,32; *abl. pl.* ~ehi (pāpakehi) 100,8; *gen. pl.* ~ānañ, 97,13; attano pubba-kammañ, 16,27 = attanā kata-kammañ, 17,4 (his own past deeds); pāpa-kammā (*abl.*) Dh. 127; saka-kammāni (*n. pl.*) one's own deeds, 106,20 = Dh. 240; ānantarika⁰, 76,5 (*q. v.*); yathā-kammañ, *adv.* (*q. v.*); — *kamma-kilīṭṭha, *n.* evil karma, *opp.* *kamma-visuddhi, *f.* good karma, Dh. 15. 16; — kamma-patha, *m.* way of action, *acc. pl.* ~e (tayo) Dh. 281. — ⁴) *mfn.* at the end of *comp.* nihina-kamma, suci-kamma (*q. v.*). — daṇḍa-kamma, parikkammakata & next.

kamma-kara, *m.* (*sa.* karma-kara) a labourer, a servant; ~o (nāvikānañ) „a sailor's drudge“, 35,30.

*kamma-karaṇā, *f.* (*cp. sa.* karaṇā) punishment, pain, torture; ⁰-anubhavanatṭhānañ, 23,27 (*v. h.*).

kammaja, *mfn.* (*sa.* karma-ja) 'caused by karma', inborn. — ⁰-vātā, *m. pl.* pains, birth-throes; assā ~

calimsu (came upon her) 62,19. (*cp.* vātā).

kammanta, *m.* (*sa.* karmānta) action, work, business; sammā-kammanto, right conduct, 67,4.

kammāra, *m.* (*sa.* karmāra) a smith (blacksmith or goldsmith); ~o, Dh. 239; *gen.* ~assa, 78,29. — ⁰-putta, *m.* by family a smith, ~o, 77,20. — ⁰-saṇḍāsa, *m.* a smith's tongs; *instr.* ~ena, 5,2.

kammin, *mfn.* (*sa.* karmin) acting (only at the end of *comp.*); *m. pl.* pāpa-kammino, evil-doers (upapajjanti nirayañ) Dh. 126.

kayirati, kayirā (kayrā) *etc. v.* karoti.

kara, *mfn.* (= *sa.*) doing, making; *v.* anta-kara, takkara, dukkara, pabbhā-kara, vacana-kara, su-kara.

karaṇa¹, *mfn.* (= *sa.*) making, effecting, causing; cakkhu- ~ī (paṭipadā) leading to insight, 66,29; ñāṇa- ~ī (id.) leading to wisdom, ib.

karaṇa², *n.* (= *sa.*) the act of making; ⁰-kammañ, 9,13 (*v. h.*); a-karaṇa, *n.* avoiding (*q. v.*); *cp.* dvidhā⁰, vāk⁰, vohāra⁰.

karaṇū, *f.* (*cp. sa.* karaṇā), *v.* kamma-karaṇū.

karaṇiya, *n.* (*grd.* karoti, = *sa.*) 'to be done', duty, business; katañ ~am, „the duty is fulfilled“, 71,16; *instr.* kenacid-eva ~īyena „on some business“, 32,13.

karaṇḍaka, *m.* (= *sa.*) a basket of hurdle-work; *jāla-karaṇḍaka, *m.* probably a fence or enclosure of network, used as a sort of bathing-house in the river (Tr.), *loc.* ~e kilantassa, 36,30 („casting nets and wheels in the river for sport“? *Fausbøll*, Five Jāt. p. 27).

karavīra, *m.* (= *sa.*) name of a fragrant plant, Oleander; ⁰-patta, *n.* name of a sort of arrow, ~am, 92,24 (*cp.* patta¹).

karisa, *n.* (*sa.* karisha) feces; ~am, 82,4 = 97,23.

karuṇa, *mfn.* (= *sa.*) ¹) miserable,

pitiable, *v.* ati-karuṇa. — ²) compassionate; *acc. f.* ~aṁ (vācam), 103,4. *cp.* kāruṇṇa, nikkarunatā & next.

karuṇā, *f.* (= sa.) pity, compassion, mercy; *instr.* ~āya, 22,2.

karoti, *vb.* (sa. √kr) ¹) *w. acc.* to do, make, perform, accomplish, finish, *esp.* kālaṁ ~, to die (*q. v.*); to execute (vacanaṁ); to effect, produce, 6,3. 47,4. 89,6. *etc.*, very often periphrastically: kopam ~, 40,7 (to become angry); satim ~, 63,18 (to think of); saññaṁ ~, 5,7 (to imagine) *etc.*; to put, place, direct, 6,10. 15,32. 60,19. 65,15. 71,28. 83,11-21; to treat, 57,26. — ²) *w. double acc.* to make (*adj.*) 73,6; to elect (*subst.*) 10,2. — ³) *w. adv.* to act, behave, 58,5; to manage, arrange, 12,2. — The usual present formation is karoti, but besides this we find kubbati (1. *sg.* also kummi), and even *karati must be supposed as base for certain forms of *part.*, *imper.*, *pot.* (kayirati is found at the grammarians): 3. *sg.* ~oti (tath' eva) 2,25; 2. *sg.* ~osi (saññaṁ) 5,7. (pāpakammaṁ) 9,20; 1. *sg.* ~omi (evarūpaṁ, = *fut.*) 51,28; na ~, 74,1 (I did not do it); 1. *pl.* ~oma, 4,7. 60,13 (= *fut.*); — *pr. med.* 3. *sg.* kurute (vasaṁ, subdues) Dh. 48. (piyaṁ) Dh. 217. — *part.* ^a) *m.* karonto (vohāraṁ) 8,16. (sothim) 54,31; *loc.* ~e, 19,29. (viriyam akaronte) 42,11; *acc. pl.* ~e, 21,3; *gen. sg.* karoto, Dh. 116; *acc. f.* ~im (anācāraṁ) 52,31; *pl.* ~iyo (kalahaṁ) 59,3. ^b) *gen. sg. m.* kubbato, 13,28. Dh. 51—52; *med.* ¹) kubbāna, *acc. m.* ~aṁ, Dh. 217. ²) kurumāna, *f.* ~ā, 49,13. 89,6; *pl. f.* ~ā, 51,28. ^c) *m.* karam, Dh. 136. — *imp.* ^a) 2. *sg.* karohi, 19,28. 73,9. 86,1; 2. *pl.* ~otha (mama vacanaṁ) 32,25. 75,5. 108,6; 3. *pl.* ~ontu, 8,7. ^b) 2. *sg.* kara, 22,16. — *pot.* ^a) 3. *sg.* kareyya (kālaṁ) 92,6; 2. *sg.* ~eyyāsi, 15,34. 35,8 (aggin). 86,3 (pāpaṁ); 1. *sg.* ~eyyaṁ, 15,12; 3. *pl.* ~eyyaṁ, 17,26; 2. *pl.* ~eyyātha, 4,8. ^b) 3. *sg.* kare, Dh. 42—43; 3.

pl. (?) 48,7 (perhaps we have here an old form of *pr. 3. pl. med.*, *cp.* Kuhn, Beitr. p. 94; but kare is also *pr. 1. sg. med.* = karomi, Jāt. II 138,13. ^c) 3. *sg.* kayirā (*fr.* *karyāt), Dh. 42. 53. 105. 117. 159 (kayrā); 3. *sg. med.* kayirātha, Dh. 25. 117. 313 (kayrātha). ^a) 2. *pl.* kubbetha, 29,12. — *fut.* ^a) 3. *sg.* karissati (mukhaṁ) 11,17. (satim) 63,18; 2. *sg.* ~issasi, 15,31 (= *imper.*), 77,6 (id.), 54,32 (*cp.* the use of *fut.* bhavissati. *v.* bhavati); 1. *sg.* ~issāmi, 9,21. 12,2. 47,4 (lobhaṁ imassa); 3. *pl.* ~issanti, 4,6. 7,15; 2. *pl.* ~issatha, Dh. 275. ^{b-c}) kāhāmi & kassāmi *etc.*; 2. *sg.* kūhasi, 103,7 (puññāni), Dh. 154 (gehaṁ). — *aor.* ^a) 3—2. *sg.* akāsi, 19,33. 57,26. 60,19. 86,1; 1. *sg.* akās' ahaṁ, 108,30; 3. *pl.* akāmsu (sihaṁ rājānaṁ) 10,2. 13,2. 21,32. 109,5. ^b) 3. *sg.* akari, 80,33. 85,6 (= akāsi, 85,13); 2. *sg.* mā kari, 53,8; 1. *sg.* karim, 47,4 (karin ti); 3. *pl.* karimsu, 10,27. 24,12 (nāmaṁ assa). 58,5; 2. *pl.* mā evarūpaṁ karittha, 39,2. ^c) 3. *sg.* akā (Visuddhimaggam nāma, composed) 114,12; 1. *pl. med.* akaramhase, 13,25. — *inf.* kātum, 11,8. 27,16. 51,14 *etc.* — *ger.* ^a) katvā, 4,36 (givam sugahitam). 6,2-10. 40,24 (dalham ~, with a strong grasp). 58,12 (kusalam ~, *sc.* tayā). 65,15 (ummāre sisam). 82,21 (nīcam ~, holding down); a-katvā, 24,17. 34,3. 40,7. 42,13; ādim-katvā, *v.* ādi. ^b) katvāna, 112,5. ^c) karitvā, 42,18. 71,28 (naṅgalam khandhe, „having shouldered“). 73,6. 74,19; vasim ~, *q. v.* (*cp.* sakkaccam). — *pass.* kayirati, Dh. 292 (= kayrati). — *pp.* kata, *mfn.* (*q. v.*). — *grd.* ^a) kattabba, *mfn.* what is to be done; *n.* ~am (sahāyassa, „a friend's part“) 12,34. (viriyam) 42,13. 54,13. Dh. 53; ⁰-kioca (*v. h.*); ⁰-yutta. *mfn.* what ought to be done, *n.* ~am, 54,32. ^b) kātābba, *mfn.*; *m.* ~o (saṁsaggo) 29,7; *n.* ~am (kin nu kho ~) 11,32; *m.* ~o (brahmadāṇḍo, to be imposed) 79,13; ⁰-yut-takam (etesam karissanti, shall do

for them) 39,34. °) *kicca*, *mfn.* (*v.* separately). °) *kāriya*, *mfn.*; *a-kāriyam*, *n.* 106,15 = Dh. 176. °) *kayira*, *mfn.* (= *kāriya*, *fr. sa. kārya*); *n.* ~ *añ ce*, Dh. 313. °) *karaṇiya*, *mfn.* (*v.* separately). — *caus. kāreti* (*q. v.*). — *atthi*°. *alam*°. *āvi*°, *manasi*°, *sacchi-karoti* (*v. h.*), *cp. kattar*, *kamma*, *kara*, *karaṇa*. *kāra*(ka), *kāraṇa*, *kārin*, *kiriya*.

**Kalandaka-nivāpa*, *m. nom.* *pr.* of a garden at Veluvana near Rājagaha (*lit.* 'an offering to the squirrels', *Sp. H. Man.* 2 198); *loc. ~e*, 84,37.

kalala, *n.* (= *sa.*) °) the embryo a short time after conception; *gen. ~assa*, 99,10. — °) *mud*, *mire*; *acc. ~am*, 46,33; *loc. kāma-kalale*, „in the mud of desire“, *ib.*; *gūṭha-kalale* (*nimugga-gāmasūkarō*) in the dung-hill-pool, *ib.*

kalaha, *m.* (= *sa.*) *strife*, *quarrel*; *acc. ~am* (*karontiyo*) 59,3; *~am* (*aññamaññamkaronti*) 74,5. — °) *sadda*, *m. brawl*, *acc. ~am*, 59,4.

kalā, *f.* (= *sa.*) °) a part, portion (*esp.* the sixteenth part of the moon's diameter), *acc. ~am* (*soḷasim*, a sixteenth part) Dh. 70. — °) any mechanical or fine art, 113,3 (*viñjā-sippa-kalā-vedī*).

kalāpa, *m.* (= *sa.*) °) a bundle; *acc. dāru-kalāpaṃ* (*sisena ādāya*) a bundle of fire-wood, 57,12. — °) a quiver; *acc. dhanu-kalāpaṃ*, bow and quiver, 75,15.

kali, *m.* (= *sa.*) the unlucky die, loss at game, misfortune; sin, vice; *n'atthi dosasamo ~*, Dh. 202 (= *sin?* *cp. SBE. X*, 55); *acc. ~im* (the bad die), 106,18 = Dh. 252 [*kali*, *opp. kaṭa* (*sa. kṛta*) *v. Jāt. VI*, 228,19. 282,17. 357,5].

**kaliṅgara*, *m. & n.* (also spelt with *ḷ*, *Burm. read. kaliṅkara*) °) a log of wood (explained by *comm.* by *kaṭṭhakhaṇḍa*, *khāṇu*); *n. ~am* (*nir-attham*) Dh. 41 (*cp. Thī.* 468, MN. I, 449,16). — °) (*sa. kaḍaṅgara & kaḍaṅkara*) straw, chaff (*Abidh.* 453).

kaḷira, *m.* (*sa. karīra*) the top-sprout of a plant; ~o (*paṭhamuggato*) 47,9.

kalyāṇa, *mfn.* (= *sa.*) beautiful, good; *loc. n. ~e*, Dh. 116 (*opp. pāpa*); *acc. m. pl. ~e* (*mitte*, *opp. pāpake mitte*) Dh. 78. 375. — °) *rūpa*, *mfn.* beautiful, *m. ~o* (*catuppado*) 30,8.

Kalyāṇī, *f.* (= *sa.*) *nom. pr.* of a river in Ceylon; *acc. ~im*, 21,16.

kalla, *mfn.* (*sa. kalya*) healthy, salutary; able, clever; ready, prepared, perfect; *n. ~am* (*kallan nu kho tad abhinanditum*) 97,5; *m. kallo si bhante*, 99,35. — °) *citta*, *mfn.* whose mind is prepared, *acc. m. ~am*, 68,21.

kavāṭa, *n.* (*sa. id. & kapāṭa*) a door (not the aperture, *dvāra*, *q. v.*, but that by which the aperture could be closed, *cp. SBE. XX*, 160). — °) *pitṭha*, *n.* the backside of the door („door & doorpost“, *SBE. XIII*, 159), *acc. ~am*, 84,12 (*cp. pitṭha & Vin. I*, 368,9; *SBE. XX*, 105).

kaṣaṭa, *mfn.* (probably by *metathesis fr. sa. sakāṭa*, which also is found in the mss., *cp. sa. ṣaṭa & kaṣṭa*) bad, vile, nasty; a certain taste: sour, bitter, acrid, or: insipid, tasteless = *niroja*, *niyyūsa*; *subst. m. fault*, *vice*; bitter juice, sediment, dregs (?); — *kaṣaṭa-phalāni* (*n. pl.*) 1,13; — *nimba-kaṣaṭam* (*acc.*) bitter nimba-juice, 37,25.

kaṣati, *vb.* (*sa. √krsh*, *krshati*, *cp. kaḍḍhati & (sam)ukkamsati*) to plough; *pr. 3. sg. ~ati*, 56,16; *3. pl. ~anti*, 30,29. *cp. kasi*, *kassaka & next*.

**kasana*, *n.* (*fr. kaṣati*, *sa. kar-shaṇa*) the act of ploughing; *~am*, 56,16. °) *tṭhānam*, *n.* the place where one is ploughing, 56,1.

kaṣā, *f.* (*sa. kaṣā*) a whip; *acc. kaṣam-iva* (= *kaṣam viya*) Dh. 143; *acc. pl. ~ā*, 55,14; *instr. pl. ~āhi*, 77,12. — °) *nivittṭha*, *mfn.* touched by the whip, *m. ~o* (*asso*) Dh. 143^b.

kaṣāva, *m. & n.* (*sa. kaṣāya*) dirt, impurity; fault, sin. — *vanta-*

kasāva, *mfn.* one who has thrown away sin, *m.* ~[o] Dh. 10. — a-nik-kasāva (*q. v.*), *cp.* kāsāva.

kasi, *f.* (*sa.* kṛṣhī) ploughing, agriculture; ⁰-kamma, *n.* id; *instr.* ~ena, 8,15. — ⁰-gorakkhādini, 21,3 (ploughing, tending cattle &).

kasmā, *adv.* why? (*pron. interr. abl.*) *v.* kiñ.

kassaka, *m.* (*sa.* karshaka & kṛṣhaka) a ploughman, farmer; *pl.* ~ā, 31,1. — ⁰-kula, *n.* the family of a farmer, *loc.* ~e, 8,14. — ⁰-vanna, *m.* the appearance of a ploughman, *acc.* ~am, 71,27.

Kassapa, *m.* (*sa.* Kācyapa) ¹) *nom. pr.* of the Buddha before Gotama; *gen.* ~assa (Bhagavato) 84,28. ⁰-dasabala, *gen.* ~assa, 22,12. ⁰-sammā-sambuddha, 28,18. — ²) *nom. pr.* of a therā, one of Buddha's great disciples, president of the first council; ~o (dhutavādānaṃ aggo) 109,6; = Mahākassapathero, 109,17. — ³) Kumāra-kassapa, *q. v.*

*kahaṃ, *adv. interr.* (*cp.* kattha, kuhim & *sa.* kuha) where? whereto? 1,25 (~thapetha), 21,8 (gacchissatha), 34,10 (kahan nu kho), 49,6 (~gatāsi), 73,13 (gacchasi), 88,5 (id. = kattha gamissasi, 87,36).

kahāpaṇa, *m.* (*& n.*) (*sa.* kārshāpaṇa) a certain weight of gold, silver or copper, a coin, a piece of money, money in general; *instr.* ~ena, 18,10; *acc. pl.* ~e (atṭha) 24,38; dhuttānaṃ ~e datvā, hiring some villains, 73,19; *instr. pl.* ~ehi (suram pivantā) 74,4. — ⁰-vassa, *n.* a shower of money, *instr.* ~ena, Dh. 186. — ⁰-sataṃ, *n.* 100 k.s., 18,13. — ⁰-sahassena (*instr. n.*) 1000 k.s., 57,32.

kā, *pron. interr. f., v.* kiñ.

kāka, *m.* (= *sa.*) a crow; ~o, 11,5. 18,16; *acc.* ~am, 18,8. — ⁰-sisa, *mfn.* having a head like a crow, *m.* ~o, 21,34. — ⁰-sūra, *m.* „a crow hero“, designation of a cowardly or impudent fellow, *instr.* ~ena, Dh. 244. — disā-kāka, *m.* *q. v.*

*kākacchati, *vb. onomat.*, to snore; *part. f. pl.* ~antiyo, 65,8. This word is said to be akin to √kās, to cough, *cp.* Fausbøll, Bem. 1888, p. 38 (44), but Kern and Trenckner derive it from √krath, *v.* Mil. 85,22 Note.

kākā, *indecl.* (= *sa.*), „caw, caw“, *onomat. fr.* the cawing of a crow, 18,30.

kāja, *m.* (*sa.* kāca) a yoke to support burdens; *v.* khāri-kāja.

kāṇa, *mfn.* (= *sa.*) one-eyed, blind of one eye; ⁰-mahā-macchāṇi, *acc. m.* 4,15.

kātabba, *grd. & kūtum, inf.*, *v.* karoti.

kāpotaka, *mfn.* (*sa.* kāpota & kapotaka) pigeon-coloured, grey, white; *n. pl.* ~āni (atṭhīni) Dh. 149.

kāma, *m.* (= *sa.*) ¹) wish, desire; most frequently *pl.* = desires, (sensual) pleasures, (sensual) love; *acc.* (*adv.*) ~am, *q. v.*; *abl.* ~ato (jāyati soko) Dh. 215; *pl.* ~ā, 20,17. 45,5 (mānusakā, *opp.* dibba-kāme, *acc.* (ib.)); 103,35 (te [Mārassa] paṭhamā senā); *acc. pl.* ~e, 46,18. 69,27. 103,24. Dh. 88. 383. 415; *instr.* sabba-kāmehi, 61,29; *gen.* ~ānaṃ, 68,20; *loc.* ~esu, 47,29. 52,24 (atittam) Dh. 48 (id); 65,9 (viratto); 97,11 (micchā carati, „commits immorality“); Dh. 186 (titti) 218. 401. — ⁰-kalala (*v. h.*). — ⁰-tanhā, thirst for pleasure, 67,14 (in the series: kāma-, bhava-, vibhava-). — *kāma-rati (*dvandva comp.*), love and lust; ⁰-santhava, *m.* familiarity with ~, *acc.* ~am, Dh. 27. — yattha-kāma(m), *q. v.* — kāma-kāma, *etc. v. below.* — ²) *mfn.* (at the end of *comp.*) desiring, longing for, intending; a-kāma, *mfn.* (*q. v.*); sukha-kāma, *mfn.* longing for happiness, *n. pl.* ~āni (bhūtāni) Dh. 131; very frequently *comp. w. inf.* in tu-: āropetu-⁰, 74,12. uddisāpetu-⁰, 84,6. khādāpetu-⁰, 1,23. khāditu-⁰, 1,7. 4,11. gaṇhitu-⁰, 55,16. gantu-⁰, 4,18. 22,2. 50,9 (brāhmaṇaṃ paharitvā ~o,

kāma- is here logically to be combined with paharitvā). caritu-⁰, 36,10. jivitu-⁰, Dh. 123. dāṭṭhu-⁰, 19,12. (dātu-⁰, v. a-dātu-kāmatā). nahāyitu-⁰, 83,24. nikkhamitu-⁰, 65,16. paripucchitu-⁰, 84,7. pavisitu-⁰, 82,24. 83,27. paharitu-⁰, 29,25. bhujjitu-⁰, 83,12. māretu-⁰, 9,20. vañcetu-⁰, 5,1. 51,16. sotu-⁰, 87,13.

kāmaṃ, *adv.* (*acc. sg. fr. kāma*, = *sa.*) willingly, readily, with pleasure; ~ *cajāma asuresu pāṇaṃ*, 60,17.

kāma-kāma, *mfn.* (= *sa.*) desirous of lust, having desires; *m. pl.* na ~ā (*lapayanti santo*) Dh. 83.

*kāma-gavesin, *mfn.* looking for pleasures; *m. pl.* ~ino, Dh. 99.

kāma-guṇa, *m.* (= *sa.*) passion, affection; object of sense, *pl.* the passions, taken as five different kinds, according to the five external senses; *acc. pl.* ~e. Dh. 371; *instr. pl.* ~ehi (*pañcahi samappitassa*) 67,25.

*kāmatā, *f.* (*cp. kāma*, ²) inclination to; *comp. w. inf.* in tu-: kilitu-⁰ (*sālavana-kilāṃ, deviyā udapādi*) 62,15. *cp. a-dātu-kāmatā*, 16,14.

*kāma-bhava, *m.*, *v.* kāmābhava.

*kāma-sukha, *n.* sensual pleasure, the pleasure of love; *acc.* ~aṃ (*pahāya*) 47,28 = Dh. 346—47. — *kāmasukh'allika, *mfn.* (?), ⁰-anuyoga, *mfn.* 66,26 (*v. h.*).

*kāma-bhava, *m.* (= *kāma-bhava*, with a lengthened metri causa) ¹) sensual existence in one of the eleven Kāmalokas. ²) rise or origin of lust; ⁰-parikkhīṇa, *mfn.* one in whom lust can rise no more, *acc. m.* ~aṃ, Dh. 415 („in whom all concupiscence is extinct“). *cp. taṇhā-bhava, nandībhava.*

kāya, *m.* (= *sa.*) the body; ~o, 70,22. 107,5 = Dh. 41; *gen.* ~assa, 7,26; *instr.* ~ena (*saññato*) 84,29; (*saṃvuto*) Dh. 231—234 (in the series: *kāyena, vācāya, manasā*); ~ena dhammaṃ passati, „sees the law bodily“, Dh. 259 (*cp. SBE. X,*

65); *loc.* ~asmiṃ, 71,10; *acc. pl.* ~e, 112,20. — aru-kāya, *m.* or *mfn.* (?) *v. h.* — santa-kāya, *mfn.* whose body is quieted, *m.* ~o, Dh. 378. — ⁰-gatā, *adj. f.* directed to the body (*sati, q. v.*) Dh. 293. — ⁰-duccarita, *n.* the bad deeds of the body, *acc.* ~aṃ, Dh. 231. — ⁰-ppakopa, *m.* bodily anger, *acc.* ~aṃ, Dh. 231. — ⁰-bandhana, *n.* a girdle, ~aṃ, 82,25. — ⁰-viññāṇa, *n.* body-consciousness, the sense of touch, ~aṃ (*dukkha-sahagataṃ, a painful perception*) 98,1. — ⁰-samphassa-viññāṇāyatana. *n.* the sense of touch, ~aṃ, 72,16 (*cp. āyatana*).

kāyika, *mfn.* (= *sa.*) belonging to or concerning the body; *instr. m.* ~ena (*saññamena, saṃvarena*) 85,17-18.

kāra, *mfn.* (= *sa.*) doing, making (at the end of *comp.*), *v.* andha-⁰, abhiṃ-⁰, upha-⁰, usu-⁰, mamim-⁰, sādhu-⁰, *cp.* purekkhāra, sakkāra.

kāraka, *m(fn).* doing, making; a maker, doer (at the end of *comp.*), *v.* kūṭaṭṭa-⁰, gaha-⁰, pesuñña-⁰, bhatta-⁰, sassa-⁰, sāsana-⁰.

kāraṇa, *n.* (= *sa.*) ¹) cause, reason, motive (means); *nom.* ~aṃ, 3,1. 7,4. 29,1 (*taṃ ~aṃ, that is why*). 37,7. pabbajjā-⁰ (*tumhākāṃ*), 45,9; *acc.* ~aṃ (*imam, the cause of that*) 15,9. ~aṃ katvā, giving as cause, 85,24; *instr.* kena ~ena, for what reason? 16,33. 100,17; kin te mama hasita-kāraṇena, „what is that to you why I laugh“, 53,34; a-kāraṇena, *q. v.*; *abl.* ~ā, often in *comp.* *w. kiṃ*-⁰, why? 9,20. 28,34. 53,34; manussāvāsa-kāraṇā, „because I have had to do with men“, 112,10. — ²) event, affair, the state of the case, circumstance, fact; *acc.* ~aṃ (*asalakkhetvā*) 3,18; (*sutvā*) 24,28; (*ñātvā*) 35,1; kiñci ~aṃ ajānanto, unsuspecting, 50,17. — ³) doing, making (at the end of *comp.*; sometimes written *-kārana*); asanta-paggaha-⁰, 29,27 (*v. a-santa*).

kāraṇā, *f.* (= *sa.*) punishment, pain, torture (in *comp.* often shortened to kāraṇa-); *kāraṇa-ghara, *n.* & *m.* house of torment, *loc.* ~e, 21,15. *cp.* (kamma-) karaṇā.

kāriṇ, *mfn.* (= *sa.*) doing, making (at the end of *comp.*), *v.* nisamma⁰, pāpa⁰, sātacca⁰.

kāriya, *mfn.* (*sa.* kārya) *grd.* *v.* karoti & a-kāriya.

kāruṇā, *n.* (*fr.* karuṇa, *sa.* karuṇa) compassion; *acc.* ~aṃ (*w.* *loc.* brāhmaṇe) 16,31; *instr.* ~ena (*tayi*) 17,13. 58,14. *cp.* karuṇā.

kāretar, *m.* (*sa.* kārayitr) one who causes something to be done; *nom. sg.* ~tū (kammānaṃ) 97,13. *cp.* kattar.

kāreti, *vb.* (*caus.* karoti, *sa.* kārayati) to cause to do or to be done (*acc.*), to cause another (*acc.*) to be (*acc.*), to cause another (*acc.*) to perform (*acc.*); periphrastically: rajjaṃ ~, to reign, to be king (*cp.* karoti: rajjaṃ karoṭha, 42,6); *part. loc. m.* ~ente (rajjaṃ) 1,3; *part. med. loc. m.* kārayamāne (*id.*) 5,24; — *imp. 2. sg.* ~ehi (*id.*) 47,10; — *aor. 3. sg.* ~esi (rajjaṃ) 19,6; (maṅgalaṃ) 58,20; a-kārayi (yakkhiṃ sapathaṃ) 111,29; — *ger.* ~etvā (dānasālā) 38,13; (purohitaṃ rājānaṃ) 46,16; (abhisekaṃ, *q. v.*) 36,29. — *subst.* kāretar, *m.* (*v. h.*); *cp.* kakkāreti.

kāla, *m.* (= *sa.*) time, space or point of time, right or proper time; death (in the phrase: kālaṃ karoti, to die); *nom.* ~o bhante! the time has come, sir! 78,3; abhisambujjhana-kālo, 63,7; nekkhamma-kālo, 45,6; *acc.* ~aṃ (ārocāpesi) 78,3; ~aṃ (akari, died) 80,33; ~aṃ (katvā) 34,33. 84,30 (*cp.* kāla-kata, kāla-kiriyā); *gen.* ~assa (ass'eva, betimes) 82,17; *abl.* ~ato, *comp.* tass' āgata-kālato paṭṭhāya, „from the day of his coming“, 18,29; Gotamassa uppanna-kālato paṭṭhāya, 72,30; tassa nikkhanta⁰, 9,15; *loc.* kāle (or kālamhi) in time, seasonably (*opp.* vikāle) 9,12;

kāle gacchante, in the course of time, 14,15. 102,4; tasmin kāle, 2,26; pacchime kāle, in the hour of death, 86,18; hemantike kāle, in the winter-time, 100,24; very frequently in *comp.* *w.* verbal nouns or *pp.*: rājābhiseka⁰, 11,6; suriyuggamana⁰, 72,29; mahājanassa nagaraṃ pavisana-kāle, 73,12; dhītu maraṇa-kāle, 89,13; tava santikaṃ āgata-kāle (mam gāṇhāhi) 3,17; asuka-kāle, 88,23 (*v. h.*); utthāna-kālamhi (time to rise) Dh. 280. — kālantarena (= *sa.*), *v.* antara. — kālika, *mfn.* (*q. v.*). — a-kāla, *m.* (= *sa.*) wrong time; *⁰-pupphāni (*n. pl.*) flowers out of season, 37,16; *⁰-vātāṃ, *n.* unseasonable wind (contrary wind?) 25,31.

kāla (or kāla), *mfn.* (*sa.* kāla) black; *m.* ~o (puriso) 92,13; *n. pl.* ~āni (kesāni) 47,1. — ⁰-pāsāna, a black rock, 24,31. — *⁰-vanna-kata, *mfn.* blacked, *f.* ~ā (bhūmi) 84,31. *cp.* next & kāla-kāṇṇi.

kāla-laka, *mfn.* (*sa.* kālaka) black; *subst. n.* (?) dirt, speck, stain: *apagata-kāla-laka, *mfn.* free from dirt or black specks, *n.* ~aṃ (vatthaṃ suddhaṃ) 68,25.

kāla-kāṇṇi, *f.* (*sa.* kāla-kāṇṇi) ill luck, misfortune; a fatal or ill-boding person or thing, a fury; — *~i-sakuṇa, *m.* a bird of ill omen, *instr.* ~ena, 12,10; — *~i-salākā, *f.* the lot which points out the guilty or fatal person, 23,12.

*kāla-kata, *mfn.* (= kata-kāla, *sa.* *kāla-kṛta, *cp.* kāla-gata) dead; *acc. m.* ~aṃ, a dead person, 63,25; *loc.* ~e (pitari) 22,15.

kāla-kiriyā, *f.* (*sa.* kāla-kriyā) death; puthujjana-kālakiriyāṃ (*acc.*) katvā, having died like common people, 87,29.

kālā, *f.* (*sa.* kālā) name of a certain plant, a climbing or creeping plant (= kāla-valli, Comm.); *⁰-pavālā, *f.* a tender stalk (said of a tender maiden), 47,20.

kālika, *mfn.* (= *sa.*) 'depending

on time', future 3: which will not come before long (*opp.* sanditṭhika, MN. I 474,6. SN. I 117,36); *n.* mā ~aṃ anudhāvi, 47,10 (*cp.* bhavitabbam ev'etaṃ kathesi, 47,11).

kāsāva, *mfn.* (*sa.* kāshāya, *cp.* kasāva) yellow, dark-yellow; *n.* the yellow robe of the Buddhist monks; *acc.* ~aṃ (vatthaṃ), Dh. 9—10. — *⁰-kaṇṭha, *mfn.* 'yellow-necked', wearing the yellow robe; *m. pl.* ~ā, Dh. 307. (*cp.* SBE. X. 6 Note.)

Kāsi, *m. (pl.)* (*sa.* Kāṣi) *nom.* *pr.* of a country and its people, whose capital was Benares (Bārāṇasī, *q. v.*); ⁰-ratṭha, *n.* the kingdom of K., *acc.* ~aṃ, 38,21; *loc.* ~e, 34,31; ⁰-ratṭha-vāsi-manusso, *m.* a man from K. 35,28.

Kāsika, *mfn.* (*sa.* Kāṣika) coming from Kāsi or Benares; ⁰-vattha, *n.* Benares-cloth, a sort of fine cotton cloth; *loc.* ~e, 62,29 (*cp.* Fick, Soc. Glied. p. 176).

kiṃ¹, *pron. interr. n.* (= *sa.*) what? *mf.* ko, kā. who? which? — kiṃ, ^a *nom. n.* 13,13 (~dukkhaṃ); 16,11 (kiṃ nāṃ' etaṃ); 93,9 (kiṃ ca, and what?); constructed *w. gen. pers. & instr. rei* = what is one (*gen.*) to do with (*instr.*): 31,31 (kin te bhātarā); 32,32 (kim me dukkheṇa); 49,14. 53,34. 59,25. 79,31. 106,10 *etc.*, or only *w. instr.* 20,29. 111,20; — *comp.* *kiṃsaddo nāṃ'esa, „what sort of noise is this“, 60,9; kiṃsaddo iti (apucchi) 112,8; kiṃkāraṇā (*abl.*) why? 9,30; kinnāma, *mfn.* (*q. v.*); kimatthaṃ & kimatthāya, *v. attha* ⁴); — ^b *acc. n.* kiṃ (cintento) 4,3; (karissanti) 7,16; (karomi) 55,6; (maññasi) 69,34; kin'ti vyākareyyāsi, 95,6; — ^c kiṃ (*adv.*) *v. below.* — *m. nom.* ko (si tvaṃ) 3,12; (jānāti) 13,17; (ettha) 65,14; (pan' ettha Nāgaseno) 97,31; (~ nu dipo) 110,31; (~ nu hāso) Dh. 146; — *acc. kaṃ*, 25,13. Dh. 353. — *f. nom. kā* (nāma tvaṃ) 56,10. — *instr. a*) (*m.*) *n.* kena, 16,33. 35,3. 70,28; ^b *adv. why?* 22,29. 54,27. — *instr. (etc.) f.* kāya, 29,30 (kāyāya).

— *gen. m. a*) kassa, 98,13; ^b kissa, 36,33 (phalaṃ, *scil.* rukkhassa). — *gen. n.* (*adv.*) kissa, why? 101,6. — *abl. n. (adv.)* kasmā, why? 7,7. 87,28. — As to the rest the declension is that of taṃ and other pronouns, *e. g. instr. pl. m.* kehi, 74,9. An old neuter form kad- has been preserved in kac-ci & kad-ariya (*q. v.*). — kiṃ carahi, ko carahi, *v. carahi.* — *cp.* kiṃca, kiñcana, kiñcāpi, kiñci, koci *etc.*

kiṃ², *adv. interr.* (= *prec.*; in its different meanings often combined with other particles). — ¹) = how? 1,8 (kin ti); 70,31 (kiṃ ca sabbaṃ ādittāni); 74,28 (kim pana, „how much less“); 86,29 (kin nu kho bhavissati, how is she now, I wonder?); 87,13 (kin nu kho); Dh. 146 (kim ānando). — ²) = why? 1,14. 3,8. 85,32. 88,4 (kim nāma, why then?). — ³) *interr. particle* (introductory of a full sentence): ^a) = latin *-ne, num;* kiṃ jānāsi, do you know? 113,11; kiṃ so sabbarattiniṃ dīpeyya (*pot.*) 99,18; kiṃ bhavissati, Dh. 264; kin nu kho. 38,37 (*w. pot.* siyā, should he possibly be?); 89,22. 97,18; kiṃ pana (by putting forth a second question) 89,25. 97,26; kiṃ pana (expressive of astonishment) 44,4. — ^b) = latin *nonne* (*w. foll.* 'na'); kin te ... na vaṭṭati, had you not better ...? 1,15; kiṃ na passasi, 111,19; kiṃ ca lohitāṃ n'ūpasussaye (*pot.*) 103,19. — ^c) kiṃ ... na ... (disjunctive, = *utrum ... an*), 9,24 (kiṃ mātā vo anācāraṃ karoti na karotiti). — ⁴) used as a mere interjection, by calling one's attention to a question (without full sentence) = now! look here! hallo! 3,11 (kiṃ bho vānarinda!); 73,16 (kiṃ Sundari, kahaṃ gatāsi).

kicca, ¹ *mfn.* (*grd.* karoti, *sa.* kṛtya) to be done or made; *n.* ~aṃ (ātappaṃ) Dh. 276; kiccaṃ, a-kiccaṃ, Dh. 292; kiccākicca, *loc. pl.* ~esu, Dh. 74. — ²) *n.* duty, service, kindness; business, purpose, cause, motive, use, need; *nom.* tumhākaṃ vināseṇa ~aṃ n'atthi, „there is no need for“ (*instr.*)

55,7; *acc.* ~am, 13,25 (service); sa-kicca-ppasuta, *mfn.* intent upon one's own business, *m. pl.* ~ā, 86,23; kat-tabba-kicca, *n. pl.* „the objects of one's mission“, *loc.* ~esu, 114,31. — itthi⁰, kata⁰, kilamana⁰, bhatta⁰, *q. v.*

kiccha, *mfn.* (sa. kṛcchra) painful, attended with pain or labour; *m.* ~o (Buddhānam uppado) Dh. 182; *n.* ~am (saddhammasavanam) *ib.*

kiñca, *n. pron. indef.* (= sa. *cp.* kiñci) anything; aññam kiñca yathicchitam, whatever else you might wish, 111,28.

kiñcana(m), *n. pron. indef.* (sa. kiñ-cana) anything; na ~am, nothing, Dh. 200. 421. — a-kiñcana, *mfn.* (*q. v.*). — *cp.* ākiñcañña, *n.* & sa-kiñcana, *mfn.*

kiñcāpi, *indecl.* (= sa.) certainly, although, in spite of; ~ na jānāti (*w. foll.* pana) 63,31; ~ so evam vadeyya, 100,17 („in spite of what he might say“).

kiñci, ¹⁾ *n. pron. indef.* (sa. kiñcid) something, anything (whatever); *w. foll. negation* = nothing; *nom.* yañ kiñci . . . sabbam tam (whatsoever) 68,27; *adj.* ~ ditthigatam, 94,6; *acc.* api kiñci labhāmase (any reward) 13,26; aññam ~ (*v. h.*) 7,11; nā kiñci vadetha, 55,26; ~ vattum na visahati, 87,21; *adj.* na kiñci pāpañ, 104,34; na . . . anumattam ~ dubbhāsitañ padam (not even the smallest) 110,12; *instr.* kenaci, 73,4; kenaci-eva (karaṇiyena) 32,13; *loc.* kismici, Dh. 74. — ²⁾ *adv.* altogether, *w. foll. negation* = not at all; sace kiñci āhāram labheyyam, 15,11; na kiñci abhaviṣṣa, 42,11; ~ kāraṇam a-jānanto, 50,17. — koci, *m.* (*v. h.*) *cp.* kacci & kiñca above.

kiñāti, *vb.* (sa. √krī) to buy; *pr. 1. sg.* ~āmi (dadhim tava hatthato) 101,29 (= I did not buy); *ger.* kiñtvā, 101,26.

kitava, *m.* (= sa.) a gamester, gambler; kitavāsatho, a fraudulent

gambler, 106,18 = Dh. 252, which probably ought to be written kitavā saṭho, kitavā being *nom.* (= sa. kitavah) after the analogy of words ending with -vat (Tr. *cp.* Jāt. VI, 228,19: kitavā sikkhito yathā, in both instances before 's'; *gen.* ~assa, SN. I, 24,4 = Vin. III, 90.) The Comm. takes kitavā = kitavāya, but Weber (Ind. Str. I, 158) and Max Müller (SBE. X, 63) take it for an *abl.* = vor dem Spielgegner, from the player.

*kittaka, *mfn.* (formed after the analogy of ettaka etc. Tr. PM. p. 80, *cp.* sa. kiyat), how much? how many? *n.* ~am pacāmi, how much have I to cook? 57,10. *cp. next.*

*kittāvatā, *adv.* (*cp.* ettāvatā & *prec.*), how far? to what extent? 96,5.

kinnara, *m.* (= sa.) a kind of mythical being, a male fairy, *f.* ~ī; the kinnaras are of extraordinary beauty, celebrated dancers and musicians (*cp.* Jāt. IV, 252 & 438). — *⁰-lilhā, *f.* the grace of a kinnara, *instr.* ~āya, 49,12.

kinnāma, *mfn.* (sa. kiñ-nāman) having what name; *m.* ~o si bhante, what is your name? 96,29.

kipillika, *m.* (sa. pipīlika, *cp.* pipīlikā) an ant; *pl.* ~ā, 60,1.

kimattham & kimatthāya, *v.* kiñ & attha ¹⁾.

kira, *adv.* (*enclit.* = sa. kila) indeed, really, probably; namely, often to be rendered by „you know“, „you see“; „we hear“, „it is said“; or indicating what the subject concludes from facts mentioned or imagined; — 87,6; evam kir', 40,3. 51,26; saccam kir' evam, 54,16; na kir', 31,6; expressive of astonishment: 54,13; in interrogative sentences: 51,7. 68,15. 69,7 (kirāham); after a question: 32,17. 87,28; — 3,2. 18,5. 23,26. 29,22. 32,9; — 8,8. 11,10. 31,8. 39,14. 54,12. 60,3. 61,2-9. 72,27; — ayam pi kira rājā yeva, 43,25.

kiriya, *f.* (sa. kriyā) doing; work, undertaking; *nom.* ~ā (pañnavantā-

nam ijjhati) 57,6. — anta⁰. kāla⁰, sacca⁰, *q. v.*

kilanta, *pp. v. next.*

kilamati, *vb. (sa. √klam)* to grow weary, to become tired, to be troubled or exhausted; *pr. 3. pl. ~anti*, 6,31; *1. pl. kimatthaṃ ~āma* (why weary ourselves) 65,2; *imper. 3. pl. ~antu*, 60,12. — *pp. kilanta, m. pl. ~ā*, 112,28. *cp. next.*

kilamatha, *m. (sa. klamatha)* fatigue, exhaustion, suffering; *instr. appa-kilamathena*, 28,12 (*v. h.*). — *atta⁰ (*v. h.*)

*kilamana, *n. = prec. — 0-kiccam* (n'atthi aññesaṃ, „none shall suffer“) 39,16 (*cp. kicca*).

kiliṭṭha, *mfn. (pp. √kliṣ, sa. klišṭa)*, impure, dirty; *n. impurity*; *kamma-kiliṭṭhaṃ, evil karma (*opp. 0-visuddhi*) Dh. 15. *cp. kilissati & kilesa*.

kilinna, *mfn. (pp. √klid. sa. klinna)*, moistened, wet; lālā-kilinnagatta, *adj.* 65,5.

kilissati, *vb. (sa. √kliṣ) 1)* to be tormented, feel pain, suffer; *pot. 3. sg. ~eyya*, Dh. 158. — *2)* to be impure (through sin); *pp. kiliṭṭha (q. v.) cp. next.*

kilesa, *m. (sa. kleṣa)* pain; depravity, passion; *acc. pl. ~e (jahitum)* 44,31; *loc. pl. ~esu* (virattamānasassa) 64,19-22; sabba-kilesa-darathesu (*loc. pl.*) „all passions and torments“, 64,31; kilesa-vasena, „under the influence of passion“, passionately, 20,11; *⁰-rati, *f.* sensual pleasure, love, *acc. ~im*, 46,18; *instr. ~iyā*, 53,24. 73,18. — *citta-klesa, *m. (= 0-kilesa)*, depravity of mind, *abl. pl. ~ehi*, Dh. 88.

kiloma & kilomaka, *n. (sa. kloma & kloman)* any kind of membranaceous tissue, *esp. the peritoneum, abdomen or paunch*; *nom. ~kaṃ*, 82,3 = 97,21 (*cp. Jāt. IV, 292,13. III, 49,23-25*).

kisa, *mfn. (sa. kṛṣa)* lean, emaciated; *m. ~o* (tvam asi) 103,5; *acc. ~aṃ*, 106,12 = Dh. 395.

*Kisāgotamī, *f. nom. pr. of a therī*, a relative of Gotama; *nom. ~ī* (khattiyakaññā) 64,11; *gen. (dat.) ~iyā*, 64,25.

kismici, *loc. sg. n., v. kiñci*.

kissa, *1) gen. pron. interr. 2) adv. = why*, 101,6. *v. kiṃ 1*.

kīdisa, *mfn. (sa. kidṛṣa)* of what kind? what like? *m. ~o* (sīlācāro) 43,33; *n. ~aṃ* (kammaṃ) 85,13.

kīlati, *vb. (sa. √kṛīd)* to play, to sport, to amuse one's self in or by (*w. loc. or acc. of the name of the play, very often a comp. ending with -kīlā, q. v.*); *pr. 3. sg. ~ati* (jūtāṃ Tambarājena saddhiṃ, plays at dice) 19,10. 48,5; (nakkhattaṃ, enjoys the festival) 61,3; *1. pl. ~āma*, 48,22; — *part. m. ~anto*, 48,5; *gen. ~antassa (w. loc. jāla-karaṇḍake, q. v.)* 36,30; *part. med. m. ~a māno*, 7,29; — *aor. 3. sg. kīlī* (raññā saddhiṃ) 48,31; (pokkharaniyaṃ udaka-kīlaṃ, amused himself in the lotus tank) 52,28; — *inf. ~itum* (jūtāṃ) 20,4; *comp. kīlitukāmatā, f.* 62,15. — *caus. kīlāpeti (q. v.)*; *cp. next & kīlā, kīlikā*.

kīlana, *n. (sa. krīdana)* playing; ⁰-kāle (ambhakaṃ pokkharaniyaṃ) 53,6; jūta-kīlana, playing at dice, 20,14.

kīlā, *f. (sa. krīdā)*, play, sport, amusement; frequently last part of *comp.* (object of the verb kīlati): udaka-kīlaṃ kīlī (amused himself by bathing) 52,28; uyyāna-kīlādi-gamana, *n.* riding in the park etc. 65,23; kumāra-kīlaṃ [*sc. kīlitvā*] 44,20 (*v. h.*); nakkhatta-kīlaṃ (anubhavamānā, the festivities) 61,5; sālavana⁰, 62,15.

kīlāpeti, *vb. (caus. II. kīlati)* to cause to play, to play with (*acc.*); *ger. ~etvā* (taṃ, *sc. dārakaṃ*) 58,33.

*kīlikā, *f. (dimin. fr. kīlā)* pleasure, excursion; *acc. uyyāna-kīlikāṃ gacchanto* (taking a walk in the park) 52,18.

*kīva, *indecl. (correl. of yāva, cp. sa. kiyat & ved. kivat)* how much? (quanto), *w. foll. pi* = how much

soever (*quamvis*); — ⁰-mahanta, *mfn.* how great, *acc. n.* ~am pi (*pāpakam-mam*) 51,27.

ku-, *indecl.* (= *sa.*) prefix, implying deterioration, contempt *etc.* (originally *pron. base*, *cp.* kuto). — ku-samudda, *m.* the dreadful or fatal sea, ~o, 20,16. (*cp.* kiñ, kiñsadda).

kukkuṭa, *m.* (= *sa.*) a cock; pañjare pakkhitta-kukkuṭo, a cock in a cage, 46,20.

kucchi, *m. & f.* (*sa.* kukshi, *m.*) the belly, womb, uterus; *acc.* ~im, 61,21; — *abl.* mātu-kucchito, 62,25; *abl. m.* ~imhā, 42,23; — *loc. m.* ~ismim, 38,9; ~imhi, 61,31; — *instr. f.* ~iyā (*pariharitvā*) 62,2; — *loc. f.* ~iyam (*pakkhipitvā*, „even if you had her inside you“) 50,34.

kujjhati, *vb.* (*sa.* √krudh) to become angry; *pot. 3. sg.* na kujjheyya, Dh. 224; *aor. 2. pl.* mā mayham ~ittha, 19,31; *ger.* ~itvā, 33,16; a-kujjhitvā, 57,25. — *pp.* kuddha (*q. v.*), *cp.* kujjhana, kodha.

*kujjhana, *n.* becoming angry. — ⁰-sila, *mfn.* prone to anger, irascible; *f. pl.* ~ā, 52,6.

kuñjara, *m.* (= *sa.*) an elephant; *voc.* ~a, 77,3-4; *pl.* ~ā, Dh. 322.

kuṭi (& kuṭi), *f.* (*sa.* kuṭi) a hut, a house; *nom.* ~i (*channā*) 104,22-25; *loc.* ~iyam, 14,29; (*eka*)-gandha-kuṭiyam (*q. v.*) 73,17.

kuṭumba, *n.* (= *sa.*) household, family; *acc.* ~am (*vicārenti*) 22,15; (*saṇṭhapetum*) 56,6.

kuṭumbika, *m.* (= *sa. cp.* kuṭumbin) a householder, paterfamilias (*esp.* of the middle class, *cp.* Fick, Soc. Gl. 166); *nahāpita-⁰, m. 28,19 (*v. h.*).

kuṇapa, *n.* (= *sa.*) a corpse, a dead body; vipaviddha-nānā-kuṇapabharita, *mfn.* 65,10.

kuṇḍala, *n.* (= *sa.*) a ring, ear-ring or bracelet; *loc. pl.* maṇi-kuṇḍalesu, precious stones and rings, Dh. 345.

kuṇḍikā, *f.* (= *sa.*) the water-pot of an ascetic; *loc.* ~āyam, 110,23.

kuto, *adv. interr.* (*sa.* kutas, *cp.* ku-) ¹) whence? from where? 21,8. 55,3. 59,2. 87,35. — ²) how much less? (*latin* nedum): na soko kuto bhayaṁ (*neither — nor*) Dh. 212. — a-kuto-bhaya, *mfn.* (*q. v.*).

*kutta, *n.* (?) at the end of *comp.* = acting or performing the part of (?). — itthi-kutta- „women's wiles“, 21,13. (*kutta* is explained in the commentaries by -kataṁ or kiriyā, and is *synon. w.* kutti, *f.* (*sa.* kṛti²); accordingly it is possibly derived from *sa. suff.* kṛt).

kudācanam, *adv.* (*sa.* kadā cana) ever, at any time; *w. negation* = never at any time; na ~, 106,28 = Dh. 5; mā ~, 106,25 = Dh. 210. *cp.* kadāci.

kuddha, *mfn.* (*sa.* krudha, *pp.* √krudh, *v.* kujjhati) angry; *m.* ~o. 57,28; *instr.* ~ena, 11,7; *gen.* ~assa, 11,6. — a-kuddha, *mfn.* (*q. v.*); *cp.* kodha.

kupita, *mfn.* (= *sa.*; *pp.* kuppati, √kup) offended; angry; *m.* ~o, 74,30. *cp.* kopa.

kubbato, kubbānam, kubbe-tha, *v.* karoti.

kumāra, *m.* (= *sa.*) a son, a young man, prince; *⁰-kīlaṁ [katvā] (having amused himself as prince, *cp.* kīlā) 44,20; *⁰-pañha, *n.* the novice's questions, 82,14; deva-kumāra, a son of a god, ~vaṇṇi, *mfn.* 45,26 (*v. h.*). — kumāra is often used as last part of a *nom. pr.* = younger, junior, *v.* Ajātasattu-, Brahmadatta-, Siddhattha-, Silava-, Suppāraka-, Susīma-*cp.* kumārī.

*Kumara-kassapa, *m. nom. pr.* of a therā; ~o (*vicitrakathī*) 109,9.

kumāri, *f.* (= *sa.*) a young girl; *acc.* ~im (*daharim*) 47,19. *cp.* kumāra. — *dimin.* kumārikā, *f.* (= *sa.*) *id.* ~ā, 86,26. 112,14; *voc.* ~e, 87,35; *acc.* ~am, 48,19; *instr.* ~āya, 86,30.

kumuda, *n.* (= *sa.*) the white lotus; *acc.* ~am (*sārādikam*) Dh. 285. — *⁰-naḷa, *m.* a lotus-stalk, *acc.* ~am,

5,18. — *⁰patta-vaṇṇa, *mfn.* having the colour of the petals of the white lotus, *acc. pl. ~e* (maṅgala-sindhava) 63,4.

kumbha, *m.* (= *sa.*) ¹ a jar, pitcher; *⁰ūpama, *mfn.* like a jar (fragile), *acc. ~am* (kāyam) Dh. 40; — uda⁰, *m.* a water-pot, ~o, Dh. 121. ²) one of the frontal globes of an elephant; *acc. ~am* (hatthissa) 77,1.

kumbhila, *m.* (*sa.* kumbhira) a crocodile (of the Ganges); ~o, 2,26. 108,27 (ruddadassano); *gen. pl. ~ānam*, 3,17. — *⁰rāja, *m.* 1,16 (*voc.*) *cp. rājan.*

kuruṅga, *m.* (*sa.* kuraṅga) a kind of antelope; *⁰miga, *m.* the k-deer, ~o, 11,24; ~jātaka, p. 11—13.

kurute, *kurumāna*, *v.* karoti.

kula, *n.* (= *sa.*) a family, household; class or caste in general (*v. Fick*, Soc. Gl. 22, *cp. jāti*), and more especially designation of a family of the numerous castes of the middle class (merchants and tradesmen, *v. kula-dhitar* & ⁰-putta below); *nom. tam* kulam, Dh. 193; *jāti-gotta-kula-padesa*, *m.* 43,30 (*v. h.*); *para-kulesu* (*loc. pl.*) „among other people“ (Dh. 73; *rāja-kula*, *n.* the king's palace, *acc. ~am* (pavisitvā) 58,17; *abl. ~ato*, 48,15; *loc. ~e*, 53,30. — *kassaka*⁰, 8,15; *vāṇija*⁰, 30,2; *purāṇa-seṭṭhi*⁰, 55,31 (*v. h.*). *cp. upatṭhāka*⁰, 81,11. *kulin*, *mfn.* (*q. v.*).

kula-dhitar, *f.* (*sa.* kula-duhitṛ) the daughter of a respectable family (*esp. of the middle class*); *acc. ~aram*, 87,18. *cp. next.*

kula-putta, *m.* (*sa.* kula-putra) a young man of respectable family (*esp. of the middle class*, *cp. Fick*, Soc. Gl. 164); ~o (seṭṭhi-putto) 67,21; *acc. ~am*, 68,10; *gen. ~assa*, 67,25.

*kula-santaka, *mfn.* belonging to one's family; *acc. m. ~am* (nagaram), 62,4.

*kulala, *m.* (*cp. sa.* kurara & krūra) a hawk or falcon; *gen. ~assa*, 92,20.

kulāvaka, *n.* (*sa.* kulāya, *m.* + -ka) a nest; ~kā, *f.* (or *pl.?*) brood of birds (= supanna-potakā, Comm.) 60,16 (*cp. SN. I, p. 8,1 ff.*) — vikulāva, *mfn.* (*q. v.*).

kulin, *mfn.* (= *sa.*) belonging to a noble family; *a-kulin, of base extraction, 102,1 (*q. v.*).

*Kuveṇī, *f. nom. pr.* of a female yakkha; ~ī nāma yakkhinī, 111,5.

kusa, *m.* (*sa.* kuṣa) the Kusa-grass (Poa Cynosuroides); ~o, 26,30; Dh. 311 (duggahito hattham anukantati); nila-kusa-tiṇa, *n.* dark K.-grass, ~am, 26,18.

kusagga, *n.* (*sa.* kuṣāgra) the sharp point of a blade of Kusa-grass; *instr. ~ena* (bhuñjetha bhojanam, like an ascetic) Dh. 70.

*Kusamāla, *m.* (?) *nom. pr.* of an ocean; *acc. ~am* (nāma samuddam) 26,19. = Kusamālin, *m.* (?) , 26,22 (~maliti vuccati). *cp. Aggimāla.*

kusamudda, *m. v. ku-*

kusala, *mfn.* (*sa.* kuṣala) good, right; clever, skilful; *m. ~o*, Dh. 44; *n. ~am*, 4,32 (sace ..., icc-etam kusalam); ācāra-kusala, *mfn.* perfect in behaviour, *m. ~o*, Dh. 376; parapavāda⁰, skilled in disputation, *m. ~o*, 110,9; *gen. pl. kusalā-kusalānam* kammānam, good and bad deeds, 97,18. — *subst. n.* a good thing, good things, good deeds, merit; *nom. ~am*, 97,12; ~am bahum, Dh. 53; *acc. ~am* katvā, 58,12; *instr. ~ena*, Dh. 173; *gen. ~assa*, Dh. 183. — a-kusala, *mfn.* (*q. v.*).

Kusinārā, *f.* (*sa.* Kuṣinagara) *nom. pr.* of a town in Northern India, the capital of the Mallas, where Buddha died; ~ā, 78,27; *acc. ~am* nagaram, 78,32.

kusīta, *mfn.* (*sa.* kusīda) idle, lazy; *m. ~o* (*synon. hīnavīriyo*) Dh. 112. 280; *acc. ~am*, Dh. 7. *cp. kosajja.*

kusuma, *n.* (= *sa.*) a flower; nilupalādi-kusuma-dāma-, 47,18.

*kuhim, *adv. interr.* (*cp. kaham*

& *sa. kuha*) ¹⁾ whereto? ~ *me puttañ nesi*, 59,1; ~ *gantvā*, 72,1. — ²⁾ where? 46,5 (~ *me mātā*); 94,13 (~ *upa-pajjati*).

**kuhiñci*, *adv.* (*fr. last, cp. sa. kuhacid*) to any place; *na* ~. nowhere, Dh. 180.

*kūṭa*¹, *mfn.* (= *sa.*) false, deceitful. — **kūṭaṭṭa*, *m.* false suit (*cp. aṭṭa*²); ⁰-*kāraka*, *m.* a false suitor, *pl. ~ā*, 42,29.

*kūṭa*², *m. & n.* (= *sa.*) summit, peak; *kāḷa-pāsāna-kūṭa-vaṇṇa*, *mfn.* 24,21; *gaha-kūṭaṃ*, *n.* Dh. 154; *pabata-kūṭā*, *m. pl.* 75,36. *cp. Gijjha-kūṭa*.

*kūpa*¹, *m.* (= *sa.*) a hole. — *loma-kūpa*, *m.* a pore of the shin; ⁰-*mattam pi*, 16,10 (*v. matta*²).

*kūpa*² & *kūpaka*, *m.* (= *sa.*) the mast of a ship; *kūpagge*, on the top of the mast, 18,6 (*v. agga*); *pl. kūpakā* (*tayo*) 28,29.

kūla, *n.* (= *sa.*) the bank of a river; *loc. nadi-kūle*, 108,24; *para-kūle*, on the opposite bank, 108,29. — *paṃsu-kūla*, *n.* (*v. h.*).

kedāra, *m.* (= *sa.*) a field; *instr. pl. ~ehi*, 56,30.

kevala, *mfn.* (= *sa.*) ¹⁾ alone, only. ²⁾ whole, entire, all; *acc. m. ~aṃ* (*dhammaṃ*) 109,25; *gen. ~assa* (*dukkhakkhandassa*) 66,11-17.

kevalaṃ, *adv.* (= *sa.*) only, merely; if only; 88,26; 11,13.

kesa, *m. & n.* (*sa. keṣa m.*) the hair of the head; *acc. ~aṃ* (*ekaṃ*) 46,28; *pl. m. ~ā*, 63,11. 82,2. 97,18; *pl. n. ~āni* (*kālāni*) 47,1; *gen. ~ānaṃ*, 44,24; *loc. ~esu* (*gahetvā*, by the hair) 111,24. — *palita-kesa*, *mfn.* 63,9; *mūṇja-kesa*, *mfn.* 21,35; *haṭa-haṭa-kesa*, *mfn.* 71,29 (*q. v.*) *cp. vi-kesika*.

ko, *pron. interr. m., v. kiñ.*

koci(d), *pron. indef. m. (subst. or adj. = sa. kaṭṭa-cid)* [*n. kiñci, q. v.*] some, any, anybody; *v. negation* = nobody; *koci* (*agunavādi*) 43,5; *kocid eva*, only some few, 88,34;

kocid eva satto, id. 89,1; *kocid eva puriso*, some man or other, 99,17. 100,11; *koci* (*puriso*) few persons = nobody, Dh. 143; — *na koci*, nobody, 8,3. 72,31; *koci na*, 18,29; *mā koci*, 68,2; *koci kiñci vattuṃ na visahati*, 87,21; — *acc. kañci* (*a-passitvā, a-disvā*) 13,5. 42,31. 43,6; *mā ~*, Dh. 133; — *instr. kenaci* (*asucinā*) *a-mak-khito*, 62,29; ~ (*na sakkā puññaṃ saṃkhātum*) Dh. 196; — *gen. kassaci* (*pi na*) 17,18; ~ *an-āgamanabhāvaṃ*, 40,11; *na ~*, 65,25. 105,8; — *combined v. other pron.*: *na aṇṇo koci*, nobody else, 51,8. *yo koci* (*samaṇo*) which-soever, 110,8; *pl. ye keci pānā... te sabbe*, 91,1; *ye keci paṭhavittitā*, „any earthly being“, 110,11.

**koñca*¹, *m. or n. (?)* name of a certain sound, a cry, roar, *esp.* the roaring or trumpeting of an elephant (also written *kunca* (& *kuñja*) *cp. √kuc & √kūj & kuñjara*; *Jāt. VI*, 581,18. *V*, 49,15. *VI*, 538,8); *koñca-nāda*, *m.* the trumpeting of an elephant, *acc. ~aṃ naditvā*, 61,19.

*koñca*², *m.* (*sa. krauñca*) a kind of heron; *pl. jīṇṇa-koñcā*, old herons, Dh. 155.

koṭi, *f.* (= *sa.*) ¹⁾ end, top, point; *loc. ~iyaṃ t̥hito*, last, 17,8. — **aṭṭhi-koṭi*, the end of a bone, *acc. ~iṃ*, 13,20. — *vema*⁰, the part of a loom that is moved, *loc. ~iyaṃ*, 89,6. — ²⁾ the highest number (10 millions); *asīti-koṭi-vibhava*, *mfn. (q. v.)*.

koṭṭeti, *vñ.* (*sa. √kuṭṭ*) to crush, pound, grind; *ger. ~etvā* (*taṇḍule*) 57,20. (*cp. ākoṭeti*).

**koṭṭha*(*ka*)¹, *m.* (*Birm. read. koṭṭaka*, which is probably the true spelling, *cp. koṭṭeti*) a certain bird, a woodpecker, *v. rukkhaka-koṭṭhaka* (*cp. Jāt. VI*, 539,9; *Ind. Stud. III*, 128; *Five Jāt. p. 36*).

*koṭṭhaka*², *m. n.* (*sa. kosṭha*(*ka*)) a surrounding wall, any enclosed space, reservoir, receptacle for, store-room; *dvāra-koṭṭhaka*, 48,22 (*v. h.*).

**koṭṭhāsa*, *m.* a part, portion;

acc. ~am̐ (ekam̐, one half part) 58,23;
pl. ~ā (dve, two companies) 33,20;
ib. 30 (= two portions); *acc. pl.* ~e,
 41,18.

*Kotṭhita, *m. nom. pr.* of a therā;
 ~o (paṭisambhidā [aggo]) 109,10.

kodaṇḍa, *m.* (= *sa.*) a kind of
 bow; ~o, 92,15.

kodha, *m.* (*sa.* krodha) anger;
acc. ~am̐, 44,8. 106,33 = Dh. 222. —
 a-kkodha, *m.* mildness (*q. v.*). —
 kodha-vagga, *m.* the XVIIth chapter
 of Dh. *cp.* kujjhati.

kodhana, *mfn.* (*sa.* krodhana)
 angry. — a-kkodhana, *mfn.* free from
 anger (*q. v.*).

kopa, *m.* (= *sa.*) anger; *acc.*
 ~am̐ akatvā, without getting angry
 (*opp.* mettā) 40,7. *cp.* kupita.

kolāhala, *m.* (= *sa.*) uproar,
 turmoil; *acc.* ~am̐ (katvā) 73,32.

kovida, *mfn.* (= *sa.*) skilled,
 learned in (*gen.* or *comp.*); *acc. m.*
 ~am̐ (maggāmagga) Dh. 403;
 Sambuddha-mata-^o (saṃgham̐) ex-
 perience in the doctrines of Buddha,
 114,13; nirutti-pada-kovida, Dh. 352.
 (*q. v.*).

kosajja, *n.* (*sa.* kausīdya; *cp.*
 kusita) indolence, sloth; ~am̐, Dh.
 241.

Kosala, *m.* (= *sa.*) *nom. pr.* of
 a people and its country (north of the
 Ganges). — ^o-ratṭha, *n.* the kingdom
 of K. *loc.* ~e, 30,29. — ^o-rājā, *m.* the
 king of K. 43,15; *gen.* -rañño, 31,1.
 — ^o-rajja-sāmiko, id. 43,23.

kosiya, *m.* (*sa.* kauçika) an owl
 (= ulūka); ~o, 11,10.

klesa, *v.* kilesa.

Kh.

khagga, *m.* (*sa.* khadga) a sword;
acc. ~am̐ (gahetvā) 33,24; ^o-talena,
 with the flat of the sword, 41,26. —
 maṅgala-^o, a sword of state, *acc.*
 ~am̐, 41,16.

*khajjopanaka, *m.* (akin to *sa.*
 khajjotis, khadyota *etc.*) a firefly;
^o-sadisā, *m. pl.* like fireflies, 72,29.

khaṇa, *m.* (*sa.* kshaṇa) ¹⁾ an instant,
 moment, the right moment, ~o, 108,6
 (mā upaccagā); *acc.* tam̐ khaṇam̐
 yeva, just at that moment, instantly,
 17,21. 32,30. 53,12; *loc.* tasmiṃ khaṇe,
 by this time, 12,30; khaṇe khaṇe, from
 time to time, Dh. 239; *comp. v. vb.*
nouns or *part.*: vanditvā ṭhita-kkhaṇe,
 87,35; khaṇātita, *mfn.* who allows the
 right moment to pass, *pl.* ~ā, 108,7.
 — ²⁾ leisure, state of rest; *acc.* ~am̐
 param̐, 110,18 (*synon.* santi).

khaṇati, *vb.* (*sa.* √khan) to dig,
 dig up; *pr. 3. sg.* ~ati (mūlam̐) Dh.
 247; *imp. 2. pl.* ~atha (do.) 108,1;
ger. ~itvā (āvāṇe) 39,32. This verb is
 sometimes written khaṇati, *cp.* Olden-
 berg, KZ. XXV (1881) p. 326.

khaṇḍa, ¹⁾ *m. n.* (= *sa.*) a piece,
 fragment, section of a book; *n.* pūva-
 khaṇḍam̐, a morsel of cake, 53,18. —
²⁾ *mfn.* broken; ^o-danta, *mfn.* „bro-
 ken-toothed“, *acc. m.* ~am̐, 63,8.

khaṇḍeti, *vb.* (*denom. fr. prec.*,
sa. khaṇḍayati) to break, to inter-
 rupt; — to renounce, to remit (*acc.*);
ger. vetanam̐ ~etvū (in stead of),
 19,25.

khattiya, *m. f.* (*subst. & adj.*,
sa. kshatriya) one who belongs to the
 warrior (or royal) caste; ~o, 92,10.
 107,24 = Dh. 387; rājāno khattiye
 (*acc. pl.*), „valiant kings“, Dh. 294.
 — ^o-kaññā, *f.* a maid of that caste,
 64,11; ~ādīnam̐, 47,15. — ^o-sukhu-
 māla, *m.* „a delicate prince“, 97,33.

khattum, *indecl.* (*sa.* krtvas) a
 suffix of numeral adverbs, implying
 multiplication („times“); *v.* ti-kkhat-
 tum.

khanati, *vb.*, *v.* khanati.

khanti, *f.* (*sa.* kshānti) ¹⁾ patience,
 forbearance, forgiveness; ^o-mettānud-
 daya-sampanno, 7,12. 38,15; *nom.*
 khañti, Dh. 184. — ^o-bala, *mfn.*
 whose strength is patience, *acc. m.*
 ~am̐, Dh. 399. *cp.* khamati. — ²⁾

acquiescing in, belief, faith, *v.* añña-khantika, *mfn.*

khandha, *m.* (*sa.* skandha) ¹) the shoulder; *loc.* ~e (karitvā) 71,28; (-vāraṇassa) 45,31; hatthi⁰, on the back of an elephant, 102,33. — ²) a stem, a mass, multitude; *v.* aggi-kkhandha, mani-kkhandha. — ³) in the dogmatics: *) aggregation; dukkha-kkhandha, aggregation of misery, *acc.* ~aṃ, 108,32; *gen.* ~assa (samudayo, nirodho) 66,11-18; — ^b) *pl.* ~ā, the five constituent elements of a human being, viz. rūpa, vedanā, saññā, saṃkhārā, viññāna (*q. v.*) 94,8-10. 95,9. 15. 18. 19; 99,27 (in one *comp.*); pañc' upādāna-kkhandhā, „the fivefold clinging to existence“, 67,11. 82,10; *loc.* ~esu, 98,31 (santesu, *q. v.*); *gen.* ~ānaṃ, Dh. 374 (udayavyayaṃ); — *khandhā-disa, *mfn.* like the elements of the body, *pl.* ~ā (dukkhā, *q. v.*) Dh. 202.

khamati, *vb.* (*sa.* √ksham) ¹) to be patient, endure; to forgive anything (*acc.*); *imp.* 2. *sg.* khama (ekāparā-dham) 47,8. — ²) to be fit, to seem good to (*gen.*); yathā te khameyya (*pot.* 3. *sg.* „as may seem good to you“) 94,28. — *caus. v.* neat. (*cp.* khanti, *f.*)

khamāpeti, *vb.* (*caus.* II. khamati) to propitiate, conciliate; to ask one's (*gen.*) pardon; *ger.* ~etvā (rā-jānaṃ) 41,36.

khaya, *n.* (*sa.* kshaya) loss, destruction, extinction; *acc.* ~aṃ (taṇhānaṃ) Dh. 154; *abl.* ~ā (sabba-maññitānaṃ etc.) 94,12. — āsava-kkhaya, jāti⁰, jivita⁰ (*v. h.*); taṇha-kkhaya (*v.* taṇhā) *cp.* khiyati.

khara¹, *mfn.* (= *sa.*) hard, rough, sharp, painful; *m.* ~o (ābādhō) 78,24; *f. pl.* ~ā (vedanā) 13,19; (sakkhara-kathala-vālikā) 97,35.

khara², *m.* (= *sa.*) a donkey (= gadrabha), a mule. — *⁰-putta, *m.* a derisive name of a sindhava (*q. v.*), 54,19 (*voc.*); Khara-putta-jātaka, *n.* p. 52 ff.

khalu, *indecl.* (= *sa.*, generally contracted to kho, *q. v.*) indeed, surely; 111,18.

khāṇu(ka), *v.* khānuka.

khādaka, *m.* (= *sa.*) an eater, eating (at the end of *comp.*); *instr. pl.* lohita-mamsa-khādakehi, 41,34.

khādati, *vb.* (*sa.* √khād) ¹) to eat. ²) to chew (*e. g.* tambūlaṃ), to gnaw (asunder), to grind one's teeth (dante). ³) to destroy. — *pr.* 3. *sg.* ~ati, 13,23 (vana-mahisaṃ); 106,19 = Dh. 240 (destroys); 1. *sg.* ~āmi, 13,16 (= *fut.*); 3. *pl.* ~anti (sassaṇi) 7,36; — *imp.* 2. *sg.* khāda (pūvaṃ) 57,26; 2. *pl.* ~atha, 6,16 (mamsaṃ), 21,5 (khādaniyaṃ); — *part. gen. m.* ~antassa, 53,18; *f. pl.* ~antiyo (dante) 65,6; — *pot.* 3. *sg.* ciraṃ khādeyya (might long have eaten) 9,1; 2. *sg.* ~eyyāsi, 13,15; 2. *pl.* ~eyyātha, 14,20; — *fut.* 1. *sg.* ~issāmi, 4,2-12; 3. *pl.* ~issanti, 21,30; — *aor.* 3. *pl.* ~imsu, 22,11; — *inf.* ~itum, 1,16. 12,7 (camma-varattaṃ); — *ger.* ~itvā, 2,24 (phalāni); 41,14 (tambūlaṃ). — *grd.* *) khāditaḥ; tumhehi khāditaḥbāharato datvā, „giving food from your own table“, 14,19; ^b) khādaniya (*q. v.*); — *pp.* khādita (*q. v.*); — *caus.* khādāpeti (*q. v.*) *cp.* khādaka, *m.*

khādaniya, *n.* (*sa.* khādaniya, *grd. fr.* khādati) hard or solid food (*opp.* bhojaniya, *q. v.*); *acc.* ~aṃ (khādantassa) 53,17; 78,1; khādaniya-bhojaniyaṃ, 18,30.

khādita, *mfn.* (*pp.* khādati) eaten, gnawed asunder; *m. pl.* ~ā (macchā) 5,8; *f. pl.* ~ā (varattā) 12,20. — *⁰-tthāna, *n.* eating-place, *acc.* ~aṃ, 52,2.

*khānuka, *m.* (often written khānuka, *fr.* khānu or khānu (√kshan²) *cp.* Prakr. khānu, *sa.* sthānu, Tr. PM. 58. Note 6, Pischel. Gr. § 309.) a stump or trunk; *loc.* ~e, 12,25.

khāyati, *vb.* (*pass.* √khyā, *sa.* khyāyate) to seem to be (*nom.*), to have the aspect of, to appear as (*viya*); *pr.* 3. *sg.* ~ati (uccataro) 3,1; *part.*

med. ~māna, *acc. m.* ~am (veḷuva-
nam viya) 26,25; *aor. 3. pl.* ~imsu
(āditta-geha-sadisā viya) 65,11.

khāri, *f.* (= *sa.*) a certain measure
of capacity (of grain *etc.*); the provi-
sions of an ascetic, worn by means of
a yoke (*khāri-kāja, *m.* (or -kāca, *cp.*
sa. kāca)) = *khāri-bhāra, *m.* 30,17
(vaṭṭito ~o) *cp.* SBE. XIII, 132.

khitta, *mfn.* (*pp.* khipati, *sa.*
kshipta) thrown, cast; *m. ~o* (rajo
paṭivātam) Dh. 125. ratti-khitta,
shot by night, *m. pl.* ~ā (sarā) Dh.
304.

khipati, *vb.* (*sa.* √kship) to throw,
cast; *pr. 3. sg.* ~ati (pāsake) 48,8;
(dalham dalhassa, to repel force by
force) 44,1; — *fut. 1. sg.* ~issāmi
(bhūmiyam sīsam te) 5,13; — *aor. 3.*
sg. khipi (khuracakkam tassa sīse)
24,4; 111,13-14; *3. pl.* ~imsu (tam
samudde) 23,14; — *ger.* ~itvā, 59,32;
— *pp.* khitta (*q. v.*); — *caus.* khepeti
& khipāpeti (*q. v.*) *cp.* khipana,
khepa.

*khipana, *n.* (*fr.* khipati) the
act of throwing or the state of being
thrown; raññā (*instr.*) pāsaka-khi-
pana-kāle, when the king was throwing
the dice, 48,33.

*khipāpeti, *vb.* (*caus. II.* khi-
pati) to cause to be thrown or cast;
aor. 3. sg. ~esi (asure Sineru-papāte)
59,26; *ger.* ~etvā (jālam, „lowered a
net“) 26,1.

khippam, *adv.* (*sa.* kshipram)
quickly; 27,17. Dh. 137.

khila, *m.* (= *sa.*) stubbornness,
obduracy; vigata-khila, *mfn.* free from
stubbornness, *m. ~o*, 104,24.

khina, *mfn.* (*sa.* kshīna; *pp.*
khiyati) destroyed; exhausted, sub-
dued; *n. ~am* (mayham kammam)
24,1; *f. ~ā* (jāti) 71,15. — khīṇāsava,
mfn. having subdued the passions (*v.*
āsava). — *⁰-maccha, *mfn.* without
fishes, *loc. n. ~e* (pallale) Dh. 155.

khiyati, *vb.* (*pass.* √kshi, *sa.*
kshiyate) to perish, to waste away;
part. med. ~māna, *loc. pl. n. ~esu*

(maṃsesu) 103,21; *fut. 3. sg.* ~issati
(dhanam) 48,11. — *pp.* khīna, *v. above.*
subst. m. khaya, *q. v.* (*cp.* khepeti).

khīra, *n.* (*sa.* kshīra) milk; *nom.*
acc. ~am, 26,11-13; (mātu ~) 24,32;
(duyhamānam) 99,28; 106,21 = Dh.
71; — *duddha-khīra, *mfn.* one who
has milked, 104,21 (*m. ~o*). — khīro-
daka, *n.* milk-water (*v.* udaka). —
*⁰-ghaṭa, *m.* a pot of milk, *acc.* ~am,
101,26. — *⁰-paka, *mfn.* drinking milk,
sucking, *m. ~o* (vaccho mātari) Dh.
284 (*var.* khīra-pāno). ⁰-pañṇin,
m. (*sa.* kshīra-parṇin) name of a tree
whose leaves contain a milky sap,
Calotropis gigantea, *gen. ~ino*, 92,17.

khīla, *m.* (*sa.* kīla & khīla) a
pin, stake, post; *pl. ~ā* (nikhātā)
105,17. inda-khīla, *q. v.*

khudā, *f.* (*sa.* kshudh & kshudhā)
hunger; *v.* khuppiṇā.

khudda & khuddaka, *mfn.* (*sa.*
kshudra(ka)) small, little, low; trifling,
insignificant; *gen. masc.* ~kassa (mūtā,
mother of the little child) 99,11. — *comp.*
⁰-mañcaka, *m.* a small or low bed,
loc. ~e, 42,1; repeated in a *dvandva-*
comp. v. anu inserted: khuddānu-
khuddakāni (*n. pl.*) sikkhāpadāni
samūhantu (saṅgho), the order may
in the course of time abolish some
precepts or other that are of minor
consequence, 79,12.

*Khudda(ka)-Nikāya, *m.* name
of a collection of canonical books (the
fifth of the five Nikāyas) comprising
the foll. books: Khuddaka-Pāṭha,
Dhammapada, (Udāna), (Itivuttaka),
Sutta-Nipāta, (Vimāna-Vatthu),
(Peta-Vatthu) Thera-Gāthā, Theri-
Gāthā, Jātaka, (Niddesa), (Paṭi-
sambhidā-Magga), (Apadāna), (Bud-
dha-Vamsa), Cariyā-Piṭaka. Spe-
cimens of these books are found in
the Reader, except those put within
parentheses. The name Khuddaka-
Nikāya is 'probably due to the title
of its first section, viz. Khuddaka-
Pāṭha; *nom.* Khuddanikāyo, 102,16.

*Khuddaka-Pāṭha, *m.* name

of the first section of Khuddaka-Nikāya; specimens thereof p. 82, 2-11.

khuppipāsā, *f.* (sa. kshut-pipāsā. *cp.* khudā) hunger and thirst; ~ā (tatiyā senā Mārassa) 103, 26. *0-ābhi-bhūta, *mfn.*, *v.* abhibhavati.

khura, *m.* (sa. khura & kshura) ¹) the hoof of an animal. ²) a razor; *0-cakka, *n.* a wheel sharp as a razor, *nom. acc.* ~am, 23, 30-36; — *khura-nāsa, *mfn.* (*cp.* sa. khura-nāsa) having a nose like a razor, *m. pl.* ~ā (macchā) 25, 23; 0-nāsika, *mfn.* *id. pl.* ~ā (manussā) 25, 26. *cp. next.*

khurappa, *m.* (sa. khurapra & kshurapra) a kind of arrow; *acc.* ~am, 92, 23.

*Khuramāla, *m.* (?) name of an ocean; 0-samudda, *m.* 25, 22 (*acc.* ~am). — *Khuramāli(n), *m.* (?) *id.* 25, 31 (*cp.* Aggimāla).

khetta, *n.* (sa. kshetra) a field; ~am, 100, 27 (daddham); *acc.* ~am, 8, 7; 100, 26 (daheyya); *pl.* ~āni (tiṇa-dosāni) Dh. 356; *loc.* ~esu, 8, 9; sālī-yava-khettesu, 8, 18. — *khetta-gopaka, *m.* a field-watcher; *gen.* ~assa, 14, 29. — khetta-pāla, *m.* *id. gen.* ~assa, 15, 19. — 0-rakkhaka, *m.* (sa. kshetra-raksha) *id. pl.* ~ā, 8, 18. — *0-sāmika, *m.* the owner of the field, ~o, 100, 26.

khēpa, *m.* (sa. kshepa, *cp.* khi-pati) 'throwing, casting'; loss; *citta-kkhepa, *m.* (*cp.* sa. manah-kshepa) loss of mind, perplexity; *acc.* ~am, Dh. 138.

khēpeti, *vb.* (caus. khīpati, √kship) ¹) to throw away, to do away with (*acc.*). ²) to pass or while away (kālam, āyūm etc.); *ger.* ~etvā (digham addhānam), having grown old (?) or long time after, 44, 21-23. In this sense Trenckner takes it = sa. kshāpayati, √kshi, PM. 76, 28. (*cp.* khīyati.)

khema, *mfn.* (sa. kshēma) safe, giving tranquillity, security & happiness; *n.* ~am (saraṇam) 107, 21 = Dh. 189-92. — *subst. n.*, safety,

tranquillity, happiness (of Nibbāna); yoga-kkhema, *n.* (*v. h.*).

khemin, *mfn.* (sa. kshemin) enjoying security or peace; *m.* ~ī, Dh. 258.

khēla (or khela), *m.* (sa. kheṭa, *cp.* kshveda) phlegm, saliva; ~o, 82, 5 = 97, 23; *instr.* ~ena, 57, 24. — paggharita-⁰, *mfn.* „with trickling phlegm“, *f. pl.* ~ā, 65, 5. — *0-mallaka, *m.* a spitting-box, ~o, 84, 15. — vi-kkheḷika, *mfn.* (*q. v.*) *cp.* lālā & next.

*khēlāpaka, *m.* (*var.* khelāsika, *fr.* khēla + √āp or ā-√pā) *lit.* 'whose teeth water', or 'eating spittle' ∅: a covetous person or a lick-spittle (?), used as a term of abuse of Devadatta; *gen.* ~assa, 74, 28. 0-vāda, *m.* use of the abusive term khēlāpaka, calling one by that name; *instr.* ~ vādena, 74, 29. (*cp.* SBE. XX, 239; Dh. (1855) p. 143.)

kho, *adv.* (before vowels sometimes khv', sa. khalu) an enclitic particle of ascertainment or emphasis: indeed, verily, truly; kho 'ti avadhāraṇam, 85, 34; abhabbo ~, 69, 27; pasādā ~, 79, 29; avyākataṃ ~, 89, 23; — *after pron.*: mayham ~, 2, 29; ete ~, 66, 28; idam ~, 67, 8; so ca ~, 61, 31 (et quidem); yo ~ evam vadeyya, 92, 2; — *after a negation*: na ~, 28, 14; no ca khv'assa, 90, 35; mā ~, 32, 26; mā h'evam ~, 90, 24; — *combined w. foll.* pana: na sakkā kho pana, 7, 8; na ~ pana, 9, 31. 79, 4; api ca kho pana, 32, 25; yathā ~ pana, 79, 6; siyā ~ pana, 79, 3; — *following other particles* (atha, pi etc.) *esp.* in historical exposition = now, now further: atha kho, 66, 3. 76, 9. 89, 19; tatra kho, 66, 24; tāpi kho, 22, 10; te pi kho, 74, 4; Bodhisatto pi kho, 34, 1; api ca kho, 97, 1; evam bhante ti kho, 76, 14; — *in interr. sentences* (after nu): kin nu kho, 1, 21. 89, 23; kacci nu ~, 3, 5; atthi nu ~, 14, 26; kahan nu ~, 34, 11. (*cp.* khalu.)

G.

ga, *mfn.* (= *sa.*, only at the end of *comp.*) going; *v.* atiga, anuga, dugga, pārāga.

Gaṅgā, *f.* (= *sa.*) *nom. pr.*, the river Ganges; 1,16; *acc.* ~am (adho ~, *q. v.*) 14,34; *loc.* ~āya, 1,5; pārā-Gaṅgāya, on the other side of the G., 1,14; — *⁰-nivattane, *loc.* in a curve of the river, 1,1.

gacchati, *vb.* (*sa.* √gam) to go, to move, start, go away; to go to (*v. acc.* or *adv.* (tattha etc. or santikam *w. gen.*); gahetvā ~, to go away with; — *pr.* 3. *sg.* ~ati, 6,2 (migavaṇi); 6,31 (gahetvā); 7,30 (santikaṇi); 47,20 etc.; 2. *sg.* ~asi, 1,17 (= *fut.*); 88,14 (gacchasīti jānātha, you know where I am going); 1. *sg.* ~āmi, 1,22. 9,12. 69,19 (Bhagavantam saraṇam); 78,32 (~am'aham); 3. *pl.* ~anti, 19,24; 104,2 (yena, *sc.* maggena); 1. *pl.* ~āma (let us go) 39,14; — *part. m.* ~anto, 9,11. 34,4 (on his way); *acc.* ~antam, 2,27; *loc.* ~ante (kāle) 14,15. 102,4; *f.* ~anti, 49,3; *m. pl.* ~antā, 6,14; *gen. m. pl.* ~antānaṇi, 9,16; *part. med. f.* ~amānā, 87,33; *f. pl.* (id.) 23,18; — *imp.* 2. *sg.* ^a) gaccha, 2,13. 7,1 (~tvam); 75,6 (gacchāvuso); ^b) gacchāhi, 4,19. 6,35; 2. *pl.* ~atha, 4,15. 8,3; — *pot.* 3. *sg.* ~eyya (nagaram pattharivā („would spread through the town“) 65,24; parināman ~ (yassa), could be digested (by) 78,17; 2. *sg.* ~eyyāsi, 7,33; — *fut.* ^a) 3. *sg.* gamissati, 58,14; 2. *sg.* ~asi, 7,26. 77,6. 87,36; 1. *sg.* ~āmi, 1,17. 4,36. 23,7 (~am'eva); 101,27 (sve gahetvā ~ „I will come to-morrow and take it“); 3. *pl.* ~anti, 104,10; 1. *pl.* ~āma, 6,33. 22,4; — ^b) 2. *pl.* gacchissatha, 21,8; — *aor.* ^a) 3. *sg.* a-gamā (nabhasā-) 111,1; — ^b) 3. *sg.* a-gamāsi, 2,4. 87,24; 3. *pl.* a-gamaṇsu, 8,30. 23,30; — ^c) 2. *sg.* mā gami, 23,7; 2. *pl.* mā gamittha, 39,17; — ^d) 3. *sg.* a-gaṇchi (nāgaṇchi, 20,30, probably from ā-gacchati, *q. v.*) *cp.* Tr. PM.

p. 71—74; — *inf.* gantunī, 35,36. 62,5; *comp.* gantu-kāma, *mfn.* desiring to go; *m.* ~o, 50,9 (*cp.* kāma); *pl.* ~ā, 4,18; — *ger.* gantvā, 1,13. 89,7 (moving); 104,10; a-gantvā (not going) 39,6. 42,27; — *grd.* gantabba, *mfn.* ~aṇi (n.) 83,2; — *pp.* gata (*v. h.*) *cp.* ga, gati, gama, gamana, gamika, gāmin.

gaṇa, *m.* (= *sa.*) a flock, company, multitude, number, (herd, swarm); mostly at the end of *comp.* amacca-⁰, 39,28; go-gaṇe (*acc. pl.*) 21,4; dāsi-⁰, 21,1; deva-gaṇena (*instr.*) 60,23; dvija-gaṇā (*nom. pl.*) 7,20; — bhamara-gaṇā (*do.*) 62,12; miga-gaṇaṇi (*acc.*) 6,11; sakuna-gaṇā (*pl.*) 10,7. *cp. next.*

gaṇi, *mfn.* (= *sa.*) one who has attendants; *m.* mahā-gaṇī, a great teacher, 109,17 (Anuruddho); *m. pl.* gaṇī (therā), teachers, 109,31.

gaṇeti, *vb.* (*sa.* √gaṇ) to count, number, reckon; *part. m. sg.* gaṇayaṇi (gāvo) Dh. 19.

*gaṇṭhikā, *f.* (*fr. sa.* granthi, *m.*) a knot, tie; *acc.* ~am (paṭimuñ-citvā) 82,28. *cp.* gaṇḍikā.

gaṇḍa, *m.* (= *sa.*) ¹) the cheek. ²) a boil, pimple; a bump; ~o (uttahhi) 50,20.

*gaṇḍikā, *f.* (or gaṇḍi, also written gaṇṭhi & gaṇṭhikā, *cp. sa.* gaṇḍi(kā)) a block; dhamma-gaṇḍikā, *f.* a block for execution, shambles; *loc.* ~āya (sīsam ṭhpetvā) 6,27; ⁰-tṭhāna, *n.* the place of execution, *loc.* ~e, 6,25.

gaṇhati (& gaṇhāti), (*sa.* √grah) to take, seize (*acc.*); to catch, capture, 14,34. 32,20. 39,15; to acquire, obtain, get, 33,25. 52,17. 55,16; to take possession of, to conquer, win, 35,19. 39,8. 59,32; to keep, retain, 33,33. 49,21; to receive, adopt, 113,19; to assume, put on, 58,16; to follow, obey, 9,19. 52,33; to choose, 10,8-26; to take upon one's self, 7,10. 17,16. — *pr.* 2. *pl.* gaṇhatha, 33,9; 1. *pl.* ~āma (let us capture) 39,15; — *part. m.* gaṇhanto (macche) 14,24; (gocaram, seeking food) 52,17; *acc. f.* ~antiṃ (attano vacanaṇi a-gaṇhantiṃ, disobeying)

52,33; — *imp.* 2. *sg.* gaṇha, 1,9; gaṇhāhi, 3,17; 3. *sg.* ~atu, 10,8. 102,25; 2. *pl.* ~atha (mūlena, buy it) 18,10; 3. *pl.* ~antu, 39,17; — *pot.* 3. *sg.* gaṇheyya, 12,35; 1. *sg.* ~eyyam, 33,32; — *fut.* ^a) 1. *sg.* gaṇhessāmi, 39,8; ^b) 3. *sg.* gaṇhissati, 55,8; 2. *sg.* ~issasi, 4,28. 22,32; 1. *sg.* ~issāmi, 2,31. 29,4. 39,14. 65,32; 1. *pl.* ~issāma, 6,8. 36,32; — *aor.* ^a) 3. *sg.* aggaḥi, 113,19; 3. *pl.* aggaḥum, 114,30; ^b) 3. *sg.* aggaḥesi, 62,19; ^c) 3. *sg.* gaṇhi (paṭisandhiṃ, was born) 5,25; (māṇavikaṃ hatthe) 51,21; 40,19. 59,3; 2. *sg.* gaṇhi, 59,30; 3. *pl.* ~imsu, 18,26. 22,6. 33,8; 2. *pl.* ~ittha, 18,23. 33,1; — *inf.* ^a) gaḥetum (sa. grahitum) 4,34. 36,8; ^b) gaṇhitum, 1,9. 13,11 (gocaram, to eat); — *ger.* ^a) gaḥetvā (sa. grhitvā) 1,22. 4,8. 15, 38. 7,10 (tassā santakāṃ maraṇaṃ); 8,20 (nivāsaṃ); 12,8; 17,16 (ārakkhaṃ (te, *gen.*) to guard); 22,32; 24,27 (hatthiṃ ~ āgate, those who had brought the elephant); ^b) gaṇhitvā, 4,19; — *pass.* (gayhati), *part.* gayhamāna; ~ka, *mfn.* being captured, *loc. pl.* ~esu (vaṭṭakesu) 88,31; — *pp.* gaḥita & gaḥita (v. h.). — *caus.* v. gaṇhāpeti & gāhāpeti. *cp.* gaha², gahaṇa. gāha, gāhiṇ.

gaṇhāpeti, *vb.* (*caus. II.* gaṇhati) to cause to be taken or seized; to procure (*acc.*); *part. m.* ~ento (akūla-phalāni) 37,16; *ger.* ~etvā, 39,30. *cp.* gāhāpeti.

gata, *mfn.* (*pp.* gacchati) gone (away), arrived at, directed towards, fallen into (*acc.* or *comp.*), often used as finite tense = went, has gone; *m.* gato, 2,15. 3,28; *f.* ~ā (kaḥaṃ gatāsi) 49,6; upari-pāsāda-vara-tala-gatā, ascended on, 64,12; *n.* ~aṃ (patitvā ~, fell away) 13,20; *subst. n.* gataṃ = gamanaṃ, 51,31. 52,1; *instr.* ~ena (kin te aññattha ~ „why go elsewhere for that?“) 49,15; *loc. m.* ~e (suriye atthaṃ) 32,29; *m. pl.* ~ā, 26,3. 109,3 (guṇagataṃ, *q. v.*); *loc. pl.* ~esu (parinīṭṭhitim, fulfilled) 114,31; — gata-tṭhāna, *n.* = gata-

bhāva, 19,18 (v. tṭhāna); gata-gata-tṭhāne (*loc.*) wherever he went, 8,17; gata-gata-kāle, whenever he went, 20,4. — *comp. v.* addha-gata, 74,31 (*cp.* gataddhiṇ below); ujju-⁰, Dh. 108; kāya-⁰, Dh. 293; diṭṭhi-⁰, 90,25; niṭṭhaṇ-gata. Dh. 351 (v. niṭṭhā, *f.*); pāra-⁰, 104,30; pūrami-⁰, 109,21; Buddha-⁰, Dh. 296; visamkhāra-⁰, Dh. 154. — a-gata, *mfn.* not gone to, not yet frequented; *acc. f.* ~aṃ disaṃ (Nibbāna) Dh. 323; purisantaraṃ a-gataṃ māṭugāmaṃ „a maid that has not seen another man“, 48,11. *cp.* duggata, -saha-gata, su-gata, sugatin.

*gataddhiṇ, *mfn.* (*cp. sa.* gatādhvan) one who has finished his journey (= addha-gata, v. addhan); *gen. m.* ~ino, Dh. 90.

gati, *f.* (= *sa.*) going, moving; course, way, *esp.* the course of fate (the five gatis are the several modes of receiving existence after death, *viz.* in hell, among animals, petas, men, or devas, *cp. next*); *nom.* ~i (sakuntānaṃ ākāse) Dh. 92; attā hi attano gati, Dh. 380 (refuge); gati pāpikā, the evil way (hell) Dh. 310; *acc.* ~im, Dh. 420. — a-gati, *f.* not admission; ~ tava tattha, there you cannot come, 72,8. — vaṇka-gatī, *adj. f.* 48,6 (v. h.). *cp.* duggati, sugati (suggati).

gatika, *mfn.* (*sa.* gatika, *n.*) at the end of *comp.* = having a certain gati (*q. v.*); niyata-⁰, *mfn.* whose path is certain, *f.* ~ā, 87,30; a-niyata-⁰, 87,29 (v. h.).

gatta, *n.* (*sa.* gātra) the body; *acc.* ~aṃ, 84,2; *abl.* ~ato, 84,3. — lālā-kilinna-⁰, *mfn.* 65,6 (v. h.).

gadra bha, *m.* (*sa.* gardabha) an ass, donkey; ~o, 8,24; *acc.* ~aṃ, 8,17; *gen.* ~assa, *ib.*; *gen. pl.* ~ānaṃ, 113,11; — *⁰-bhāraka, *m.* goods carried by a donkey; *instr.* ~ena, 8,16. — *⁰-bhāva, *m.* the being an ass (*cp.* bhāva), *acc.* ~aṃ, 8,25. — *⁰-rava (or -rāva) *m.* the braying of an ass; *acc.* ~aṃ, 8,25; *instr.* -rāvena, 113,10.

gantabba, gantu-, gantum, gantvā, *v.* gacchati.

gantha, *m.* (*sa.* grantha) ¹⁾ a band, fetter; *pl.* ~ā, fetters (3: desires) Dh. 211; sabba-gantha-ppahina, *mfn.* „who has thrown off all fetters“, *gen. m.* ~assa, Dh. 90. — ²⁾ composition, text, book; often *opp.* to attha: *abl.* ~ato atthato, 114,20 (*cp.* attha⁵⁾).

*Ganthākāra, *m.* (*sa.* *grantha + ākāra, *lit.* a mine of books) *nom. pr.* of a vihāra at Anurādhapura in Ceylon; *loc.* ~e, 114,26.

gandha, *m.* (= *sa.*) odour, scent, perfume; ~o, 20,16; Dh. 56; *pl.* ~ā, 70,31; *acc. pl.* ~e, 41,5. 53,35; *instr.* ~ehi, 33,3; *loc.* ~esu, 71,9; — maccha-gandham (*acc.*) scent of fish, 14,35; catu-jāti⁰, the four kinds of scent, 41,5; ⁰-dhūpa-, 48,30; ⁰-mālādīni, 49,14; ⁰-cunnam, 53,26; mālā⁰, 61,4. 73,11; vanṇa⁰, 106,2. 37,30; — *(sabba-)gandh'āpana, *m.* a perfumery shop, 48,31; — gandhōdaka, *n.* scented water, *instr.* ~ena, 20,8 (dibba-); 38,3; — ⁰-kuṭi, *f. v. separately*; — ⁰-jāta, *n.* a sort of perfume; *gen. pl.* ~ānam, Dh. 55; — ⁰-tela, *n.* scented oil; *instr.* ~ena, 37,3; ⁰-tela-ppadipā, 65,3. — ⁰-pañcaṅgulika (*v. h.*); — dibba-gandha-puppha, *n.* a flower of heavenly perfume; *instr. pl.* ~ehi, 20,9. — puppha⁰, sīla⁰, suci⁰ (*g. v.*) *cp.* su-gandha, a-gandhaka, sa-gandhaka & gandhin.

gandha-kuṭi, *f.* (*sa.* ⁰-kuṭi) 'a perfumed house or room', name of a room or house occupied by Buddha, *esp.* that made for him by Anāthapiṇḍika in Jetavana; Gotamassa ~samipe, 73,20; Gotamena saddhim eka-gandha-kuṭiyam (*loc.*) vasiṭvā, dwelling in private with G., 73,14-17 (*cp.* eka⁴⁻⁵⁾). (*cp.* Jāt. I, 92,23. Ind. Ant. XIV, 140. ZDMG. XL, 65.)

gandhabba, *m.* (*sa.* gandharva) ¹⁾ a Gandharva or heavenly musician; ~o, Dh. 105; ⁰-mānusa, *pl.* Gandharvas & men, Dh. 420. — ²⁾ a singer or musician in general; ~o, 19,20;

acc. ~am, 19,31. — ³⁾ *n.* (?) (*sa.* gāndharva) music, song; *acc.* ~am (karoti) 19,26-28.

gandhin, *mfn.* (= *sa.*) fragrant, odoriferous; *f.* candana-gandhinī, having a scent of sandal wood, 20,34.

gabbha, *m.* (*sa.* garbha) ¹⁾ embryo, foetus, child; ~o (kucchimhi patitthito) 61,31; itthi-gabbho, a female child, *ib.*; purisa-gabbho, a male child, *ib.*; paripunnā-gabbhā, *adj. f.* ready to be delivered, 62,3; — *gabbha-parihāra, *m.* 'protection of the embryo', a certain ceremony performed when a woman became pregnant; laddha⁰, *mfn.* duly protected while being in the womb, *m.* ~o, 42,22 (*cp.* pariharati); — *gabbha-vutthāna, *n.* delivery; ~am, 62,31. — ²⁾ the womb (*cp.* kucchi); *acc.* ~am (upeti, to be born) Dh. 325; (upapajjanti, are born again) Dh. 126; *abl.* ~ato (patthiāya) 48,13. 50,32; — gabbha-seyyā, *f.* the womb, *acc.* ~am (upessam) 105,20. — ³⁾ the interior of anything; *loc.* gabbhe, at the end of *comp.*: aṅgāra⁰, amid the flame, 15,33. — ⁴⁾ a bed-chamber, any interior chamber; *acc.* ~am, 53,3; *loc.* anto-gabbhe, 65,28; gabbha-dvāra, *n.* the door of the bed-chamber, ~am, 65,27; — sayana⁰, siri⁰ (*v. h.*) *cp.* next.

gabbhinī, *f.* (*adj. sa.* garbhini) pregnant; *acc.* ~im (duggatitthim) 48,17; ⁰-migī, *f.* 6,32.

gama, (at the end of *comp.* = *sa.*) ¹⁾ *mfn.* going, able to go; *v.* dūraṅgama, mano-pubbaṅgama, vehāsaṅgama. ²⁾ *m.* going, course; *v.* atthagama, atthaṅgama.

gamana, *n.* (= *sa.*) going (to or away); ~am (= gataṃ) 52,1; *acc.* ~am (na labhāmi) 108,25; *instr.* ~ena (saggassa) Dh. 178; *loc.* uyyānakiḷādi-gamane, 65,22; nibbāna-gamana, *mfn.* leading to Nibbāna, *acc. m.* ~am (maggaṃ) Dh. 289; — ⁰-antarāya, *m.* ~o (me, hindrance to my departure) 65,32; — ⁰-bhāva, *m.* the having departed, going away, *acc.* ~am (aṅ-

ñassa purisassa) 9,13; — *⁰-magga, *m.* way; añño me ~o n'atthi, 3,14; *loc.* tassa ~e, along his way, 60,6.

gami, gamittha, gamissati, *etc.* *v.* gacchati.

gambhira, *mfn.* (*sa.* gabbhira & gambhira) deep, profound; difficult to be perceived; *m.* ~o (dhammo) 94,24; (Tathāgato) 95,12; — *⁰-ghosatta, *n.* (*sa.* *⁰-ghoshatva) 'the having a deep voice', the being profound in predication; *abl.* ~ā, on account of his profundity (eloquence?) in preaching the law, 113,20; — *⁰-pañña, *mfn.* one whose knowledge is deep, *acc. m.* ~am, Dh. 403.

gamma, *mfn.* (*sa.* grāmya, *cp.* gāma) 'relating to villages', relating to common people or to sensual pleasures, mean, sensual; *m.* ~o (anto) 66,26.

Gayā, *f.* (= *sa.*) *nom. pr.* of a city in Behar; *loc.* ~āyam (viharati) 70,23.

Gayāsisa, *n.* (*sa.* Gayācirsha) *nom. pr.* of a mountain near Gayā; *nom.* ~am, 70,21; *loc.* ~e, 70,23.

*gayhamānaka, *mfn. v.* gaṇhati, *pass.*

garahati, *vb.* (*sa.* √garh) to reproach, blame; *pp.* garahita, *m.* ~o (pamādo, is blamed) Dh. 30 (garhito).

garu, *mfn.* (*sa.* guru) heavy; valuable; reverend; *m. pl.* ~ū, 109,27. *cp.* gārava & next.

garuka, *mfn.* (*sa.* guruka) heavy, hard, serious; *acc. m.* ~am (ābādham) Dh. 138; (daṇḍam) Dh. 310.

garhita, *v.* garahati.

gala, *m.* (= *sa.*) the throat, neck; ~o, 13,11; *abl.* ~ato (paṭṭhāya) 85,30; *loc.* ~e, 13,11; — *⁰-pariyosāna, *mfn.* forming the end of the throat, *n.* ~am (mukhatuṇḍakam) 18,7; — *⁰-ppamāna, *mfn.* going up to the neck, *acc. m. pl.* ~e (āvāṭe) 39,32.

galati, *vb.* (*sa.* √gal) 'to drip; *part.* galanta, *mfn.* dripping, *n.* ~am (lohitaṁ) 23,32.

gava-, base of the subst. *m. f.* go, a bull, cow; sometimes used in *comp.* (*v.* below).

gavampati, *m.* (*fr.* go, *gen. pl.* + pati, *sa.* gavāmpati) 'lord of cows', a bull; 105,12 (usabho ~pati).

*gavesaka, *mfn.* (*fr.* next) seeking, searching; a-guṇa-⁰, *mfn.* 43,16 (*v. h.*).

gavesati, *vb.* (*sa.* gavesate) to seek, search for (*acc.*); *part. m.* ~anto (nibbānam) 64,23; Dh. 153; *fut. 2. pl.* ~essatha, Dh. 146; *inf.* ~itum, 64,21; *adj.* gavesaka, gavesin (*q. v.*).

gavesin, *mfn.* (*sa.* gaveshin) seeking, looking for (at the end of *comp.*); kāma-⁰, Dh. 99; pāra-⁰, Dh. 355; suci-⁰, Dh. 245.

gaha¹, *n.* (*sa.* grha, *cp.* geḥa & ghara) a house; *loc.* ~e („the layman's life“) 47,26. — gaha-kāraka *etc. v.* below; *cp.* gihin.

gaha², *mfn.* (*sa.* graba) seizing, holding (at the end of *comp.*), *v.* amikusa-ggaha.

gaha-kāraka, *m.* (*sa.* grha-kāraka) 'a house builder'. *metaph.* the cause of existence; *acc.* ~am, Dh. 153 (Comm. imassa attubhāva-geḥassa kārakaṁ tanhāvaḍḍhakiṁ); *voc.* ~a, ib. 154. (*cp.* SBE. X. p. 43.)

*gaha-kūṭa, *n.* (*sa.* *grha-kūṭa) the peak of a house, roof, ridge; ~am, Dh. 154 („ridge-pole“, SBE. X. 42).

gahaṭṭha, *m.* (*sa.* grha-sṭha) a householder, one who leads a layman's life; *instr. pl.* ~ehi, Dh. 404 (*opp.* an-āgāra).

gahana, *n.* (*sa.* grahana) seizing, catching, getting; grip, hold; ~am (ambhākaṁ su-gahanam, „we have got a very tight grip“) 4,35; ⁰-atthāya, 3,5 (*v.* attha¹); ajjhāsaya-gahana-ttham, 11,4 (*v. h.*); — dārūdaka-⁰, 20,12; — nāma-gahana-divase, 38,9; — maccha-⁰, 25,35; — hattha-⁰, 51,14.

gahana, *n.* (= *sa.*) an impervious wood or thicket, abyss; *metaph.* impurities; ~am (abbhantaran te) 106,11 = Dh. 394; ditṭhi-⁰, a jungle of

theories or heresy, 94,1; — *⁰-tṭhāna, *n.* a place or lair in the jungle, *abl.* ~ato, 6,12; *loc.* ~e, 33,21.

gahapati, *m.* (& gahapatika, *sa.* grhapati) a householder, *esp.* designation of a man of higher rank within the third caste (*cp.* kuṭumbika); setṭhi ~, 68,31; *gen.* ~issa, 69,9; brāhmaṇa-gahapatikesu (*loc. pl. dvandva comp.*) 7,25; amacca-brāhmaṇa-gahapatike (*acc. pl. v. amacca*) 42,2. *cp.* Fick, Soc. Gl. p. 165.

gahita & gahita, *mfn.* (*pp.* gaṇhati, *sa.* grhita) seized, taken, captured; *m.* ~o (hatti) 23,9; *pl.* ~ā (-i-) 111,18; *n. pl.* gahita-gahitāni turīyāni, the various instruments which they held in their hands, 65,2; — *⁰-ārakkha, *mfn.* carefully guarded (*v. h.*); — *n.* a grasp, tug; *⁰-nimitteṇa, by a tug (*v. nimitta*) 89,7; — daḷha⁰, duggahita, su-gahita (*q. v.*).

gahetum, gahetvā, gahessāmi, *v.* gaṇhati.

gāthā, *f.* (= *sa.*) a verse, stanza; ~ā (catuppādikā) 102,22; *acc.* ~aṃ, 3,25; osāna⁰, the final stanza, 27,31; *instr.* ~āya, 42,18; anantara-gāthāya, in the stanza next following, 26,7; *pl.* ~ā (sataṃ) Dh. 102; *acc. pl.* ~ā, 2,9. 103,11; ~āyo, 80,30; *instr. pl.* ~āhi, 77,2; — *comp.* (also shortened to gātha-): *⁰-āvasāne, after the stanza has been ended, 87,1; — *⁰-pada. *n.* a word of a gāthā, ~aṃ (ekaṃ) Dh. 101; — gāth'-udān'-itivuttakaṃ (parts of navaṅgaṃ Satthu-sāsanam) 109,33; — *gātha-dvayaṃ, two gāthās, 47,23-29; 114,9 (gāthā-); — catuppādika-gātha-jānanaka, *m.* 102,27. — Thera⁰, Theri-gāthā (*q. v.*).

gāma (& gāmaka), *m.* (*sa.* grāma(ka)) a village; *acc.* ~aṃ, 82,23; luddassa vasana⁰, 12,8; *gen.* ~assa, 95,31; *loc.* ~e, 57,7 (sakala-); 32,8 (gāmake); ~amhi, 111,4; — *⁰-jana, *m.* the people of the v., 101,5 (~o); — purāna-gāma-tṭhāna, *n.* a ruined v., 35,29 (*loc.* ~e); — *⁰-dārakā (*m. pl.*) the village boys, 52,17; — *⁰-dvāre

(*loc.*) before a v., 8,20; — *⁰-vara, *m.* the best of villages, an excellent v., *acc.* ~aṃ datvā, 45,3; — *⁰-vāsin, *m.* the inhabitant of a v., *pl.* ~ino, 8,23-29; — *⁰-samīpe, near a v. 33,23; — *⁰-sūkara, *m.* a village pig, ~o, 46,33 (gūtha-kalale nimugga-). — dvāra⁰, paccanta⁰, mātu⁰ (*v. h.*) *cp.* gamma, nigama.

gāmika, *mfn.* (*e. c.* = *sa.*) going, wandering, travelling; *m.* a traveller; *pl.* ~ā, (Jambudipa-, „passengers for India“) 28,31.

gāmin, *mfn.* (*e. c.* = *sa.*) going, leading to; *acc. m.* ~inaṃ (dukkh'-ūpasama⁰, maggaṃ) 107,20 = Dh. 191; *f.* ~inī (dukkha-nirodha⁰, paṭipadā) 67,17. — apāya⁰, nibbāna⁰, pāra⁰ (*q. v.*).

gāyati, *vb.* (*sa.* √gai) to sing; recite; *pr.* 3. *pl.* ~anti, 77,11; *part. m.* ~anto, 48,8; *ger.* ~itvā, 48,23; *pp.* gīta (*q. v.*) *cp.* gāthā, geyya.

gārava, *m. & n.* (*fr.* garu, *sa.* gaurava, *n.*) venerableness, reverence, respect; Satthu-gāravena (*instr.*) out of respect to the teacher, 79,34.

gālha, *mfn.* (*sa.* gādha, *pp.* √gāh, as to the signification confounded with √gādh) tight, close, fast; *acc. m.* ~aṃ (ārakkhaṃ) 48,15; *⁰-palepana, *mfn.* thickly smeared, 92,7 (~ena sallena); — *⁰-bandhana, *mfn.* firmly tied down, *acc. m.* ~aṃ (bandhitvā) 39,31; — ati-gālha, *mfn.* (*q. v.*) — gālham, gālhakam, *adv.* tightly, 49,6; 40,19.

*gāvi, *f.* (a younger form of go, *pl.* gāvo) a cow; kapila-gāvi-dāna, *n.* a gift of tawny cows (to Brahmins), 61,28.

gāvuta, *n.* (*sa.* gavyūta) a measure of length, a quarter of a yojana (*q. v.*) = 80 usabhas (about 5,6 Kilomètres); ti-gāvuta-ppamāṇa, *mfn.* having an extent of three gāvutas, *loc.* ~e (padese) 63,23.

gāvo, *v.* go.

gāha, *mfn.* (*ē. s. sa.* grāha) seizing, holding; *v.* rasmi-ggāha, *m.* 106,34.

gāhāpeti, *vb.* (*caus. II. gaṇhati*) to cause to take; to cause to be taken, seized or fetched; to remove (*acc.*); *aor. 3. pl. ~esum* (utum sarīre) 62,33; *ger. ~etvā*, 16,24. 21,1. 55,14; 59,8 (dāraṇam mātārā pādesu); *w. double acc. mahājanam tava katham ~etvā* (having caused people to believe your words) 73,9. *cp. gaṇhāpeti.*

gāhin, *mfn.* (*c. c. sa. grāhin*) grasping after; *m. piya-ggāhi*, Dh. 209.

gijjha, *m.* (*sa. grdhra, cp. grdhya*) a vulture; *gen. ~assa*, 92,19.

Gijjhakūṭa, *m.* (*sa. Grdhra-kūṭa*) 'the Vulture's Peak', *nom. pr.* of a mountain near Rājagaha; *acc. ~am* (pabbatam) 75,31; *gen. ~assa*, 75,33; *loc. ~e* (Rājagaha-samīpe) 84,31.

gini, *m.* (= *aggi, sa. agni*) fire; *nom. ~i* (āhito, nibbuta) 104,22-25.

gimha, (*m.*) (*sa. grishma*) the hot season, summer; *loc. pl. hemanta-gimhisu* (metri causa for -gimhesu?) in winter and summer; Dh. 286. *cp. next.*

***gimhika**, *mfn.* (*fr. prec.*) relating to the summer, made for the summer; *m. ~o* (pāsādo) 67,23.

gira, *n.* & **girā**, *f.* (*sa. gīr, f.*) speech, words; *nom. ~am* (subhaṇam) 9,31; *acc. f. ~am* (saccam ... yāya) Dh. 408.

giri, *m.* (= *sa.*) a mountain; *v. Nālagiri.*

gilati, *vb.* (*sa. √gṛ*) to swallow, devour; *aor. 2. sg. (mā) gili* (loha-gulam) Dh. 371.

gilāna, *mfn.* (*sa. glāna*) sick, ill; *f. ~ā*, 46,5; *m. pl. ~ā*, 6,22; - **ō-ālaya*, *m. (v. h.)*; - *ō-paccaya-bhesajja*, medicine for the help of the sick, 97,8.

gihin, *m.* (*sa. grhin*) a householder, one who leads a domestic life; *nom. pl. gihī* (laymen, *opp.* pabbajitā) Dh. 74. *cp. gaha, geha.*

gita, *mfn.* (= *sa., pp. gāyati, √gai*) sung, recited; *acc. m. ~am* (kathāmaggaṃ, Sāriputtādi-*ō*, propounded by S. and others) 113,30. -

n. singing, song; **ō-rava*, *m. sound of song, acc. ~am*, 112,7; - **ō-sadda*, *m. id. ~o* (madhura-) 23,33; - **ō-ssara*, *m. id. acc. ~am*, 19,32; - *dvandva-comp. nacca-gīta-*, 64,39. 81,24. - *jūta-*ō**, 48,8 (*q. v.*).

gīvā, *f.* (*sa. grīvā*) the neck, throat; 10,19; *acc. ~am*, 4,33; (ukkhīpitvā) 40,17. 87,24; *loc. ~āya*, 14,32. 40,18. 111,23; 17,23 (pasārīta-*ō*); - *mani-vaṇṇa-*ō**, *mfn.* „with a neck of jewelled sheen“, *acc. m. ~am* (moram) 10,9.

guṇa, *m.* (= *sa.*) kind, quality; good quality, advantage; virtue, merit; *~o*, 16,15; *acc. ~am*, 29,9. 30,6. 41,33; *abl. ~ato*, („as though they were virtues“) 43,34; *pl. ~ā*, 41,34; *acc. pl. ~e*, 42,4; pabbajita-guṇe, 63,32; Buddha~, 28,15; *loc. pl. ~esu* (vat-tissāmi, to live a good life) 43,4; - *sīla-guṇācāro*, 28,34 (*q. v.*) - **ō-kathā*, *f. praise*, 31,23 (*loc. ~āya*); 43,6 (*acc. ~am*); - *anta-*ō**, *kāma-*ō**, *mālā- (q. v.) cp. a-guṇa, sa-guṇa.*

***guṇaggaṭā**, *f.* (*sa. *guṇāgratā*) the state of having the best qualities, perfection; *acc. ~am* (gaṭā) 109,3.

gutta, *mfn.* (*sa. gupta*) guarded, protected; *m. ~o* (dhammassa = dhamma-gutto, law-protected, one who is well-guarded with respect to the law) Dh. 257 (*cp. uraṭṭhikassa bhino*, Jāt. I 317,31 and the curious reading *udarassa phāletvā*, Jāt. III 297,27, *o*: *udaram assa* (?). Otherwise *Fausbøll* & *M. Müller* who take *gutta* = *sa. goptr* („guardian of the law“). *n. ~am* (cittam) Dh. 36; (nagaram) Dh. 315. - *atta-*ō** (*q. v.*) *cp. gopeti* & *next.*

gutti, *f.* (*sa. gupti*) guarding, protecting, protection; *nom. indriya-gutti*, Dh. 375 (*v. h.*).

gumba, *m.* (*sa. gulma*) a bush; a thicket, jungle; the lair of an animal in a thicket; *rukkha-gumbādayo* (*pl. v. ādi*) 6,11; *loc. ~e*, 11,24. 15,4; *pāsānapitṭham nissāya jāta-*ō**, 17,30; *nivāsa-*ō**, *vasana-*ō**, *sayana-*ō**, the

thicket where one is dwelling, 14,¹⁵⁻²⁷⁻³³; vana-⁰, 16,¹⁸.

guḷa, *m.* (*sa.* guḍa) a globe, ball; ayo-guḷo, 107,¹ (*q. v.*) = loha-⁰, Dh. 371; maṇi-⁰, a jewel, pearl, 5,²⁶. 18,⁷.

guhā, *f.* (= *sa.*) a hiding-place, cave; the heart; ⁰-saya, *mfn.* being hiding in the heart, *n.* ~aṃ (cittāṃ) Dh. 37. *cp.* Sattapaṇṇa-guha, 109,³¹.

gū, *mfn.* (*e. c.* = *sa.*) going; *v.* addha-gū, pāra-gū.

gūtha, *m. n.* (= *sa.*) faeces, dung; ⁰-kalala, *n.* 46,³³ (*q. v.*).

geyya, *n.* (*sa.* goya) a certain kind of the holy scriptures (navaṅgaṃ Sattu-sāsanāṃ) mixed prose and verse; ~aṃ, 109,³³.

geruka, *n.* & gerukā, *f.* (*sa.* garika, ~kā) red chalk; ⁰~a-pari-kammakata, *mfn.* „coated with red chalk“, *f.* ~ā (bhitti) 84,¹⁹.

geha, *n.* (= *sa.*) a house; *nom.* ~aṃ, 48,³¹; *acc.* ~aṃ (home) 8,²³. 13,⁶; *abl.* ~ā, 35,²⁹; ~ato (pesakāra-⁰) 88,⁵; *loc.* ~e, 41,³³; asuka-⁰, 58,³; ⁰-patana-, falling of the house, 19,¹⁶; āditta-geha-sadisa, *mfn.* 65,¹¹ (*q. v.*) *cp.* gaha, gihin.

go, *m. f.* (= *sa.*) an ox, cow; *pl.* cattle; *gen.* gavassa, 92,³¹; *nom. pl.* gāvo, 51,³³. 104,³⁷; *instr.* gohi, 105,³⁸; *gen.* gavaṃ, *v.* gavampati. *cp.* gave-sati, gāvi & next.

gogaṇa, *m.* (= *sa.*) a herd of cattle; *acc. pl.* ~e, 21,⁴.

gocara, *m.* (= *sa.*) ¹) pasture-ground, hunting-ground; pasture, food; *nom.* ~o (mando) 4,⁵; *acc.* ~aṃ, 13,¹¹; Dh. 135; — ⁰-tthāna, *n. id.* 14,¹¹ (*loc.* ~e); — ⁰-pasuta, *mfn.* intent on seeking food, *m.* ~o, 13,¹³; — jala-⁰, *mfn.* 1,⁸ & thala-⁰, *mfn. ib.* (*q. v.*). — ²) sphere of perception, object of sense; ~o, Dh. 92; *loc.* ~e (ariyānaṃ) Dh. 22; — ananta-⁰, *mfn.* Dh. 179 (*v.* an-anta); — micchā-saṃkappa-⁰, *mfn.* & sammā-saṃkappa-⁰, *mfn.* Dh. 11—12 (*v. h.*).

Gotama, *m.* (*sa.* Gautama) *nom.*

pr. of Gotama Buddha, by non-Buddhists mentioned as samaṇo Gotamo, 71,³⁵. 93,³⁰ etc., and addressed as bhavaṃ Gotamo (*nom.* in stead of the *pron.* of the second person) 93,³⁷, or bho Gotama! (*voc.*) 89,³³; *instr.* bhotā Gotamena, 90,¹⁵. His mother was Māyā: Māyā janayī Gotamaṃ, 108,²¹, his father Siddhodana (64,⁵), and his son Rāhula (64,⁷). — mahā-Gotama-buddho, 87,⁷. — *Gotama-sāvakaṃ, *m. pl.* the disciples of G. Dh. 296; *gen.* ~ānaṃ, 74,¹³. *cp.* Bhagavat, Satthar, Sugata.

Gotamī, *f.* (*sa.* Gautamī) *nom. pr., v.* Mahāpajāpati.

gotta, *n.* (*sa.* gotra) family, race (more comprehensive than 'kula', but not so extensive as 'jāti'); *instr.* ~ena, by family, 106,⁸ = Dh. 393; 79,⁹ (by the family name); — evaṃ-gotta, *mfn.* 92,¹² (*q. v.*); — jāti-gotta-kula-, 43,³⁰. — *cp.* Kaccāyana-gotta, Vaccha-gotta.

*godharaṇī, *f. (adj.)* being able to be paired (said of a young cow) or: being with calf (?); *pl.* ~iyo (pavēniyo) 105,¹¹⁻¹⁴.

godhā, *f.* (= *sa.*) a kind of great lizard (which is eaten by poor people); *nom. sg.* ~ā, 15,³⁰; *acc.* ~aṃ, 14,³⁰⁻³².

gopa, *m.* (— *sa.*) a cowherd, herdsman; ~o, 104,²⁰; Dh. 19. *cp.* gopī, *f.*

gopaka, *m.* (*e. c.* = *sa.*) a guardian; *v.* khetta-gopaka.

gopānāsī, *f.* (= *sa.*) the wood of a thatch; ⁰-bhogga-sama, *mfn.* „bent like rafter-tree“, *acc. f.* ~aṃ (nāriṃ) 47,³².

gopāla(ka), *m.* (= *sa.*) a cowherd; ~lo, Dh. 135; *gen.* ~lakassa, 101,²⁵.

gopī, *f.* (= *sa.*) a herdsman's wife; 104,³³. 105,²⁵. *cp.* gopa, *m.*

gopeti, *vb.* (*sa.* gopayati) to guard, protect; *pt. 3. sg. (med. or imp. 2. pl.)* ~etha (attānaṃ) Dh. 315; *pp.* gopita, *mfn.* 58,¹³ (rakkhita-gopita-vatthu). *cp.* gutta.

*gomika, *m.* (*cp. sa. gomin*) the owner of cows; ~0, 105,²⁸.

gorakkhā, *f.* (*sa. gorakshā*) cow-keeping, tending cattle; kasi-gorakkhādini, 21,3.

Gh.

ghacca (*grd. = sa. ghātya*?) to be killed or destructed; mūla-ghaccaṃ, *adv.* (*q. v.*) *cp. ghātetī*.

*ghañña, *n.* (*fr. sa. ghana*, *cp. hatya & ghānya*) killing, destruction; atta-ghañña (*q. v.*).

ghaṭa, *m.* (*= sa.*) a jar, pot; *acc. ~am*, 16,²⁹; kadali-punṇa-ghaṭa-, plantaintrees set in pots, 62,⁶; *0-ppa-māṇa, *mfn.* as large as a waterpot; *n. ~am* (ambapakkam) 36,³³; khīra-⁰, dadhi-⁰, yāgu-⁰, *q. v.*

ghaṭeti, *vb.* (*sa. ghaṭayati, √ghaṭ*) to connect, unite; *ger. ~etvā* (anusandhim, *q. v.*) 32,⁵; ~etvā (vaṃsam osakkamānam, to restore) 45,¹⁷.

ghata, *n.* (*sa. ghṛta*) clarified butter; *acc. ~am*, 99,²⁹.

ghana, ¹ *mfn.* (*= sa.*) compact, hard, firm, dense, thick; *acc. ~am* (paṃsum ākoṭetvā) 40,⁶; ⁰-sātaka, *m.* a thick cloth; *acc. ~am*, 50,¹³; ekaghana, *mfn.* (*q. v.*). — ² *m.* (*= sa.*) the foetus at a certain stage (the last before birth?); *gen. ~assa*, 99,¹¹.

ghara, *n.* (*sa. grha*; *cp. gaha & geḥa*) a house; *nom. ~am*, 101,⁵; *acc. ~am*, 55,²⁸; *abl. ~ato*, 48,³⁰; *loc. ~e*, 23,⁶. 48,¹² (~e karissāmi, „to keep under lock in the house“); *pl. ~ā* (*= gharāṇi*) Dh. 241. 302; — ⁰-dvāra, *n.* a house-door; *loc. ~e*, 27,²⁷; — *0-āvāsa, *m.* (*v. h.*). — kāraṇa-⁰ (*v. kāraṇā*); — nāti-⁰, *q. v.* — *cp. jantāghara, sayanighara; Mahā-padhāna-ghara.*

ghasa, *m.* (*= sa.*) an eater; *v. mahagghasa.*

ghāṇa, *v. ghāna.*

ghāta, *m.* (*= sa.*) killing, murder; pantha-ghāta, *m.* 32,¹⁵ (*q. v.*).

ghātaka, *mfn.* (*= sa.*) killing, murderer; manussa-⁰, 76,⁹ (*q. v.*).

*ghātitatta, *n.* (*fr. ghātita, pp. ghātetī; sa. *ghātitatva*) the having killed; *abl. ~ā* (because I had killed) 17,⁷.

ghātin, *mfn.* (*= sa.*) killing, murderer; pāṇa-ghāti, *m.* 17,²⁹ (*q. v.*).

ghātetī, *vb.* (*caus. √han, ghā-tayati; cp. hanti*) to cause to be killed; to slay, kill, slaughter (*acc.*); *pr. 3. sg. ~eti*, Dh. 405; *imp. 2. sg. ~ehi* (yakkhe) 112,¹⁷; ghāṭaya, 112,¹⁹; *pot. 3. sg. ~aye*, Dh. 129; *1. sg. ~eyyam*, 33,²⁸; *fut. 1. sg. ~essāmī*, 112,¹⁸; *3. pl. ~essanti*, 112,¹⁰; *aor. 3. sg. aghātayi*, 112,³¹; *3. pl. ghā-tayimsu* (aṇṇamaṇṇam) 33,²²; *ger. ~etvā*, 16,³⁰; ghātiya (sabbe yakkhe ca ~) 112,⁹, is probably a modern formation (*cp. cintiya, fr. cinteti*) which however more likely ought to be corrected thus: sabbe yakkhā ca ghātiyā (*m. pl. grd., sa. ghātya*). *cp. ghacca, ghāta etc.*

ghāna, *n.* (*sa. ghrāṇa*) smelling, the nose (as the organ of smelling, *cp. nāsā*); ~am, 70,³¹; *instr. ~ena* (spelt ghāṇena) Dh. 360; *loc. ~asmiṇi*. 71,⁸. — ⁰-samphassa-viññāṇāyata-nam, the sense of smelling, 72,¹² (*v. āyatana*).

ghāyati, *vb.* (*sa. √ghrā*) to smell, scent; *ger. ~itvā* (maccha-gandham) 14,²⁵. ghāna, *n.* (*q. v.*).

ghuṭṭha, *mfn.* (*sa. ghushṭa, pp. √ghush; cp. ghoseti*) proclaimed; *n. ~am* (āsālhi-nakkhattam ~ ahosi) 61,².

ghosa, *m.* (*sa. ghosha*) sound (of speech etc.) *v. Buddha-ghosa.*

*ghosatta, *n.* (*fr. prec.; sa. *ghoshatva*; only *e. c.*) the having a certain sound; gambhīra-⁰, 113,²⁰ (*v. h.*).

ghosavat, *mfn.* (*sa. ghoshavat*) sounding, roaring; *m. ~vā* (kusamuddo) 20,¹⁶.

ghoseti, *vb.* (*sa. ghoshayati, caus. √ghush*) to cry aloud, pro-

claim; *aor. 3. sg.* ~esi, 28,31; *ger.* ~etvā (tikkhattunī) 14,26. *cp.* ghuṭṭha, ghosa, etc.

C.

c', ¹⁾ = ti (after *prec.* -i and before a vowel; *sa.* -ty-) 74,1; - ²⁾ by elision = ca or ce (*v. h.*).

ca, *ind. enclit.* (= *sa.*), by elision and contraction before vowels: c' or cā-. ¹⁾ and; also (connecting two words, whole sentences, or parts of sentences): atthaṃ anattaṃ ca, Dh. 256; after a *dvandva-comp.* pubbāparāṇi ca, Dh. 352; c'ettha, 3,32; c'assa, 5,26; only after the third or fourth word of a series: 2,10; 114,21; after the third and second word: 4,5; tato ... ca (also) 102,5; in historical exposition: tadā ca, now at that time, 19,24. - ²⁾ ca ... ca, both ... and, 3,2. 7,13 etc.; c'eva ... ca, 16,32. 18,14. 30,8. 63,10; 107,17 (thrice); connecting whole sentences (or parts of sentences): 'ti sampaticchitvā ... 'ti ca vutte, 1,19; 42,12 etc.; yo cāyaṃ ... yo cāyaṃ, 66,36; hoti ca na ca hoti, 89,30; api ca ... api ca kho, 96,31 (*v. api*); anacolutic ca ... ca, 112,9 (but see corrections). - ³⁾ = but, 9,2. 18,34. 108,1 (yo c'etaṃ); often after a negation: 2,12. Dh. 54. 190. 256. - ⁴⁾ sometimes = ce, if (*q. v.*): 96,11 (taṃ c'āyaṃ). *cp.* kiñca.

cakka, *n.* (*sa.* cakra) a wheel; *pl.* ~āni, 98,5. - khura⁰, *n.* (*v. h.*).

cakkavattin, *m.* (*sa.* cakra-var-tin) a sovereign of the world, universal monarch; *nom. sg.* ~ī (rājā) 61,32.

cakkavāla, *m.* (*sa.* cakra-vāla & -vāda) a mythical range of mountains supposed to encircle the world; *pl.* worlds or spheres (thus encircled) of which an infinite number is supposed to exist through the space; *abl. pl.* ~ehi (aññehi, from other worlds) 60,20.

cakkhu, *n.* (*sa.* cakshus) the eye; sight, insight (*esp. e. c.*); *nom. sg.* ~um, 70,25. 71,32; *instr.* ~unā, Dh. 360; *loc.* ~usmim, 71,5; *pl.* ~ūni, 24,16; - dibba⁰, *n.* supernatural vision, *loc.* ~umhi, 109,8; - dhamma⁰, *n.* knowledge of the truth, *nom.* ~um, 68,26; - paññā⁰, *n.* intellectual faculty, *nom.* ~um, 88,27; *gen.* ~uno, 88,31; - ⁴⁰-karaṇī, *adj. f. v.* karaṇa¹; - ⁴⁰-viññāna, *n.* & ⁴⁰-saṃphassa, *m.* (*v. h.*); ⁴⁰-saṃphassa-viññānāyatanam, the sense of sight, 72,1 (*cp.* āyatana). vicakkhu-kamma. *q. v.*

cakkhumat, *mfn.* (*sa.* cakshumat) having eyes, seeing, clear-sighted; *m. sg.* ~mā, Dh. 273; *voc.* ~ma (Buddha) 105,34; *pl.* ~anto, 69,17. 88,28.

caṅkama, *m.* (*sa.* caṅkrama, *m.* & ~ā, *f.*) walking about; the place where one is walking, *esp.* a covered walk or portico; *abl.* ~ā (orohitvā) 68,10.

caṅkamati, *vb.* (*intens.* √kram, *sa.* caṅkramyate) to walk about, walk up and down; *pr. 3. sg.* ~ati, 68,9. 75,33.

⁴⁰caṃgoṭa(ka), *m.* a casket, box; suvaṇṇa-caṃgoṭake, *loc.* in a golden casket, 102,24.

cajati, *vb.* (*sa.* √tyaj) to leave, abandon, give up, offer; *pr. 1. pl.* ~āma (asuresu pāṇaṃ) 60,17; *pot. 3. sg.* caje (mattāsukhaṃ) Dh. 290. *cp.* cāga.

caṇḍa, *mfn.* (= *sa.*) fierce, violent, passionate; *m. o* (hatthi) 76,8.

catasso, *f. pl. v.* catu.

catu (in *comp.* also catur) base of the numeral *pl. m.* cattāro, caturo, *f.* catasso, *n.* cattāri (*sa.* catvāras (*acc.* caturas), caturasas, catvāri) = four; *nom. m.* cattāro, 14,10; Dh. 109; caturo, 3,26; Dh. 273; *acc.* cattāro, 25,21. 45,15; *instr.* ~ūhi, 3,23; *gen.* ~unnaṃ, 89,14; - *f.* catasso, 38,13 (dānasālā); - *n.* cattāri, 61,6. 82,9; *loc.* ~ūsu, 38,12. 86,32. 91,7. The *instr. & loc.* ~ūhi, ~ūsu are very

frequently spelt *uhi*, *usu*; the base *catur* is *catur-* in *comp. w. foll. vowel*, before *cons.* the *r* drops through assimilation, *e. g.* *catuddasa* (*sa. catur-daṣa*) which generally (through elision of *t*) is shortened to *cuddasa* (*q. v.*). — *catur-jāti-gandha-*, the four kinds of scent, 41,⁵ (*cp. corrections*). — *catuttha*, *mfn.* (*v. h. etc.*).

catuttha, *mfn.* (*sa. caturtha*) the fourth; *m. loc. ~e* (*vāre*) 58,⁷; *f. ~ā & ~i*; *nom. f. ~ī* (*senā*) 103,³⁶; *acc. ~am* (*gātham*) 15,³⁵; *n. ~am* (*adv. = the fourth time*) 88,²⁵. — *°jjhāna*, 80,⁴ (*v. jhāna*).

catuddisā, *adv.* (*abl. loc. sg. = āya*, or *acc. pl. ? cp. sa. catur-diṣam*) in or towards the four quarters (of the horizon); 68,³¹ (*assadūte uyyo-jetvā*). *cp. disā*.

catur-dvāra, *mfn.* (*sa. catur-dvāra*) having 4 doors or gates; *n. ~am* (*nagaram*) 23,³⁶; *°jātaka*, p. 22.

**catur-parisā*, *f.* (*sa. *catush-parishad*) the fourfold assembly, *sc.* of male and female *bhikkhus* and *upāsakas*; *catuparisa-majjhe*, amidst of an assembly (thus compounded) 86,⁶.

catuppada, *m.* (*sa. catushpada*) a quadruped; *o*, 30,⁸; *pl. ~ā*, 7,¹⁸.

catuppādaka, *mfn.* (*sa. catushpādaka*) consisting of four parts; *f. ~ikā gāthā*, a four-line stanza, 102,²²; *catuppādika-gātha-jānanaka*, *m.* one who remembers one single four-line stanza (of the holy scriptures), *acc. ~am*, 102,³⁷.

catur-bhāga, *m.* (*sa. caturbhāga*), the fourth part, quarter; *acc. ~am eti*, is worth a quarter, Dh. 108.

catur-aṅgin, *mfn.* (= *sa.*) 'having four limbs', comprising four parts; *f. ~inī* (*senā*) an army consisting of elephants, chariots, cavalry, and infantry, 36,²⁸; *instr. ~iniyā senāya*, 35,¹⁴. (*cp. Jāt. VI, 275,²⁵*).

catur-aṅgula, *mfn.* (= *sa.*) four fingers or four inches broad; *n. ~am kaṇṇam* (*ussāretvā, v. ussāreti*) 83,¹⁰.

caturāsīti, *num. f.* (*sa. catur-aṣīti*) = 84; *°-vassa-sahassāni*, 84,000 years, 44,²⁰. (*cp. asīti*).

catur-visati, *num. f.* (*sa. catur-viṃṣati*) = 24. — *catur-visatima*, *mfn.* the 24th; *m. ~o* (*vaggo*) Dh. XXIV.

catur-saṭṭhi, *num. f.* (*sa. catuhsasṭhi*) = 64; *°-matta*, *mfn.* (*sa. °-mātra*) being 64 in number; *acc. m. pl. ~e*, 61,²³.

cattāri, *cattāro*, *v. catu*.

cana & canam, *indecl.* (*sa. cana*) a suffix added to interrogatives, making them indefinite; *v. kiñcana*, *ku-dācanam*; shortened to *ca, v. kiñca*.

canda, *m.* (*sa. candra*) the moon; *acc. ~am*, 14,¹⁶; — *°-maṇḍala*, *n.* the moon-disc; *~am*, 32,³¹; *loc. ~e*, 16,¹⁶; — *puṇṇa-°*, *m.* the full-moon; *acc. ~am*, 42,³; *°-mukha*, *mfn.* with a face like the full-moon, *m. ~o* (*Gotamabuddho*) 87,⁶. *cp. candimā*.

candana, *m. & n.* (= *sa.*) sandal-tree or -wood; *n. ~am*, Dh. 54—55; — **°-gandhin*, *mfn.* having a scent of sandal wood; *f. ~inī*, 20,²⁴; — **°-vilepana*, *n.* perfumed powder of sandal wood, *~am*, 23,³³. — *tagara-candanin*, *mfn.* (*q. v.*).

candimā, *f.* (?) or *candimas*, *m.* (*sa. candramas*, *m. & candrimā*, *f. cp. pūrṇimā*) the moon; *nom. ~mā*, 107,³³. Dh. 172. 208. 382. 387. *cp. canda*.

capala, *mfn.* (= *sa.*) trembling, unsteady; *n. ~am* (*cittam*) Dh. 33.

camara, *m.* (= *sa.*) a kind of ox, the Yak; *gen. ~assa* (*vāladhi*) 5,²⁸.

camma, *n.* (*sa. carman*) ¹⁾ skin, leather; *nom. ~am*, 29,²²; *siha-°*, a lion's skin, 8,³⁰; *instr. ~ena*, 8,¹⁸; *°-jātaka*, p. 8; — **°-varattā*, *f.* a leather-thong, *acc. ~am*, 12,⁷; — **°-sāṭaka*, *m.* an ascetic wearing clothes of skin; *acc. ~am* (*nāma paribbājakaṃ*) 29,²²; *°-jātaka*, *ib.* — ²⁾ a shield; *asi-cammam*, sword and shield, 75,¹⁵.

cara, *mfn.* (= *sa.*) going, wan-

dering; *v.* eka-cara, saddhiṃ-cara. (*cp.* gocara.)

carāṇa, *n.* (= *sa.*) acting, behaviour; good conduct, virtue; sampanna-vijjā-carāṇa, *mfn.* Dh. 144 (*v. h.*).

carati, *vb.* (*sa.* √car) ¹) to go, walk, wander about (*w. acc.* cārikam) travel; dwell, live. ²) to behave, conduct one's self; to practise, exercise, commit (*acc.* dhammam, anācāram etc.). — *pr.* 3. *sg.* ~ati (gocaram gaṇhanto) 52,17; (viravanti) 53,21; (kāmesu micchā ~, commits immorality) 97,11; 2. *sg.* ~asi, 1,14; 1. *sg.* ~āmi (sabbaloke) 105,8; (gavesanto ~, I am looking for) 64,33; 3. *pl.* ~anti, 104,37; 1. *pl. med.* carāmase, 105,25; — *part. m.* ^a) caram (*nom.*) travelling, Dh. 61 (caraṇ ce); Dh. 305 (eko ~); *gen. m.* carato, 103,8; ^b) ~anto (dhammam, walking in righteousness) 7,25; (samaṃ, *q. v.*) 7,26; (bhikkhāya ~, wandering about for alms) 29,24; *f. acc.* ~antiṃ, 47,32; *gen. pl.* ~antānam (ambhākam) 1,25; *part. med. m.* caramāno (cārikam, wandering) 81,8; — *imp.* 2. *sg.* cara (dhammam) 7,34; 47,2 (carā, with ā metri causa); (brahmacariyam, lead a holy life) 70,16; — *pot.* 3. *sg.* ^a) care (gāme, dwell) 106,3 = Dh. 49; (eko ~) Dh. 329; (nāññesaṃ pihayam ~, let him not envy others) Dh. 365; (dhammam sucaritām ~, practise virtue) Dh. 168; (kāyena sucaritām ~) Dh. 231; ^b) careyya (samaṃ) Dh. 142; Dh. 328; — *fut.* 1. *sg.* carissāmi, 92,3; — *aor.* 3. *sg.* ^a) a-cāri (cārikam) Dh. 326; ^b) cari (anācāram) 9,15; — *inf.* caritum; *comp.* ~itu-kāma, *mfn.* wanting to go (*m.* ~o, ākāsena, through the air) 36,10; — *ger.* ~itvā, 2,32. 61,18. 86,5 (piṇḍāya); a-caritvā, Dh. 155; — *pp.* v. carita & ciṇṇa; — *caus. II.* carāpeti (*q. v.*) *cp.* cara, carāṇa, cariyā; cāraka, cārikā, cārin.

carahi, *indecl.* = tarahi (*sa.* tarhi) combined *esp. w.* interrogatives,

and also other *pron.* & *adv.* = then, in that case; kiñ ~, 90,15; ko ~, 97,7. The change of t into c is probably due to the frequent combination with interrogatives (analogy of kiñca, kiñci, koci etc.) *cp.* etarahi.

carāpeti, *vb.* (*caus. II.* carati) to cause to move; bherim ~, to beat the drum; *ger.* ~etvā, 42,2. 102,26.

carita, *n.* (= *sa.*; *fr.* carati) acting, behaviour, conduct; living; ekassa caritam, living alone, Dh. 330. — duccarita, sucarita (*q. v.*).

carima, *mfn.* (*sa.* carama) subsequent, last (*opp.* pubba); a-carimā, *mfn.* (*q. v.*) *cp.* a-pubba.

cariya, *n.* & cariyā, *f.* (mostly *e. c.*; *sa.* carya & caryā) wandering; conduct; — eka-⁰, *f.* (*v. h.*); — kapi-rāja-⁰, *n.* a chapter of Cariyā-pitaka (*q. v.*) 108,33; — nagga-⁰, *f.* nakedness, Dh. 141; — brahma-⁰, *n.* (*v. h.*), — sama-⁰, *n.* (*v. h.*).

Cariyā-pitaka, *n. nom. pr.* name of the last book of Khuddakanikāya; specimen thereof 108,23 ff.

cala, *mfn.* (= *sa.*) moving, trembling, unsteady; a-cala, nic-cala (*v. h.*).

calati, *vb.* (*sa.* √cal) to be moved; to tremble, to be agitated, excited, confused, or frightened; *fut.* 3. *pl.* ~issanti (macchā) 19,39; *aor.* 3. *pl.* ~imsu, 19,33; assā kammajavātā ~, 62,19 (came upon her). — cala, calana, cāla (*q. v.*).

calana, *n.* (= *sa.*) trembling, excitement; ~am (macchānam) 19,31.

cavati, *vb.* (*sa.* √cyu) to fall, fall away, disappear; to die, *esp.* to pass (through re-birth) from any existence into another; *ger.* ~itvā (tato) 84,31; *pp.* cuta (*q. v.*); *caus.* cāveti (*q. v.*) *cp.* cuti.

cāga, *m.* (*fr.* cajati; *sa.* tyāga) leaving, abandoning, giving up; resigning, devotedness, self-sacrifice; ~o (taṇhāya) 67,16; *abl.* ~ā, 94,13; *gen.* ~assa, 29,10.

*cāṭi, *f.*, a vessel, jar, waterpot;

madhu-⁰, a honey-jar, 53,30. *cp.* Hindi cūṭā.

cāpa, *m. & n.* (= *sa.*) a particular kind of bow (dhanu); *nom. m.* ~o, 92,15; *abl.* ~ato, Dh. 320 (*metri causa cūpāto*); *pl.* cāpā (*atikhiṇā*, *q. v.*) Dh. 156.

cāra(ka) & cārika, *mfn.* (*e. c.* = *sa.*) wandering about; *v.* vana-cāraka, ākūsa-cāraka.

*cārikā, *f.* (*fr.* √car) wandering; *acc.* ~aṃ carati, to wander about (said of the mendicant friars) 81,8. Dh. 326; ~aṃ pakkāmi (*yena* Gayā-sisaṃ tena, went forth to G.; otherwise *w. acc.* Vin. I, 80,2) 70,21.

cārin, *mfn.* (*e. c.* = *sa.*) wandering, living; *v.* atidhona-⁰, anudhamma-⁰, dhamma-⁰, bāla-saṅgata-⁰, brahma-⁰, pamatta-⁰, saññata-⁰.

cāla, *m.* (= *sa.*) moving, trembling; *v.* bhūmi-⁰.

cāveti, *vb.* (*caus.* cavati; *sa.* cyāvayati) to cause to fall (*acc.*); to drive away from (*abl.*); *aor. 3. sg.* a-cāvayi (*mā* maṃ thānā ~, that he may not drive me away from my place) 104,4.

cī, *ind.* (*sa.* cid) suffix to interrogatives, rendering them indefinite; *v.* kacci, kadāci, kiñci, koci; *cp.* ca, cana(m).

cinṇa, ¹ *mfn.* (*pp.* carati; *sa.* cīṇa) that has been wandered over; practised, performed; cinṇa-tthāne yeve, "in this old familiar place", 1,14. — ² *n.* deed, good deed; *v.* sam-mukha-⁰.

citaka, *m. & citakā, f.* (*sa.* citā, citikā) a heap, pile; a funeral pile, pyre; *acc.* ~aṃ, 34,6. *cp.* cetiya, cīyati (√ci).

citta¹, *n.* (= *sa.*) thinking, thought, intention; mind, heart; *nom.* ~aṃ (*pabbajjāya nami*) 65,13; *acc.* ~aṃ, 96,27; *instr.* ~ena (*mettena*) 76,34; 80,34; *pl.* ~āni, 71,18. Very often used at the end of *adj. comp.*, *v.* an-avatthita-⁰, an-avassuta-⁰, udagga-⁰, kalla-⁰, thita-⁰, tuṭṭha-⁰,

duṭṭha-⁰, namita-⁰, nānā-⁰, paṭibaddha-⁰, pamudita-⁰, pasanna-⁰, mudu-⁰, metta-⁰, vadhaka-⁰, vinivaraṇa-⁰, vimutta-⁰, viratta-⁰, santa-⁰, supatitthita-⁰, suddha-⁰; — sacitta, *n.* (*sa.* sva-citta) one's own thought or mind, *acc.* ~aṃ, Dh. 327; ⁰-pariyodapana, Dh. 183 (*v. h.*) *cp.* sa-³. — citta-k(i)lesa *etc.* (*q. v.*) *cp.* cinteti, cetas.

citta² & citra, *mfn.* (*sa.* citra) variegated, manifold; bright, brilliant, excellent; *acc. m.* ~aṃ (*imam lokam*) Dh. 171; *su-citta, mfn.* very brilliant; *m. pl.* ~ā (*rājarathā*) Dh. 151; — *citra-pekkuṇa, *mfn.* having a variegated tail; *acc. m.* ~aṃ (*moram*) 10,10. *cp.* ati-citra, vi-citra; citta-kata *etc.*

*cittakata, *mfn.* (*fr.* citta² + kata) adorned, decorated, dressed up; *acc.* ~aṃ (*bimbam*) Dh. 147.

*cittak(i)lesa, *m.* (*fr.* citta¹) *v.* kilesa.

*cittakkhepa, *m.* (*fr.* citta¹) *v.* khepa.

*Cittapāṭali, *f.* (*fr.* citta² + pāṭali) *nom. pr.* 'the pied trumpet-flower', name of a tree (*kappatthiyarukkha*) in the world of Asuras, 59,29; *loc.* ~iyā, *ib.*

*cittarucita, *mfn.* (*fr.* citta¹ + rucita) being after one's heart; *acc. m.* ~aṃ (*sāmikam*) 10,5.

*Cittalatā, *f.* (*fr.* citta² + latā) *nom. pr.* of Sakka's garden; ⁰-vanasadisa, *mfn.* equal to the C.-grove in Sakka's heaven, 62,14.

*cittavagga, *m.* (*fr.* citta¹ + vagga) name of the third chapter in Dhammapada.

citra, *mfn.* (= *sa.*), *v.* citta². cintana, *n.* (= *sa.*) thinking, reflecting; care. — *cintanaka, *mfn.* thinking for, taking care of; macchānam ⁰-bako, 4,10.

cinteti, *vb.* (*sa.* √cint.) to think, reflect; to care for (*gen.*); *pr. 2. sg.* ~esi (*ambhākam*) 4,4; *part. m.* ~ento (*nisīdi*) 4,3; (*tumbhākam*) 4,4; *aor.*

3. *sg.* ~esi, 3,2; 2. *sg.* mā cintayi (etaṃ nissāya) „don't worry yourself“, 49,31; 61,30 (be not anxious); 3. *pl.* ~esumh, 6,3; *ger.* ^a) ~etvā, 3,11; ^b) cintiya, 111,18. 112,11. -- cintana (*q. v.*) *cp.* citta¹, cetas.

cira, *mfn.* (= *sa.*) long, lasting a long time; *acc. m.* ~am (addhānam) 110,5; — *n. adv.* ciram, long, for a long time; 9,1; 23,34 (long enough); 59,33 (~jīva); Dh. 248; — *dat. adv.* cirāya, id. Dh. 342; — *cirāgata, *mfn. v.* āgata; — cira-ppavāsīn, *mfn.* long absent; *acc. m.* ~vāsīm (purisam), Dh. 219; — a-cira, *mfn.* (*q. v.*) *cp. next.*

cirassam, *adv.* (*sa.* cirasya, *gen.*) after a long time, at last; ~vata bho nāgo nāgena saṃgāmessati, at last we shall see an elephant (*sc.* of men) that can fight a fight with (this) elephant! 76,33; na cirass'eva or nacirass'eva, shortly after, until in no long time, 23,3. 89,16.

ciyati, *vb.* (*pass.* cināti, *sa.* √ci) to be gathered, heaped up, acquired, constructed; *pres. 3. sg.* ciyate (= *sa.*) 103,9 (pahūtam (te) ~ puñnam).

civara, *n.* (= *sa.*) the robe of a Buddhist monk; *nom.* ~am, 83,8; *acc.* 83,30; patta-civaram, bowl and robe, 76,16; civara⁰ 97,8; — *0-rajju, *f.* a rope for hanging up a robe, *acc.* ~um, 83,31; — *0-vaṃsa, *m.* a bamboo peg for hanging up a robe, *acc.* ~am, 83,30.

cunṇa, ¹) *mfn.* (*sa.* cūrṇa) pulverised, grinded, crushed; cunṇa-vicunṇa, *mfn.* severely hurt or injured, *n.* ~am (hadayam) 1,35. — ²) *n.* aromatic powder; ~am, 83,27; gandha⁰, id. 53,26; gandha-dhūpa-cunṇa, 48,30.

cuta, *mfn.* (*pp.* cavati; *sa.* cyuta) fallen; having died or passed from one existence into another; *m.* ~o (tato) 45,16. — a-cuto, *mfn.* (*q. v.*)

cuti, *f.* (*sa.* cyuti) falling down; destruction; *acc.* ~im (sattānam) Dh. 419 (*opp.* upapatti).

cuddasa, *num.* (contracted *fr.* catuddassa (*v.* catu); *sa.* catur-daṇa) = 14; — cuddasama, *mfn.* the 14th, *m.* ~o (vaggo) Dh. XIV.

*Cunda, *m. nom. pr.* of a smith (kammāraputta) in Pāvā, whom Buddha visited before his death; *nom.* ~o, 77,30; *acc.* ~am, 77,24; *gen.* ~assa, 77,30.

ce, *ind.* (*sa.* ced) if; most frequently combined with other particles (*v.* sace, noce, yañce) and never found at the beginning of a sentence; ettha ce te mano atthi, 72,31; taṃ c'āyam, 96,11 (*cp.* ca); attha ce patthayasī, 104,33 *sq.*; puññaṃ ce puriso kayirā, Dh. 118; passe ce vipulam sukhani, Dh. 290; yañ ce viññū pasamsanti... ko taṃ *etc.* (si quem..., quis eum...) Dh. 229; yā ce — than if, 107,3. Dh. 106, *v.* yañce; — api ce or pi ce, even if; sakalo pi ce... (n'eva) 16,13; alaṃkato ce pi, Dh. 142 = alaṃkato pi ce or: sace alaṃkato pi; — ti ce (in commentaries — if you ask so) 85,32 (kiṃ idan ti ce ti āha = *viz.* with the following words; *cp.* corrections).

ceṭa & ceṭaka, *m.* (= *sa.*) a servant, slave; *acc. pl.* ~ke, 55,13.

cetas, *m. n.* (?) (= *sa.*) mind, thought; *instr.* ~asā (vipprasannena) Dh. 79; *gen.* ~aso, 80,35. 91,6. 96,12; sabba-cetaso, *gen. adv.* with all one's mind, 71,33 (~samannāharitvā dhammam suṇanti). — an-anvāhata-cetasa, *mfn.* (*q. v.*).

Cetā, *m. pl.* (*sa.* Cedi) *nom. pr.* of a people and its country, south of the Ganges; ~ā, 34,31. *cp. next.*

Cetiya¹-ratṭha, *n.* (*cp.* *sa.* Cedika) = *prec.*; *acc.* ~am, 32,14.

cetiya², *n.* (*sa.* caitya) a sepulchral monument, sanctuary, temple, place of worship; *loc.* ~e (Aggālave) 86,13; *pl.* ~āni, Dh. 188 (ārāma-rukkha⁰).

codetī, *vb.* (*sa.* codayati, *caus.* √cud) to exhort, correct, punish, reprove; to request, ask; *imp. 2. sg.* codaya, Dh. 379 (coday' attānam,

synon. paṭimāse, *ib.* & saññāmaya, 380); *pp. m.* codito, 113,14.

cora, m. (*sa.* cora & caura) a thief, robber; *acc.* ~am, 36,22; *pl.* ~ā, 30,30; *acc. pl.* ~e, *ib.*; — payut-taka⁰, pesanaka⁰ (*v. h.*). — cora-rājan, *m. gen.* ~rañño („the ruffianly king“) 39,35; — corupaddava, *m.* attack from robbers, ~o, 42,5.

corī, f. (*sa.* corī & caurī) a female thief; as *adj.* = thievish, deceitful; *pl.* ~iyo, 51,34. 52,4 (= prodigal, extravagant?); *gen. pl.* ~īnam (thīnam) 51,30; — dāraka⁰, *f.* a female kidnapper, *acc.* ~īm, 59,15.

colāka, m. (*sa.* codā(ka) & cola-(ka)) cloth, rag, *esp.* a rubbing-cloth or mop; *acc.* ~am, 84,20.

Ch.

cha, mfn. (*nom. acc. pl.*) *num.* (*sa.* shash (shaṭ)) = 6; 38,13. 82,11; the declination is: *instr. abl.* chahi, *gen. dat.* channam; *loc.* chasu or chassu. *cp.* next & chattiṃsati, chabbanna, chabbisati, chaḷabhiñña, saṭṭhi, solasa.

chatṭha, mfn. (*sa.* shashṭha) the sixth; *f.* ~ā (senā) 103,27.

chatṭhama, mfn. (*sa.* shashṭhama) = *prec.*; *acc. f.* ~am (gātham) 54,35.

chaddana, n. (*sa.* chardana) throwing away, ejecting; kacavara⁰, *v. h.*

chaddāpeti, vb. (*caus. II.* √chrd) to cause to be thrown away; *aor. 3. sg.* ~esi (appagghabhaṇḍam) cast overboard, 26,2.

chaddeti, vb. (*sa.* chardayati, *caus.* √chrd) to fling, throw away, eject, vomit; to leave, quit, expose, reject (*acc.*); *pr. 3. sg.* ~eti (kacavaram, tassā upari) 50,2; *part. m. pl.* ~entā (matamanussam āmakasusāne) 40,31; *aor. 3. sg.* ~esi, 50,1; *3. pl.* ~esum, 40,32; *ger.* ~etvā

(brāhmaṇam magge) 33,18; (sirivi bhavam) 47,32; 52,2-4 (rejecting); 64,23 (gharāvāsam); 86,31 (āsivisaṃ dandakena); *grd.* ~etabba, *n.* ~am (saṃkāram) 84,24; ⁰-bhūvam pāpuṇi, 42,32 („was deserted“, *cp.* bhāva). — *caus. II.* chaddāpeti (*q. v.*) *cp.* chaddana, *n.*

chatta, n. (*sa.* chattra) a parasol, umbrella, canopy (ensign of royal power); *gen.* seta-cchattassa hetṭhā, under a white canopy, 42,8. *cp.* chādeti (√chad) etc.

chattiṃsati, f. num. (*sa.* shaṭ-triṃṣati) thirty-six; Dh. 339 (~ti sotā).

chadana, n. (= *sa.*) a thatch, roof; *loc. pl.* ~esu (ārūlā) 76,29.

chadda, n. (*sa.* chadman?) a thatch, roof (Abhidhāna.); only in the *comp.* vivatta-cchadda (*q. v.*).

chanda, m. (= *sa.*) delight, wish, will, desire; *acc.* ~am (na tamhi ~ kayirātha, let him not delight in it) Dh. 117; chandādi-vasena, according to one's will etc. (by chandādi is probably meant chanda, dosa, moha, bhaya, or the four wrong courses (modes of proceeding, agati)) 42,27 (*v. vasa*); — *chanda-jāta, *mfn.* in whom desire has sprung up, *m.* ~o (anak-khāte) Dh. 218.

channa¹, mfn. (— *sa.*, *pp.* √chad, *cp.* chādeti) covered, thatched; *f.* ~ā (kuṭi) 104,32 (*opp.* vivata). — ducchanna, *mfn.* & succhanna, *mfn.* (*q. v.*).

*Channa², *m.* ¹) *nom. pr.* of Buddha's servant; ~o, 65,15; *acc.* ~am, 65,26. — ²) *nom. pr.* of a certain bhikkhu; ~o, 79,14; *gen.* ~assa, 79,12.

*chabbanna, *mfn.* (*fr.* cha + vanna; *sa.* *shad-varṇa) six-coloured; *gen. pl.* ~ānam (raṃsinam, the six-coloured rays of light emitted from Buddha's body) 87,38.

chabbisati, f. num. (*sa.* shaḍ-viṃṣati) = 26; ~ti vaggā, Dh. p. 94, v. 3. — chabbisatima, *mfn.* the 26th; ~o (vaggo) Dh. XXVI.

chaḷabhiñña, *mfn.* (*fr.* cha +

abhiññā, *sa.* *śaḍ-abbhiññā*) possessed of the six abhiññās, *v.* abhiññā.

chava, ¹⁾ *m. n.* (*sa. çava*) a corpse, dead body. — ²⁾ *mfn.* low, vile, contemptible; *gen. m.* ~assa (*kheḷāpa-kassa*) 74,28.

chavi, *f.* (= *sa.*) skin, colour, splendour; **chavi-vaṇṇa*, *m.* beauty; *acc.* ~aṃ, 18,6; — **chavi-saṇṭhāna*, *n.* the appearance of the skin; *loc.* ~e, 85,23 (*vaṇṇasaddo idha ~ va daṭṭhabbo*, the word *vaṇṇa* is here to be understood as complexion); — *maṅgura-cchavi*, *mfn.* (*q. v.*) *cp.* *anucchavika*, *mfn.*

chāta, *mfn.* (= *sa.*, *cp. sa. psāta*) emaciated, hungry; *m. pl.* ~ā, 111,31 (*cp. Pischel*, *Gr. d. Prakr. Spr.* § 328 & *next.*)

**chātaka*, *n.* (*fr. prec.*) hunger; ⁰-ākāra, *m.* sign of hunger; *acc.* ~aṃ (*dassesi*, gave them to understand that he was hungry) 41,8.

chādeti, *vb.* (*sa. chādayati*, *caus. √chad*) to cover, hide (*acc.*); *pr. 3. sg.* ~eti (*attano vajjāni*) 106,18 = *Dh.* 252; *aor. 3. pl.* ~esuṃ (*devatā potṭhakam*, rendered the book invisible) 114,16. *cp.* *chatta*, *chadana*, *channa*.

chāyā, *f.* (= *sa.*) shade, shadow; *nom.* ~ā (*anapāyini*) *Dh.* 2; *gen.* ~āya (*abhāvena*, on account of the absence of shadow (sign of being a *Yakkha*) 59,18; — **sita-cchāyā*, *mfn.* (*q. v.*).

chijjati, *vb.* (*pass. chindati*, *√chid*) to be cut off, to be split, torn, destroyed; *pr. 3. sg.* ~ati (*vanatho*) *Dh.* 284; *3. pl.* ~anti (*hatthapādā*) 99,13; *ger.* ~itvā 17,33; repeated: 60,7 (being mowed down everywhere); *pp.* *chinna* (*q. v.*).

chidda, *n.* (*sa. chidra*) a hole, leak; fault, defect; *acciddavutti*, *v.* *a-cchidda*, *mfn.*

chindati (& *a-cchindati*), *vb.* (*sa. √chid* & *ā-√chid*) to cut off; to tear, split, cleave, destroy (*acc.*); *imp. 2. sg.* *chinda* (*pāsam*) 12,1; *2. pl.* ~atha, *Dh.* 283; — *pot. 3. sg.* *chinde*,

Dh. 370; — *fut. 3. sg.* *checchati*, *Dh.* 350 (*esa-cchecchati*, probably *fr.* *a-cchindati*); — *aor. 3. sg.* *acchidda* (= *acchidā*, *B. acchindi*, *fr. chindati* or *a-cchindati*) *Dh.* 351; — *inf.* *chetum*, 105,18; — *ger. ** *chinditvā* (*gīvaṃ*) 4,33; (*sisam*) 5,12; (*dvidhā ~.* to cut in two) 33,18; *a-chinditvā* (*vissāsam*, „in unbroken amity“) 13,7; — ^{b)} *chetvā*, 33,34. 105,19; *Dh.* 283. 369; — ^{c)} *chetvāna*, 47,28; *Dh.* 346; — *caus. II.* *chindāpeti*, *pass. chijjati*, *pp.* *chinna* (*q. v.*) *cp.* *chidda*, *cheda*.

chindāpeti, *vb.* (*caus. II. chindati*) to cause to be cut off, to let be removed (*acc.*); *ger.* ~etvā, 36,19. 38,1.

chinna, *mfn.* (= *sa.*, *pp. √chid*) cut down, torn, split; *m. ~o* (*rukkho*) *Dh.* 338; *acc.* ~aṃ, 34,5; *n.* ~aṃ (*mūsika-cchinnaṃ thānaṃ*) 25,7; *chinna-pasibbaka*, 13,5; *chinna-tata-*, a sheer precipice, 27,3; *chinna-tṭhāna*, *n.* a crack, fissure, 91,30; *vāta-cchinna*, *mfn.* driven away by the wind, ⁰-*valāhaka*, *m.* 40,28 (*v. h.*).

chuddha, *mfn.* (*sa. kshubdha*, *√kshubh*) thrown away, rejected; *m. ~o* (*kāyo*) *Dh.* 41 (*Comm.* = *apaviddho*; *cp. Jāt. V.* 302,4. 303,4 = *chaddita*). *Fausbøll* (*Bem. p.* 19) & *Trenckner* (*Mil. p.* 422—23) refer it to *√kshiv* — *√shṭhiv*; *cp. Pischel*, *Gr. d. Prakr. Spr.* § 66 & 120. *v.* *niṭṭhubhati* & *nuṭṭhubhati below*.

cheka, *mfn.* (= *sa.*) clever, shrewd; skilful, skilled in (*loc.*); *instr. m.* ~ena (*sākuṇikena*) 88,33; *nom. ~o* (*aṅga-vijjāya*) 48,16.

checchati, *chetvā*, *chetvāna*, *chettum*, *v.* *chindati*.

cheda, *m.* (= *sa.*) cutting off; interruption, abandonment; *āsā-ccheda*, *m.*, *kamma*⁰, *m.*, *sandhi*⁰, *mfn.*, *sīsa*⁰, *m.* (*v. h.*).

J.

ja, *mfn.* (*e. c.* = *sa.*) born; *v.* *atta-ja*, *dāru*⁰, *dvija* (*dija*), *pabba*⁰,

yonī⁰, vāri⁰, Sīhabāhu-narinda⁰.
cp. jāyati.

jagatī, *f.* (= *sa.*) the earth, world; *jagati-ppadesa, *m.* a spot in the world, ~o, Dh. 127.

jaccā, *instr.* = jātiyā, *v.* jāti.

jaggati, *vb.* = jāgarati (*q. v.*).

ajjara, *mfn.* (*sa.* jarjara) infirm from age, decayed, old; jarā⁰, *mfn.* (*v. h.*) cp. jara etc.

jañña, *mfn.* (*sa.* janya) 'to be born or produced', charming, excellent (? cp. MN. I p. 528, ad p. 29,19); *v. a-*jañña & purisājañña.

jaññā, *pot. v.* jānāti.

jaṭā, *f.* (= *sa.*) the platted or matted hair (of an ascetic); Dh. 141; *instr. pl.* ~āhi, 106,8 = Dh. 393. cp. next.

jaṭila, *m.* (= *sa.*) an ascetic (wearing matted hair); *instr. pl.* purāṇa-jaṭilehi (who had been Jaṭilas before) 70,23.

jana, *m.* (= *sa.*) people (*coll.* sometimes constructed *w. pl.* of the verb), *pl.* men, persons; *nom.* ~o, 106,34 = Dh. 222; Dh. 249 (*w. pl.* dadanti); bahu-jano, many people, a multitude of people, the vulgar, 88,32; bahujano, id. Dh. 320; mahā-jano, id. 17,23; mahājana-majjhe, before all the people, 51,16; loka-mahājano = loka (*q. v.*) 88,31; *acc.* janam (aṇṇam bahukam) 108,13; mahā-janam, 88,6; *gen.* janassa. 110,16; mahā-janassa, 73,13. 87,2; *loc.* mahā-jane (among men) 114,15; - *pl.* dve janā, 6,33. 37,15; *gen. pl.* tinnaṃ janānam, 14,13; - gama-jana, puthujjana (*v. h.*) cp. janapada, janinda.

janana, *mfn.* (*e. c.* = *sa.*) producing, causing; bhaya⁰, *mfn.* terrific; *m.* ~o (saddo) 27,4.

janapada, *m.* (= *sa.*) ¹) an inhabited country, the country (*opp.* the town), the continent; *acc.* ~am, 22,3 (*opp.* Tambapannadīpa); 43,10 (*opp.* nagara); ratṭha-janapada-vāsino, *m. pl.* 'the country people of

the kingdom', 102,5. - ²) a nation, tribe; subjects. cp. jānapada.

janinda, *m.* (*fr.* jana + inda; *sa.* janendra) a sovereign, king; *voc.* ~a, 47,10 (janindā'ti); 55,1.

janeti, *vb.* (*caus.* √jan, *sa.* janayati, cp. jāyati) to bear, bring forth (*acc.*); *aor. 3. sg.* janayi (Māyā Gotamam). 108,21. cp. jana, janana.

*jantāghara, *n.* a bathing place for hot sitting baths; *nom. acc.* ~am, 83,27-31; *abl.* ~ā, 83,35; *loc.* ~e, 83,31; ⁰-piṭha, *n.* the chair belonging to the jantāghara, *acc.* ~am, 83,38. The etymology of this word is not clear; Bühler (& Oldenberg) take it = *sa.* yantra-grha (an oil-mill) KZ. XXV (1881) p. 325, but the prakritizising of ya (into ja) is upon the whole very questionable and esp. in this case, because yanta (*sa.* yantra) frequently occurs in Pāli-texts. E. Hardy, (Deutsche Litt. Zeit. 1902 p. 339) refers to *sa.* jentāka (a dry hot bath) the etymology of which is likewise unknown. cp. SBE. XIII p. 157.

jantu, *m.* (= *sa.*) a creature, man, person; *nom.* ~u, Dh. 107; *acc.* ~um, 106,12 = Dh. 395; *gen.* ~uno, 106,14 = Dh. 176; Dh. 105. 341.

jambu, *f. n.* (= *sa.*) ¹) *f.* the rose apple tree (Eugenia). ²) *n.* the fruit of the Jambu tree; *instr. pl.* ~ūhi, 2,10.

Jambudīpa, *m.* (*sa.* Jambudvīpa, the central one of the seven continents = the known world) *nom. pr.* of India (*sa.* Bharata-varsha); *acc.* ~am, 114,32; *loc.* sakala-Jambudīpe, 39,11. 98,13; *⁰-gāmika, *mfn.* (*v. h.*).

jambonada, *n.* (*sa.* jāmbūnada) a kind of gold (from the Jambū river); *gen.* ~assa (nekkham) Dh. 230.

jamma, *mfn.* (*sa.* jālma) ¹) contemptible, poor, miserable; *m.* ~o (gadrabho) 8,38. ²) cruel, fierce; *f.* ~ī (tanhā) 107,31; *acc.* ~im, 108,1.

jaya, *m.* (= *sa.*) victory; jaya-parājaya, *m.* victory and defeat, *acc.*

~am, Dh. 201. — jayam (Dh. 201) *part. m., v. (jināti &) jeti.*

jara, *mfn.* (only as first part of *comp.* = *sa. jarat*) old (an epithet implying contempt or vexation); jara-Sakko, 59,31. *cp. jīrati, jinna & next.*

jarā, *f. (= sa.)* old age, decrepitude, decay; *nom. ~ā*, 63,13. 67,8; *instr. ~āya*, 70,29; — *⁰-jajjara, *m.* a decrepit old man; *acc. ~am*, 63,8; — *jarappatta (*sa. *jarā-prūpta*) *mfn.* decrepit, decayed; *gen. f. pl. ~ānam*. 47,15; — ⁰-maranam, *n.* old age and death, 66,10-16; — jāti-jarā, *f.*, jāti-jarūpaga, *mfn.*, yāva-jarā, *adv. (v. h.)*. — Jarā-vagga, *m.* the 11th chapter of Dh.

jala, *n. (= sa.)* water; *instr. ~ena*, 110,33; *loc. ~e* (samattho. *q. v.*) 4,11; — *⁰-gocara, *mfn.* living in the water; *m. pl. ~ā*, 1,8; — thala-jala-, 19,22, loṇa-jala-, 24,16 (*v. h.*).

jālati, *vb. (sa. √jal)* to burn, shine; *pr. 3. sg. ~ati* (aggi) 94,30; *part. loc. pl. ~antesu* (padipesu), 65,18; *pot. 3. sg. ~eyya*, 94,29; *aor. 3. sg. a-jali*, 95,7; *caus. jāleti & jāleti* (*q. v.*).

jāleti, *vb. (caus. fr. prec.)* to set on fire, light, kindle (*acc.*); *ger. ~etvā* (aggim) 100,34. *cp. jāleti.*

java, *mfn. (= sa.)* quick; Javasa-kuna-jātaka, *n.* (the tale of the dexterous bird) 13,8 (if not java is the name of a bird; *Trenckner* refers to *sa. cavyā* = *vacā*, but this seems not to agree with *rukka-kotṭhaka*, 13,10, which is = *sa. çatapattrā*, *Jātakamālā* p. 235,20). — *m.* speed; *instr. ~ena*, quickly, 23,14.

jaha, *mfn. (e. c. = sa.)* leaving, abandoning; *v. sabbañjaha. cp. next.*

jahāti (& jahati), *vb. (= sa. √hā)* to leave, abandon (*acc.*); *pr. 3. pl. ~anti* (okamokam) Dh. 91; *pot. 3. sg. jahe*, Dh. 221. 370 (*cp. vipa-jaheyya*); 1. *sg. jaheyyam* (rajjam) 8,3; *fut. 3. sg. jahissati* (attānam, will loose his life) 54,30; *inf. jahitum*, 44,31. 46,34; *ger. hitvā* (abalassam,

leaving behind) Dh. 29; (kāme) Dh. 88; Dh. 91. 231. 417; *pp. hīna* (*v. h.*); *caus. hāpeti, pass. hāyati* (*q. v.*) *cp. jaha, mfn.*

jāgarati (& jaggati), *vb. (sa. √jāgr)* to be awake; *part. gen. m. ~ato*, 107,11 — Dh. 60; *part. med. jāgaramāna, gen. pl. ~ānam* (sadā ~, ever watchful) Dh. 226. *cp. paṭi-jaggati & bahu-jāgara.*

jāta, ¹ *mfn. (= sa. pp. √jan, cp. jāyati & janeti)* born, grown, produced; become (in this sense often used as finite tense); *m. ~o*, 18,28. 34,24. 45,24. 113,2; *instr. ~ena* (maccena) Dh. 53; *gen. ~assa* („every one that is born“) 63,13; *loc. ~e* (varanarukkhe) 4,21; ~amhi (atthamhi) Dh. 331; *f. ~ā*, 28,8; *acc. ~am*, Dh. 340; Yakkhiṇī jātāsi (you have been born a Yakkhiṇī) 59,21; *n. ~am*, 31,21. 49,24; *m. pl. ~ā* (dantā) 12,21; *n. pl. ~āni* (kesāni, sīsamhi) 47,1; *comp. pīti-somanassa-jātā, adj. f.* filled with pleasure and satisfaction, 64,13; pāsānapitṭham nissāya jāta-(gumbe) 17,20; — *jāta-divasa, *m.* birthday, *loc. ~e*, 24,31. 45,21; — chanda-⁰, *mfn.*, sayam-⁰, *mfn. (q. v.)*. — ² *n.* a kind, sort; gandha-⁰ (*v. h.*) *cp. jātarūpa & next.*

jātaka, ¹ *mfn. (= sa.)* born; *m.* a child; nahāpitassa ~o, 25,10 (a bastard). — ² *n.* ^a) *nom. pr.* name of a Pāli work, the 10th section of the Khuddaka-nikāya; *acc. ~am*, 102,16; *loc. ~e*, 102,20; *comp. jātak'-abbhuta-vedallam* (parts of the navaṅgam Sattusāsanaṁ) 109,34. The Jātaka is the Book of Birth-Stories, containing 547 tales of the anterior existences of Gotama Buddha (jātakāni) and an introduction (nidāna-kathā) about the legendary history of the Buddhas; *cp. I. Feer, Étude sur les Jātakas, IAs. (1875) sér. 7. vol. V-VI*; a useful bibliography is given by *H. Wenzel, JRAS. 1893, p. 351*. Specimens are found p. 1-60, 72-74; of Nidāna-kathā p. 61-65. — ^b) a tale of the

Jātaka-book, consisting of two chief parts, viz. paccuppanna-vatthu (story of the present) generally in prose only, and atīta-vatthu (story of the past) in mixed prose and verses (gāthā) together with a verbal commentary (aṭṭhavaṇṇanā or aṭṭhakathā); the tale concludes in a short summary (samodhāna, identification of the actors in the atīta-vatthu). Jātaka-*tales* are also found in Cariyā-piṭaka, Buddha-vaṃsa and passim in other holy scriptures (*cp. Rhys Davids, Buddhist Birth Stories, Introd.*), with the northern Buddhists in Mahā-vastu, Jātaka-mālā, Divyāvadāna, Avadāna-*catāka etc.*; numerous scenes of Jātaka-*tales* are figured on the Bharhut-Stūpa, Boro-Boedoe, and Mangala Cheti Daga (cp. the notes of Part I). Specimens of Jātakas in their whole extent (without commentary) are found p. 28-32, a little proof of the verbal commentary p. 52,1-7. *~am* samodhānesi („identified the birth“) 29,16. 30,21. 32,5.

jātarūpa, *n.* (= *sa.*) gold; jātarūpa-rajata-paṭiggahana, *n.* accepting gold and silver, *abl.* *~ā*, 81,28.

jāti, *f.* (= *sa.*) ¹) birth, re-birth, (former) existence; *nom.* *~i*, 66,10. 67,8; *instr.* *~iyā* (or *jaccā*, *v. below*) 70,39; *gen.* *~iyā*, 63,13; *loc.* *~iyam* (atīta-⁰) 85,12; — ⁰kkhaya, *m.* end of births, *acc.* *~am*, Dh. 423; — ⁰jarā, *f.* birth and decay, *acc.* *~am*, Dh. 238. 348; ⁰jar-ūpaga, *mfn.* (*v. upaga*); — ⁰nirodha, *m.* cessation of births, *~o*, 66,16; *abl.* *~ā*, *ib.*; — ⁰paccayā (*v. h.*); — ⁰maraṇa, *n.* birth and death, *gen.* *~assa*, 105,26; — ⁰samsāra, *m.* the revolution of being, 108,18; — ⁰sambhava, *m.* existence, 17,38; — ⁰ssara- (*sa. jāti-smara*), remembering one's former existences; ⁰nāṇa, *n.* the power of remembering one's former existences, *instr.* *~ena*, 17,4; — pañca-jāti-satāni (*acc.* through 500 births = 500 times) 17,10. — ²) age; *instr.* *jaccā* = jātiyā, by

age, 47,21. — ³) caste; *acc.* *~im*, 111,91 (mama jātin ti, my royal lineage); *instr.* *jaccā*, by caste, 106,8 = Dh. 393; — ⁰gotta-kula-padesa, *m.* position with regard to caste, race and family, *acc.* *~am*, 43,30; — ⁰mant-ūpanna, *mfn.* (*v. upapanna*). *cp. Fick, Soc. Glied.* p. 22. — ⁴) kind, sort; catu-jāti-gandha, *m.* (*v. catu, cp. jāta, n.*).

jātu, *adv.* (= *sa.*) at all, ever (generally explained by ekaṃse(na) or kadāci); tāsu ko ~ vissase, 51,4.

*jānana, *n.* (*nom. act. fr. jānāti*) knowing, knowledge; ⁰manta, *m.* a spell of knowledge, *acc.* *~am*, 53,36; sabba-ruta-jānana-manta, *m.* 53,14 (*v. ruta*).

*jānanaka, *mfn.* (*fr. prec.*) knowing, a knower; catuppādika-gāthā-⁰, *v. catuppādaka*, 102,27.

jānapada, *mfn.* (= *sa.*) living in in the country; *m. pl.* country-people; *acc. pl.* *~e*, 6,2 (negama-⁰); — *jānapaditthi, *f.* a country-woman, *acc.* *~im*, 30,28.

jānāti, *vb.* (*sa. √jñā*) to know, understand, learn (*acc.*); perceive, observe; recognize; be aware, find (find out); experience (suffer); *pr. 3. sg.* *~āti* (ko ~ kim karissati) 13,17; 30,6. 32,9. 72,24. 102,25; *2. sg.* *~āsi*, 5,11; *1. sg. med.* *~āmi*, 41,33. 51,10. 87,36. 92,10; *1. sg. med.* *jāne*, 113,12; *2. pl.* *~ātha*, 59,15; *3. pl.* *~anti*, 51,35. 59,30. 104,2; — *part. a*) (*jānam*) *gen.* *m. jānato*, Dh. 384; *a-jānato* (*te*) 101,30; *b*) *m. jānanto*, 57,3; *pl.* *~ā* (*nāma nāhesuhi*, no one knew) 19,19; *a-jānanto*, not knowing, unaware, unsuspecting, 5,1. 50,17; *pl.* *~ā*, 21,6; *f.* *~anti*, 57,24; *c*) *med. pl. m. jānamānā*, 17,28; — *imp. 2. sg.* *jānāhi*, 46,8. 72,23 (evam); Dh. 248; *2. pl.* *~ātha* (find out) 74,3; — *pot. a*) *2. sg. jāneyyāsi*, 94,29; *1. sg. jāneyya* (*~āham*) 94,31; *3. pl. ~eyyum*, 17,38; *2. pl. ~eyyātha*, 9,14; *b*) *3. sg. jāññā*, Dh. 157. 352; — *fut. 3. sg. ~issati*, 56,8; *2. sg. ~issasi* (tuyham pattam,

suffer) 6,35; 1. *sg.* ~issāmi (pacchā, see to it afterwards) 15,16; — *aor.* ^a) 3. *sg.* aññāsi, *v.* ājānāti; ^b) 3. *pl.* jānimsu (taṃ kāraṇaṃ) 37,8; — *ger.* ^a) nātvā, 3,20. 8,35. 12,9-26. 33,5. 34,14 (sabbam). Dh. 12. 22 etc.; ^b) jānitvā, 50,31; a-jānitvā, 53,1; — *pass.* nāyati, *pp.* nāta, *caus.* nāpeti & jānāpeti (*q. v.*) *cp.* nāna, nātaka, nāti, -ññū, & jānana(ka).

jānāpeti, *vb.* (*caus.* II. jānāti) to let know, to inform any one (*acc.*); *imp.* 2. *sg.* ~ehi (nañi) 55,23; *ger.* ~etvā (taṃ) *ib.* *cp.* nāpeti.

jāni, *f.* (*sa.* jyāni; *fr.* jāpeti, √jyā) ¹) loss (of property), amercement. ²) growing old, infirmity; *acc.* ~im, Dh. 138.

jāyati, *vb.* (= *sa.* √jan) to be born; *pr.* 3. *sg.* ~ati, Dh. 193; ~ati, Dh. 212 foll. Dh. 282 foll. (birm. read. ~te); *pot.* 3. *sg.* med. ~etha, Dh. 58; *aor.* 3. *sg.* jāyi, 45,32; *pp.* jāta, *grd.* jāñña (*v. h.*); *caus.* janeti (*q. v.*) *cp.* jātaka, jāti, jana etc.

jāra, *m.* (= *sa.*) a paramour, lover; *acc.* ~am, 51,1.

jāla, *n.* (= *sa.*) a net, snare; cob-web; wire-net, lattice; *acc.* ~am (khipāpetvā) 26,1; Dh. 347 (cob-web); antojālam, 88,35 (*v. anto*); suvanna⁰, a golden net, 62,32; *instr.* ~ena, 88,34; 62,23 (suvanna⁰); 88,35 (Māra⁰); *abl.* ~ato (muccati) 88,34; ⁰-mutto (sakunto) 88,30; — *nāna-jāla, *n.* the limits of one's perception; *gen.* ~assa (anto pavittham disvā, calling her into his mind) 86,38; — *⁰-karaṇḍaka, *m.* (*v. h.*).

jālin, *mfn.* (= *sa.*) 'having a net', ensnaring, deceptive, fascinating; *f.* ~inī (tanhā) Dh. 180.

jāleti, *vb.* (*caus.* jalati) to cause to burn or shine (*acc.*); *pr.* 3. *pl.* ~enti (dipam) 37,2 (*cp.* jaleti).

jī, *mfn.* (*e. c.* = *sa.* jī) winning, victorious; *v.* saṅgāmaji (*cp.* jināti).

jigacchā, *f.* (*sa.* jighatsā) hunger; Dh. 203 (var. B. digacchā).

jinṇa, *mfn.* (*pp.* jīrati; *sa.* jīrṇa)

old, decayed; *m.* ~o, 74,20; *acc.* ~am (purisam) 63,15; — ⁰-koṇcā, *m. pl.* Dh. 155. — mogha⁰, *m.* Dh. 260 (*v. h.*) *cp.* parijjṇa.

jinṇaka, *mfn.* (*sa.* jīrṇaka) old, worn out; *n. pl.* ~āni (pilotikāni) 57,5.

jīta, *mfn.* (*pp.* jēti & jināti; — *sa.*) conquered; attā jitaṃ seyyo („one's own self conquered is better“) Dh. 104 (where jitaṃ is an old nasalized form instead of *m.* jito, *cp.* Dhpd. (1855) p. 287; *Kuhn*, Beitr. p. 59); *acc. m.* ~am (Māraṃ) Dh. 40; — *subst. n.* victory; Dh. 179; *acc.* ~am, Dh. 105 (*opp.* apajitaṃ).

Jina, *m.* (= *sa.*) 'victor', epithet of the Buddha; ⁰-sāsana, *n.* the doctrine of Buddha; *acc.* ~am (navaṅgaṃ) 109,22 (= Satthu-sāsanaṃ, 109,32); *loc.* ~e, 109,6.

jināti, & jēti, (*q. v.*) *vb.* (*sa.* √jyā & √ji) to win; to conquer, overcome (*acc.*); *pr.* 3. *sg.* ~nāti (niccam) 48,9; Dh. 354 (sabbadānam, exceeds); 103,32 (nañi); — *pot.* 3. *sg.* jine (kodham) 44,8; 107,3 = Dh. 103; *aor.* 3. *sg.* a-jini, Dh. 3; *pass.* jīyati, *v.* parājīyati.

jīyā, *f.* (*sa.* jyā) a bow-string; *acc.* ~am, 92,16.

jivhā, *f.* (*sa.* jihvā) the tongue; 70,31. Dh. 65; *instr.* ~āya, Dh. 360; *loc.* ~āya, 71,9; — ⁰-samphassa-viññāyatanam, 72,15, the sense of taste (*cp.* āyatana).

jīyati, *vb.* ¹) jīrati (*q. v.*) — ²) *pass.* jināti & jēti, *v.* parājīyati.

jīrati, *vb.* (*sa.* √jī, jīryati) to grow old, become decrepit; *pr.* 3. *sg.* ~ati, Dh. 152; 3. *pl.* ~anti, Dh. 151 (are destroyed); *pp.* jinṇa (*q. v.*) *cp.* jara, jarā, jajjara.

jīva, *m. n.* (= *sa.*) ¹) *n.* life, soul; *nom.* ~am, 89,28-29 (*opp.* sariraṃ); *acc.* ~am, 103,17; — yāvajīvam, *adv.* all the life long, 13,7. Dh. 64; — dujjīva, sujīva, *mfn.* (*q. v.*) — ²) *m.* a living being; ⁰-loka, *m.* living beings; ~o, 47,17.

jīvati, *vb.* (sa. √jiv) to live: to live by, subsist on (nissāya); *pr.* 2. *sg.* ~asi, 13,29; 1. *sg. med.* (or *pot.*) jīve, 103,34; 1. *pl.* ~āma, Dh. 197; *part. m.* jivam, 103,7; *f. med.* jivamānā, 31,17; *pot.* 3. *sg.* jīve, Dh. 110 (1. *sg.* 103,34 ?); *imp.* 2. *sg.* jīva (ciram) 59,23; jīva bho, 103,7; *fut.* 1. *sg.* ~issāmi (rājānam nissāya, 'in the king's service') 24,18; *inf.* ~itum (asakkonta) 39,1; jīvitu-kāma, *mfn.* loving life, *m.* ~o, Dh. 123. *cp.* jīva, jīvika, jivita, jivin.

jīvika, *f.* (= sa.) livelihood; *acc.* ~am (kappesi, kasikammena) 8,15.

jivita, *n.* (= sa.) life; *nom.* ~am.

86,15; *acc.* ~am, 4,33; *abl.* ~ā, 75,3;

— ⁰-kkhaya, *m.*, death; *acc.* ~am, 4,22;

— ⁰-dāna, *n.* saving one's life; *acc.*

~am (dassāmi) 12,26; 42,12. — ⁰-pa-

tilābha, *m.* rescue, escape, ~o, 42,10;

— ⁰-pariyosāna, *n.* the end of life,

loc. ~e, 34,29; — ⁰-saṃkhaya, *m.* —

jivita-kkhaya; *loc.* ~amhi, Dh. 331.

jivin, *mfn.* (e. c. = sa.) living, *v.* dhamma-jivin.

juti, *f.* (sa. dyuti) splendour; —

*jutin-dhara, *mfn.* bright, splendid;

m. pl. ~ā (pakkhi) or *voc.* ~a (?)

11,11; — jutimat, *mfn.* (= sa.) id.,

m. pl. ~manto, Dh. 89. *cp.* jotati.

jūhati & jūhati, *vb.* (sa. √hu,

jūhoti) to offer; to sacrifice to, wor-

ship (*acc.*); *part. gen. m.* jūhato

(aggihuttam) 103,8; *pp.* huta (*q. v.*).

jūta, *n.* (& *m.* ?) (sa. dyūta)

game at dice; *acc.* ~am kilati, plays

at dice, 19,10. 48,5; — ⁰-gita, *n.* a

verse sung for luck in game; *acc.* ~am

(gāyanto) 48,8; 50,29; — ⁰-maṇḍala,

n. a game-chamber or dicing-table;

acc. ~am, 19,13; 50,28.

jūhati, *vb.* = jūhati (*q. v.*).

jetṭha, *mf(n).* (sa. jyesṭha) first,

chief; first born, elder brother or sister;

m. gen. (dat.) ~assa (yakkhassa)

112,13; niyyāmaka-⁰, 24,10; ⁰-putta,

m. acc. ~am, 45,3; ⁰-bhātā, 34,33;

⁰-yakkhinī, *f.* 21,21; ⁰-vāñija, *m. acc.*

~am, ib.

*jetṭhaka, *mf(n).* = *prec.*; *n.* niyyāmaka-jetṭhako, 24,14; ⁰-kanittṭha, *acc. pl. m.* two brothers, 32,21 (*cp.* kanittṭha); ⁰-tāpasa, *m. acc.* ~am, 35,2; ⁰-bhātika, *m. acc.* ~am, 32,21.

Jetavana, *n. nom. pr.* of a garden near Sāvattṭhi, bought from prince Jeti (a son of Pasenadi) by Anāthapiṇḍika who built a monastery there and presented it to Buddha (Jāt. I p. 92 II, 216); *acc.* ~am, 86,26; *abl.* ~ā, 87,3; *loc.* ~e, 28,2; — ⁰-ābhimukhi *f.* 73,13 (*v.* abhimukha); — ⁰-maggā *m.* the road from J., *acc.* ~am, 73,15.

jeti, *vb.* (sa. jayati, √ji; *cp.* jināti)

to win; to conquer, overcome, exceed

(*acc.*); *pr.* 3. *sg.* jeti (sādhum sādhuna)

„pays good with goodness“, 44,2; *part.*

m. jayam (the victor) Dh. 201; *pot.*

3. *sg.* jeyya (jeyya-m-attānam, con-

quers himself) 107,1 = Dh. 103; *ger.*

jetvā, 103,32; *pp.* jita (*v. h.*) *cp.* jaya.

m. ji, mfn. & Jina, *m.*

jotati, *vb.* (sa. dyotate, √dyut)

to shine; *part. m.* ~anto (manirata-

nam viya) 62,30. *cp.* juti, *f.*

Jh.

jhāna, *n.* (sa. dhyāna) abstract religious meditation, ecstasy, divided into four stages, through which the mind comes into a state of complete indifference; *nom.* ~am, Dh. 372; *acc.* paṭhama-, dutiya-, tatiya-, catuttha-jhānam, 80,3-5; *abl.* ~ā, ib.; *loc.* a-parihīna-jhāne, 45,15; — *jhānābhinnā, *f.* (*v.* abhinñā); — ⁰-pa-suta, *mfn.* given to meditation, *m. pl.* ~ā, Dh. 181; — *samādhi-jhāna, *n.* the ecstasy of self-concentration, *acc.* ~am, 109,21.

jhāpeti, *vb.* (*caus.* jhāyati¹) to burn, set on fire (*acc.*); *pr.* 2. *sg.* ~esi (gāmaṃ) 101,6; 1. *sg.* ~emi (nāham khettaṃ ~, I did not set the field on fire) 100,28; *pot.* 3. *sg.* ~eyya, 101,4; *aor.* 3. *sg.* ~esi (ayam aggi

mā maiṇ ~) 51,18; *ger.* ~etvā, 34,6; *pp.* jhāpita, *m.* ~o (gāmo) 101,8.

jhāyati¹, *vb.* (*sa.* kshāyati, √kshai)
¹) to burn (*intr.*); *pr.* 3. *sg.* ~ati, 65,28; 3. *pl.* ~anti, 65,3; *part. med.* ~māna, *m.* ~o, *n.* ~am, 101,4. —
²) to waste away, dry up, to be emaciated, perish; *pr.* 3. *pl.* ~anti, Dh. 155. *cp.* Bollensen, ZDMG, XVIII, 834; Weber, Ind. Str. I. 143; Pischel, Gramm. § 326. Fausbøll, Dhpd. (1855) p. 323 refers to √jyā. Trenckner to √dah (*cp.* PM. p. 65,25), but jhāma, *mfn.* (burnt, scorched) must be identical with *sa.* kshāma. — *caus.* jhāpeti (*sa.* kshāpayati) *v. h.*

jhāyati², *vb.* (*sa.* dhyāyati, √dhyai) to contemplate, meditate; *part. m.* ~a *acc.* ~antam, 103,3; 106,13. Dh. 395; *gen.* ~ato, 66,30; a-jhāyato, Dh. 372; — ^b) *nom.* ~anto, Dh. 27; — *imp.* 2. *sg.* jhāya, Dh. 371. jhāna, *n.* (*q. v.*) *cp.* next.

jhāyin, *mfn.* (*sa.* dhyāyin) reflecting, thoughtful, absorbed in meditation; *nom. m.* ~ī (brāhmaṇo) 107,24. Dh. 387; *acc.* ~im, Dh. 386; *gen.* ~ino, Dh. 110; *m. pl.* ~ino, Dh. 23. 276.

Ñ.

ñatta, *n.* (*sa.* jñātra) the intellectual faculty; *nom.* ~am (bālassa jāyati) Dh. 72. (*cp.* Dhpd. (1855) p. 262 = jānanabhāva; it can hardly be *sa.* jñapta, Max Müller, SBE. X, p. 22; ñatte (*loc.*) Jāt. V, 26,6 & 486,13 (= santike, near) stands for ñante, *sa.* ny-ante).

ñatva, *ger. v.* jñāti.

ñāṇa, *n.* (*sa.* jñāna) understanding, knowledge, intelligence; *nom.* ~am, 71,15; 79,30 (*opp.* pasāda); 90,35 (assa evam ~ hoti, he reasons that); 96,14; *instr.* ~ena (sekkena) 69,34; jātis-sara⁰, 17,4; — ⁰-karaṇa, *mfn.*, ⁰-jāla, *n.* (*q. v.*); — ⁰-sampaṇna, *mfn.* full

of intelligence, *m.* ~o, 24,14; — a-ññāna, *n.* (*v. h.*).

*Ñāṇodaya, *m.* (**sa.* jñāna + udaya) *nom. pr.* of a work by Buddhaghosa; *acc.* ~am (nāma pakaraṇam) 113,22.

ñāta, *mfn.* (*pp.* jñāti; *sa.* jñāta) known; *pl. m.* ~ā (guṇā) 41,34; *gen.* ~ānam, 90,33. a-ññāta & a-ññātaka, *mfn.* (*v. h.*).

*ñātaka, *m.* (*fr.* *ñātika, *cp.* *sa.* jñāti & next) a relative, kinsman; *pl.* ~i, Dh. 43; rāja⁰, 76,11. (*cp.* Tr. PM. p. 76,1.)

ñāti, *m.* (*sa.* jñāti) a relative, kinsman; *pl. nom.* ~ī, Dh. 204; *instr.* ~ihi, 11,10; *gen.* ~inam, Dh. 139. 207; *loc.* ~isu, Dh. 288; ñāti-mittā-etc. 47,31; ñāti-mittā, *m. pl.* kinsmen and friends, Dh. 219; — ⁰-gharam, „home to her relatives“, 62,3; — ⁰-sālohitā, *m. pl.* 92,8 (*v. h.*).

ñēpeti, *vb.* (*caus.* jñāti, *sa.* jñāpayati) to make known, explain; *part. m.* ~ento (iti ~) 9,30. *cp.* jñāpeti.

ñāya, *m.* (*sa.* nyāya) ¹) method; ²) right manner, fitness; the right path (— ariyo aṭṭhaṅgiko maggo. 67,3); *gen.* ~assa (adhigamāya) 90,18 (*cp.* Tr. PM. 58,15).

ñāyati, *vb.* (*pass.* jñāti) to be called, named; *pr.* 3. *sg.* ~ati (katham bhādanto ~) 96,29; 1. *sg.* ~āmi, (Ñāgaseno ti ~) 96,30.

ñeva, *indecl.* (after a nasal yeva), *v. eva* ³).

⁰-ññū, *mfn.* (*e. c.*, *sa.* jñā) knowing; *v.* a-kataññū, mattaññū; *cp.* viññū.

Th.

thatvā, *ger., v.* tiṭṭhati.

ṭhapāpeti, *vb.* (*caus.* II. tiṭṭhati) to cause to stand, to cause to be placed; *ger.* ~etvā (matamanussam ujukam, setting the dead body upright) 41,17; 102,24.

thapita, *mfn.* (*pp.* thapeti; *cp.* sa. sthāpita) placed; left at one's disposal, prepared for; mukhe thapita-mattā (yāgu, as soon as it had come into her mouth) 57,22 (*cp.* matta²); ⁰vāsita-udakam, 41,2; like thita this word is often combined with a preceding *ger.*: samharitvā thapite (sūtake, *acc. m. pl.*, the clothes that were lying folded up) 41,4.

thapeti, *vb.* (*caus.* titṭhati; *sa.* sthāpayati) 'to cause to stand', to place, set, lay (*acc. & loc.*); to fix, make firm (*acc.*); to appoint (to any office, *loc.*); to place aside, save, except (*acc.*); *pr.* 2. *sg.* kiṃ thapesi (why do you except her?) 50,31; 2. *pl.* ~etha, 1,26; — *imp.* 2. *sg.* ~ehi, 44,26; — *aor.* 3. *sg.* ~esi, 5,17. 75,8; 3. *pl.* ~esum, 16,27; — *inf.* ~etum (nīca-ṭhāniyam ucce ṭhāne) 76,11; — *ger.* ~etvā, ¹) 6,27. 9,10 (te putta-ṭṭhāne); 13,19; (pitu yāguṃ ~, having saved a position for her father) 56,31; 57,33. 65,30-31; 87,27 (laid aside); (cittam idaṃ ~, making firm) Dh. 40; a-thapetvā (hatthe) 56,27; — ²) used like a *prp. w. acc.* (before or after) — except, but; ekam eva vaddham ~, 12,20; ~ maṃ (except me) 27,15; ~ mama mānavikam, 48,21; tumhe ~, 51,9; Sāvatti-vāsino ~, 73,32; — *grd.* a) thapetabba, ⁰yuttakam (*acc. m., rāja-ṭṭhāne*) 11,1; — ^b) thapaniyan (pañham, *acc. m.*, a question not to be asked) 91,31; — *pp.* thapita (*q. v.*) *cp.* thapāpeti.

thassati, *fut.*, *v.* titṭhati.

thahati & thāti, *vb.* = titṭhati; *v.* utthahati, adhiṭṭhāti.

ṭhāna, *n.* (*sa.* sthāna) ¹) place, spot, locality, dwelling-place; *nom.* ~am, 25,7; *abl.* ~ā, 104,4; *loc.* ~e, 17,24; cinna-ṭṭhāne, 1,14 (*v. h.*); phāsuka-⁰, 35,26; a-vijjamāna-⁰, 18,15 (*v. vijjati*) *loc. pl.* saka-saka-ṭṭhānesu. 22,9; pañcasu ~esu, 60,26; — *apagata-⁰*, 91,29 (*q. v.*); — *arañña-⁰*, 32,14; — *gata-⁰*, *gata-gata-⁰*, *gahana-⁰* (*q. v.*) — *chinna-⁰* (= vivara) 91,30;

— dhamma-gandika-⁰, 6,25 (*v. gaṇḍikā*); — *nivesana-⁰*, 2,15; — *purāṇa-gāma-⁰*, 35,23 (*v. gāma*); — *yujjhana-⁰*, 29,24; — *vasana-⁰*, 2,24. 6,10. — ²) place or room for; rathassa ukkamana-ṭṭhānam, 43,19. — ³) space, extent; *acc.* ~am (yojanamattam) 6,9; (atṭhū-sabhamattam) 27,27. — ⁴) case, circumstance, point, occasion; *loc. pl.* catūsu ~esu, 86,32. — ⁵) state, condition (*e. c.* = bhāva); *acc.* ~am, Dh. 137; *acc. pl.* ~āni (cattāri) Dh. 309; — *āgata-ṭṭhānam vā gata-ṭṭhānam vā* (her coming or going) 19,18; — *loc. (e. c.)* = instead of: putta-ṭṭhāne, 9,9. — ⁶) position, office, rank; *loc.* rāja-ṭṭhāne, 11,1; ucce ṭhāne, 76,11 (*cp.* nīca-ṭhāniya, *mfn.*). — ⁷) cause, object, thing, means (*e. c.* = things that serve to or cause); *instr. pl.* tihi ṭhānehi, Dh. 224. 391; ⁰-pamāda-ṭṭhānā, *abl.* (veramanī, which cause indifference) 81,23; ⁰-vibhūsana-ṭṭhānā (*id.* which serve to decoration etc.) 81,25. — a-ṭṭhāna, *n. (q. v.)* *cp. next.*

ṭhāniya (or thāniya) *mfn.* (*sa.* sthānika & sthāniya) *e. c.* = having a certain position; *v.* nīca-ṭhāniya.

*ṭhānuppatti(ka), *mfn.* (*fr.* ṭhāna + uppatti) 'arisen on the spot', immediate; (or: resulting from one's office (o: practice or competence?)); *instr. f.* ~iyā (medhāya samannā-gato, comm. on 'medhāvi') 91,27. *cp.* Jāt. VI, 304,16 & 308,23.

ṭhita, *mfn.* (*pp.* titṭhati; *sa.* sthita) standing; *m.* ~o (dipake) 2,32; (ko-ṭiyam, *q. v.*) 17,8; kinattam ~o'si, why do you stand there? 15,11; *acc.* ~am, 65,19; *loc.* ~e (saram nissāya) 3,31; *acc. m. pl.* ~e (mige) 6,8; often combined with a preceding *ger.* (*cp.* thapita): nahātvā assa, *gen. m. sg.* (when he had finished his bathing) 41,3; nivāsetvā ~, 41,4 etc.; also *comp. w. kāle*, khane: 41,7-14; 87,35; dārakam gahetvā ~ā, *f.* (she who has taken the child) 59,14; ~puriso, 86,21 (like a man who, having seen a snake from afar, has cast it away by

means of a stick). - *⁰-citta, *mf.n.* whose mind is firm or constant, *gen. m.* ~assa, 80,³²; - paṭhavi⁰, yattha⁰, *mf.n.* (*q. v.*).

*ṭhitaka, *mf.n.* (= *prec.*) standing; *m.* ~o (pāde pasāretvā) 62,²⁸; 65,³¹.

ṭhiti, *f.* (*sa.* sthiti), 'standing, remaining'; continuance, steadfastness; Dh. 147.

*ṭhitika, *mf.n.* (*e. c.*, *fr. prec.*) standing, remaining, lasting; existing or living by, depending on; *v.* āhāra⁰.

⁰-ṭṭha, *mf.n.* (*e. c.* = *sa.* stha) standing; *v.* gahaṭṭha, dhamma⁰, nāva⁰, pabbata⁰, bhaya⁰, samīpa⁰. *cp.* kappatṭhiya.

D.

dayhati, *vb.*, *pass.* dahati (*q. v.*).
dasati. *vb.* (*sa.* daṇṇati, √daṇṇ) to bite; *part. acc. m.* (*med.*) ~mānam (gīvāya) 40,¹⁸; *inf.* ~itum, 40,¹⁷; *ger.* ~itvā, 4,²⁸; 14,²⁷ (valliyaṃ); 35,²⁴ (maṇikkhandham mukhena). *cp.* sandāsa.

dahati, *vb.* (*sa.* dahati, √dah) to burn (*trans.*); *pr. 3. sg.* ~ati (agārāni) Dh. 140; *part. nom. m.* dham, Dh. 31; *nom. n.* ~antam (pāpam kammam) 106,³² = Dh. 71; *pot. 3. sg.* ~eyya (khetam) 100,²⁶; *pp.* daddha (always spelt with initial 'd', which occurs also in the other forms) *v.* aggi-daddha; *pass.* dayhati (*sa.* dahyate & ~ti); *part. m.* ~māno, Dh. 371. *cp. next.* (Pischel, Gr. § 222.)

dāha, *m.* (*sa.* dāha) burning, heat; *v.* anto-dāha.

T.

taṃ¹, *pron. demonstr.* (*sa.* tad). *n.* taṃ, 13,²⁹. 22,³¹ etc.; by sandhi : tam, 26,¹⁸ (tam pi); 97,²⁹ (tam aham); tan t'aham, 85,²⁵; tañ ñeva, 5,¹⁰;

the older form tad is also to be found before vowels : tad avasari, 81,⁹; tad eva, 91,¹⁰; tad abhinanditum, 97,⁵; tad aji'aham (cittam) Dh. 326. and in some *comp.* (*v. below*; *cp.* takkara); - *m.* so or sa : 1,¹⁸. 2,⁴. 7,⁹ (sv-āham = so aham); 106,⁷. 107,⁴. 114,⁸ etc.; - *f.* sā : 2,²⁷ etc.; - except the *nom. sg.* the declension is a regular *pron. inflexion* of the base ta- : *acc. m.* taṃ, 1,⁸. 5,¹; *f.* taṃ, 58,¹⁷; - *instr. m. n.* tena, 1,⁹. 2,²⁴ (ten'eva); 50,¹; *f.* tāya. 19,¹⁹; - *gen. (dat.) m. n.* tassa. 1,⁶⁻¹¹ etc.; *f.* tassā, 2,¹⁹. 7,¹⁰ etc.; - *abl. m. n.* tasmā, 17,¹¹; tamhā, 14,¹. 108,²; - *loc. m. n.* tasmiṃ, 2,²² etc.; tamhi, Dh. 117; - *plur. m. nom. acc. te*, 3,²⁴. 21,³⁰ etc.; *f. nom. acc. tā*, 20,³³. 59,³⁻⁴; - *instr. m. n.* tehi, 25,²⁸; *f. tāhi*, 21,⁶; - *gen. m. n.* tesam, 4,¹⁷ etc. Dh. 4 (tes'); *f. tāsam*, 21,¹⁷; - *loc. m. n.* tesu, 14,²¹; *f. tāsū*, 51,¹. - ¹) = it, that, this; *m.* he; *f.* she; (*subst. & adj.*) : 25,²⁷. 29,²⁷. 58,¹⁷ etc. - ²) corresponding *v. prec. pron. rel.* (*cp.* yaṃ) : 68,²³ (yā . . . taṃ); 84,⁷⁻⁸ (yasmiṃ . . . so); 99,³⁰; 107,⁴; and sometimes combined *v. pron. rel.* in the sense of a *pron. indef.* : whichsoever, whatsoever; *n.* yan taṃ, Dh. 42 (quicquid); *instr.* yena tena upāyena, 1,⁹; *pl. m.* ye te manussā, 76,³⁰. - ³) repeated : *acc. m.* taṃ taṃ (bhaccam, each) 112,²³; *loc. m. pl.* tesu tesu (kathen-tesu, all of them constantly) 49,⁹; taṃ jīvaṃ taṃ sarīraṃ (= the same, *opp.* aññam . . . aññam) 89,²⁸. - ⁴) emphatically, ^a) before *subst. or nom. pr.* : tassa sā bhariyā, 2,²⁷; ayaṃ kho sā majjhimaṃ paṭipadā, 67,⁵; so Kassapo, 109,⁶; - ^b) before *pron. 1. pers.* : sv-āham, 7,⁹; *acc. taṃ maṃ*, 103,²; *gen. tassa me*, 103,²³; - ^c) before *pron. 2. pers.* : tassa te, 97,³¹; *cp.* so karohi, Dh. 236. - ⁵) *pleonastically* : *m. pl.* te (pamattā) 77,⁵ (*or corr. w. a prec. ye that has dropped*). - ⁶) several cases are used *adverbially* : taṃ (*acc. n.*), tena (*instr. n.*),

tasmā (*abl. n.*) *v. separately.* — ⁷) *comp. v.* tad-, takkara, tām-nāmaka.

tām², *adv.* (by sandhi tad = tām¹, *acc. n.*) ¹) = there, to that place: tad avasari (*corr. w.* yena = where) 77,19. 81,9. — ²) = now, then, in that case; thereafter; tad eva (*corr. w.* yad eva) 91,10; tām kiṃ maññasi, 94,29. 99,4; tam ahaṃ, 97,29. 98,10; tam enaṃ, 47,21. 100,12. — ³) therefore; tañ c'āyaṃ, 96,11.

tām³, *pron. 2. pers. acc.; v.* tvaṃ. takka, *m.* (*sa.* tarka) reasoning, speculation; *v.* a-takkāvacara, *mfn.*

takkara, *mfn.* (*sa.* tat-kara) doing that; *m.* ~o (*naro*) Dh. 19.

Takkasilā, *f.* (*sā.* Takshaçilā) *nom. pr.* of a city in the Gandhāra-country (*Tāṣila* in Panjab); *acc.* ~am, 42,25; *loc.* ~āya, 45,26.

takkola(ka), *n.* (*sa.* kakkola, *cp.* takkola) a sort of perfume, Bdelium; tambūla-takkolakādini, 49,16.

tagara, *n.* (= *sa.*) a kind of tree and a sort of perfume or fragrant powder prepared from it; ~am, Dh. 55; — *⁰-candanin, *mfn.* prepared from Tagara and Candana (*q. v.*); *m.* ~ī (*gandho*) Dh. 56; — *⁰-mallikā, Tagara and Mallikā (*q. v.*) Dh. 54 (*cp.* SBE. X p. 18).

taca & tacas, *m. & n.* (*sa.* tvac. tvacā, *f.* & tvaca (*comp.* -tvacas) *n.*) ¹) skin; *nom.* ~o, 82,2 — 97,20. ²) bark; *⁰-papaṭikā, *pl. f.* „loose shreds of bark“, 95,22; apagata-⁰, *mfn.* free from that, *m.* ~o (*sālarukkho*) 95,23-24.

tacchaka, *m.* (*sa.* takshaka) a carpenter; *pl.* ~ā, 106,28 — Dh. 80.

tajjita, *mfn.* (*sa.* tarjita, *pp.* tajjeti) frightened; *m. pl.* ~ā (*maraṇa-bhayena*, struck with horror of death) 6,21; maraṇa-bhaya-tajjito, *m.* 5,14; bhaya-tajjitā, *m. pl.* („driven by fear“) Dh. 188.

tajjeti, *vb.* (*sa.* tarjayati, √tarj) to threaten, frighten, scare; *ger.* ~etvā (*niraya-bhayena*) 17,30.

taṭa, *m.* (= *sa.*) a shore, bank,

slope; precipice; chinna-⁰, a sheer precipice; 27,3.

taṇḍula. *m.* (= *sa.*) rice-grain; *acc.* ~am, 57,18; *pl.* ~ā, 16,1; *acc. pl.* ~e, 33,25. 57,20; *instr. pl.* mūla-taṇḍulehi, the most coarse-grained rice, 57,20; majjhima-⁰, the middle-sort of the rice, *ib.*, *opp.* kanikā, the finest grains or flour, 57,21; — taṇḍulādi, *adj. n.* (*nāvaṭṭham*) consisting of rice *etc.* 111,31; tila-taṇḍulādayo, 15,6.

taṇhā, *f.* (rarely tasiṇā, *sa.* trṣṇā) 'thirst', desire, craving; ~ā (*vedanā-paccayā*, originating from *vedanā* and causing *upādāna*, *q. v.*) 67,13; 107,29; Dh. 180; catutthi (*senā Mārassa*) 103,26; *acc.* ~am, 108,1; *gen.* ~āya, 67,15. 108,4; *abl.* ~āya, Dh. 216; *gen. pl.* ~ānaṃ (*khayaṃ*) desires, Dh. 154; — *⁰-ānu-saya, *m.* the attachment to desires, *loc.* ~e, Dh. 338; — taṇhakkhaya, *m.* (taṇhā + khaya) destruction of desire, *loc.* ~e, Dh. 353; ~rata, *mfn.* delighting in that, *m.* ~o, Dh. 187; — *⁰-bhava-, Dh. 416 (*cp.* kāmā-bhava); — *⁰-vasika, *mfn.* being in the power of desires, enslaved by desire, *m.* ~o, 23,20; — *⁰-vagga, *m.* the XXIVth chapter of Dh.; — kāma-⁰, bhava-⁰, vibhava-taṇhā, *f.* 67,14; hetu-⁰, *f.* 108,13 (*v. h.*); — vīta-taṇha, *mfn.* who is without desire, Dh. 351 — 52 (*m.* ~o). *cp.* pipāsā.

tatiya, *mfn.* (*sa.* tṛtiya) the third; *acc. f.* ~am, 11,15; Dh. 309 (*tatiyaṃ*); *loc. m.* ~e (*vāre*, for the third time) 114,17; *acc. n. adv.* ~am, thirdly, for the third time, 74,25. 79,22 (~am pi kho); yāva-tatiyaṃ, up to the third time, 3,7 (*cp.* 102,26); — ⁰-jjhāna, *n.* 80,4 (*v. jhāna*); — ⁰-sāvanā, *f.* (*v. h.*) *cp.* addhatiya, addhateyya, & ti² (*tayo, tīni*).

tato, *adv.* (*sa.* tatas) ¹) thence, from that place; 2,23. 3,21; ~ yeva, from the same source, 101,13. — ²) thereupon, then, afterwards, further; 6,18 (~ paṭṭhāya, *q. v.*); 63,14 (~ va);

101,¹⁶. 103,¹⁶; Dh. 42 (pāpiyo ~); tato tato (*corr. w. yato yato*, as soon as, the more . . . the more) Dh. 390. — ³) for that reason; 112,³⁰ (*corr. w. yato*).

tatoparam, *adv. (sa. tata/param & tato 'param)* then, afterwards, immediately after; 55,¹⁵ (*cp. itoparam, para & apara*).

tatta, *mfn. (sa. tapta; pp. tapati)* heated, hot, red-hot; *m. ~o* (ayogulo) 107,¹ — Dh. 308; *loc. f. ~āya* (bhūmiyā) 97,³¹; — ⁰-kapāla, *n. (v. h.)*.

tattato, *adv. (sa. tattvatas, fr. tattva)* according to the truth, really, accurately; ~ajānitvā, „not knowing the truth“, 53,¹.

tattha (& tatra, *v. next*) *adv. (sa. tatra)* ¹) there, on that (this) place; 2,²³⁻²⁵, etc.; 108,²⁷ (tatth'); tatth'eva, ^a) on the same place, 3,6. 12,²⁴, ^b) on that very spot, straightway, 72,²⁵. 104,¹⁸; — tattha tattha, here and there, 21,³; yattha . . . tattha, 72,⁷⁻⁸; tattha idhāpi, both there and here, 112,¹⁵; — very frequently used at the begin of commentaries: 85,⁶⁻¹⁷⁻²⁷. — ²) there, to that place; 1,¹⁵ (~gantvā) 1,¹⁷. 2,⁴; 111,¹⁴; tatth'eva, to the same place, 58,¹⁵; tattha tatth'eva (bhijjissāma, in all directions) 11,⁸. — ³) then, therefore, thence; Dh. 249; 112,¹⁶ (tattha saddo'yaṃ).

tatra, *adv. (= prec.)* 110,²¹; tatr'assa, 73,²³. 90,³²; tatrāpi, 43,⁸⁻⁹; tatrāyaṃ, 82,¹⁷; tatra kho, 66,²⁴. 70,³³; — tatra-tatrābhinandin, *mfn.* 67,¹³ (*v. abhinandin*).

tathā, *adv. (= sa.)* so, thus; tath'eva, in the same way, likewise, 2,²⁵. 39,⁵. 105,²⁸; 44,²⁰ (*id. without eva*); tathā . . . c'eva . . . ca, 10,³⁰; tathā . . . ca . . . na, nor, 113,²⁷; often *corr. w. yathā*, so . . . that, 12,²⁻⁶; Dh. 282; yathā . . . tath'eva, as . . . so also, 5,⁸; *corr. w. yena*, so . . . that, 77,⁶. *comp., v. next*.

Tathā-gata, *m. (= sa.)* 'who comes and goes in the same way' [as

the Buddhas], probably orig. a designation of an Arhat, afterwards *esp.* of Gotama Buddha (as Sammāsambuddha, while still living as a human being, preaching the truth), used in the holy scriptures when Buddha is represented as speaking of himself in the third person; hence *pl. ~ā* appellatively = the Buddhas (*cp. the most important note by Rhys Davids & Oldenberg, SBE. XIII, p. 82; E. Sénart, JRAS. 1898 p. 865; R. Chalmers, ib. p. 103; Böhtlingk, Ber. d. Sächs. Ges. 1898 p. 78; Dhammasaṅgaṇi, transl. p. 294*). — *nom. ~o*, 80,²⁵. 94,¹⁰; hoti ~o parammaraṇā, does T. exist after death? 89,²⁹; rūpasamkhāvimutto T-o, gambhiro appameyyo duppariyogāho seyyathā pi mahāsamuddo. 95,¹²; *acc. ~am*, 76,²⁷; *instr. ~ena*, 66,²⁹. 94,⁸; *gen. ~assa*, 76,¹. 94,⁷. 110,²⁶; *pl. ~ā* (anupakkamena ~o parinibbāyanti) 76,²⁸; aggadhammā ~ā, 109,²⁸ (*v. h., otherwise Geiger, Dipavamsa u. Mahāvamsa, 1905, p. 5*); akkhātāro ~ā, Dh. 276 (the T.s are only preachers); nippapaṇcā ~ā, Dh. 254 („free from vanity“).

tathā-bhāva, *m. (= sa.)* the being so; *acc. ~am* (ñatvā) 3,³⁰.

tathā-rūpa, *mfn. (= sa.)* such, like that; pregnantly = so great, important, etc.; *acc. m. ~am*, 68,³⁵ (*v. foll. yathā*); *gen. m. ~assa*, Dh. 105; *gen. f. ~āya* (parisāya) 87,³¹. (*cp. eva-rūpa*).

tad-, *pron. demonstr. n.*, used by sandhi instead of taṃ (*v. taṃ* ¹⁻²) & *comp. (v. tad-anurūpa, tad-utthāya, tad-ūpika)*.

*tad-anurūpa, *mfn.* conformable, suitable to that; *acc. n. ~am* (vyañjanam) 57,²¹.

tadā, *adv. (= sa.)* at that time, then; 1,⁵; 29,¹⁸. 30,²⁴ (*cp. tena samayena*, 32,⁹); tadāsi, 81,³ (= tadā asi).

tad-utthāya, (*fr. ger. utthahati*) = having sprung from that, 106,¹⁹ = Dh. 240; tad- stands possibly for

tat' (Comm. tato utṭhahitvā, Dhpd. (1855) p. 370).

*tad-ūpika (or ⁰-ūpiya) *mfn.* (fr. tad- + opāyika = *sa. aupāyika*) conformable, suitable to that, answering; *f. ~ā* (paññā) 2,12. (*Trenckner*, PM. p. 78, takes it = *sa. *tadopya*, fr. ā + √vap).

tanaya, *m.* (= *sa.*) a son; *nom.* rāja-tanayo, 112,4 (a prince).

tanu, *mfn.* (= *sa.*) thin, little, small; ⁰-bhūta, *mfn.* id.; ⁰-soka, *mfn.* whose mind has been relieved, light-hearted, comforted, *m. ~o*, 89,15. *cp.* su-tanu.

tanuka, *mfn.* (= *sa.*) = *prec.*; *m. ~o* (tanuk' ettha vipassati, few only) 88,29 = Dh. 174; 88,32 (= na bahujaṇo).

tanti, *f.* (= *sa.*) a string (of a lute); ⁰-ssara, *m.* the sound of the strings; *instr. ~ena*, 19,32 (*cp.* sara³).

tantu(ka), *m.* (= *sa.*) a thread; tasara-⁰ (*q. v.*, *cp.* corrections).

tandita, *mfn.* (*sa. tandrita*; fr. tandi, drowsiness, lassitude, sloth, = *sa. tandrā & tandri*) only *comp. v.* the negative prefix a- (*v. h.*) *cp.* dandha.

tam-nāmika, *mfn.* (*sa. tan-nā-mika*) named thus; *f. ~ikā*, 56,11.

tapa, *m.* & tapas, *n.* (*sa. tapas*, *n.*) ¹ religious austerities, penance, devotion; *nom. ~o* (sukho) Dh. 194; ~o (paramaṃ) Dh. 184. - ² virtue, chastity; ~o (bhinno, mānavikāya) 50,32; *gen. ~assa*, 50,29. *cp.* tāpasa, tāpasī.

tapati, *vb.* (*sa. √tap*) ¹ to shine (as the sun), to be bright; *pr. 3. sg. ~ati*, 107,23-24 = Dh. 387. - ² to burn - to cause pain or repentance; pacchā tapati dukkataṃ, Dh. 314. - *pp. tatta, pass. tappati* (*q. v.*) *cp.* tapa etc.

tappati, *vb.* ¹ (*pass. tapati*; *sa. tapyate*) to be burnt, tormented; to suffer; *pr. 3. sg. ~ati*, Dh. 17. 136 (*sehi kammehi dummedho*). - ² (*sa.*

√trp) to be satisfied or weary; *pp. titta* (*v. h.*, *cp. titti*).

tamba, *mfn.* (*sa. tāmra*) red, copper-coloured; ⁰-bhūmi-, 112,29; -tamba-panṇi, 112,29, is probably a pun (= tamba-pāṇayo, *adj. m. pl.* with red hands, *cp. pāṇi*) in order to make the etymology of the *nom. pr.* Tambapaṇṇi to agree with the tale.

Tamba, *m. nom. pr.* of a king; *voc. ~a*, 20,17; ~rājā, 19,6; *instr. ~rājena*, 19,10.

Tambapaṇṇi, *f.* (*sa. Tāmra-parṇi*) *nom. pr.* of a city in Ceylon and of the island itself, 112,30; *acc. ~im* - ⁰-nagaraṃ, 112,24-25; -⁰-dīpa, *m.* the island C., *loc. ~e*, 20,32; -⁰-sara, *m. n.* a lake in C., *loc. ~e*, 21,36. *cp.* Laṅkā.

tambūla, *n.* (*sa. tāmḷā*) betel or betel-leaves (to chew after the meal); *acc. ~am*, 41,14; ⁰-takkolakādīni, 49,16; - ⁰-pasibbaka, *m.* a betel-sack; *loc. ~e*, 57,33.

taya, *n.* (*sa. traya*) a triad; *e. c. -ttaya, v. Piṭaka-⁰, potthaka-⁰, Saṅgīti-⁰.*

tayo, *num. mf.* (*sa. trayas*) *v. ti². tarati, vb. 1) (sa. √tṛ, tarati) to cross over (acc.); aor. 2. sg. atari (samuddam) 20,19; pp. tinna (q. v.) cp. su-duttara, mfn. - 2) (sa. √tvar) to make haste; v. abhi-ttharati.*

tarahi, *adv.* (*sa. tarhi*) then, at that time; 74,31; *cp.* carahi & etarahi.

taruṇa, *mfn.* (= *sa.*) young, tender; new, fresh; *m. ~o*, 46,22. 99,4; *f. ~ī* (dārikā) 101,19; taruṇa-kāle yeva, while (they were) yet quite young, 9,8; ⁰-dabba-tiṇa, *n.* young Kusa-grass, 16,17.

'taro, *v. itara.*

tala, *n.* (= *sa.*) level, surface, bottom; side, end, flat, roof etc.; *loc. imasmim ~e*, on this side, 35,13; pathavi-⁰, 28,7; pāsāṇa-⁰, 10,7; bheri-⁰, 35,21; Manosilā-⁰, 61,11; mahi-⁰, 113,21; heṭṭhima-⁰, on the lowest level, 59,27; - *instr. khagga-talena*, with the flat of the sword, 41,26; -

abl. pāsāda-talato, down from the palace, 65,34; — pāsādavara-tala-, the roof of the palace, 64,12; — mahā-tala, *n.* (*v. h.*).

tasa, *mfn.* (*sa.* trasa) moving, trembling; feeble; *loc. pl.* ~esu (*bhūtesu*) Dh. 405 (*opp.* thāvara).

tasati, *vb.* (*sa.* √tras) to tremble, to be afraid of (*gen.*); *pr. 3. sg.* ~anti (*daṇḍassa*) Dh. 129; *tasa*, *mfn.* (*q. v.*).

tasara, *m.* (*sa. id.* & trasara) a shuttle; *acc.* ~am (*vaddhetvā*) 87,12; — *⁰-tantuka, *m.* 87,11 (*v.* corrections); — *⁰-pacchi, *f.* a basket or box with a shuttle, 89,5; *acc.* ~im. 87,27. 89,3.

tasinā, *f.* (= tanhā, *q. v.*; *sa.* tṛṣṇā) *acc.* ~am, Dh. 343; *instr.* ~āya, *ib.*

tasita, *mfn.* (*pp.* tasati; *sa.* trasta) trembling, frightened; *m. pl.* bhīta-tasitā, 27,5.

tasmā, *adv.* (*abl. n. pron.* tam; *sa.* tasmāt) on that account, therefore; 12,35. 86,32. 110,25. Dh. 211 *etc.*; ~hi, Dh. 356; — tasmā ti ha, 'therefore just so', accordingly (pointing to the following) 93,2.

**tahim* (or **taham*), *adv.* (formed after the analogy of *kuhim*, *kaham*) = there, thither; 112,25 (~ *vasi*); 114,18 (~ *saṇṭhapesum*).

tāna, *n.* (*sa.* trāṇa) protection; *dat.* ~āya (*na santi puttā*, 'are no help') Dh. 288.

**tānatā*, *f.* (*fr.* tāna *w. suff.* -tā) protection; Dh. 288.

tāta, *m.* (= *sa.*) a father; *voc.* tāta & *pl.* tātā is very frequently used as a term of affection to one or more persons (*esp.* to younger or inferior persons) = friend, my dear *etc.*; tāta, 9,21. 15,32. 69,31 (*tāta Yasa*); to two persons: 9,12; — tātā, 16,24. 25,18. 38,38. *tādi*, *adj. m.* (*sa.* tādṛc) such, like that; often pregnantly said of Buddha's holy disciples ('like him') and even of the Buddha himself; *gen. m.* ~ino, Dh. 94. 95. 96; 80,32.

tādīsa, *mfn.* (*sa.* tādṛcā) such, like that; *m.* ~o, 7,12. 55,1; 85,16

(*vaṇṇo*); *acc.* ~am. Dh. 76. 208; *acc. m. pl.* ~e. Dh. 196. *cp.* etādisa.

tāpasa, *m.* (= *sa.*) a hermit, ascetic; ~o. 35,6; paṇḍuroga-⁰, 35,4 (*v. h.*); *acc.* jeṭṭhaka-tāpasam, 35,2; *gen.* ~assa. 36,7.

tāpasī, *f.* (— *sa.*) a female ascetic; 111,6; *acc.* ~im, 111,7.

tāla, *m.* (— *sa.*) the Palmyra or fan-palm; ⁰-vaṇṭa. *n.* (*sa.* ⁰-vr̥ṇṭa), the leaf of P. used as a fan; *loc. pl.* ~esu (*maṇi*-, 'upon jewelled fans') 41,6; — ⁰-vana, *n.* (— *sa.*) a grove of P.-trees; *acc.* ~am, 60,7; — **tālāvatthukata*, *mfn.* (= *tāla* + *a*-vatthukata) 'pulled out of the ground like a P.', *n.* ~am (*rūpaṃ* *Tathāgata*) 95,11.

tāleti, *vb.* (*sa.* tādayati, √tad) to beat, strike (*acc.*); *ger.* ~etvā, 61,21.

tāva, *adv.* (before vowels sometimes *tāvad*-; *sa.* tāvat) ¹) so much (before *adj.*); ~ mahato, 10,14. — ², ^a) so long, until; pāto va ~, until to-morrow, 15,16; ajjāpi ~ na, never before to-day, 10,13; often *corr. w.* yāva: 33,31; 102,3. Dh. 284; na ~, ... yāva na, not ... until, 92,2. — ^b) meanwhile, 37,22. — ^c) now, first (*w. fut.*): vimamsissāmi ~, 3,6. 38,31; 41,2. 65,36; likewise *w. pr. 1. sg.* 55,25. — ^d) tāvad-eva, at once, immediately, straightway; 7,5. 23,14. 33,5. 62,19. 64,29. 105,21. — ³) well, indeed, really; well and good, be it then (often *w. imp.* or *fut.*) 7,18-21. 44,6; *w. foll.* pana: aham ~ ... ayam pana (*quidem, μὲν*) 17,10; — yasmā tayā ~ diṭṭham, tasmā ... 85,31; yakkhinī ~ jānāti, 111,21. — ⁴) *emphatically* in exhortations (*w. imp.*): ehi ~, 9,22; tiṭṭha ~, 11,5; gaccha ~, 19,21; tam tāva me detha, 22,31; adhiyāsehi ~, 53,25; kathehi ~, 54,32. *cp. next.*

**tāvataka*, *mfn.* (*fr. prec.*) so much; *pl.* so many; *acc. pl. m.* ~e (*corr. w. yāvatake*) 81,18.

tāvata, *adv.* (= *sa.* tāvatā, *instr.*) ¹) so long; 110,5 (*corr. w. yāva*). —

2) on that account, for that reason; 106,⁵ (na tāvatā, *scil.* yāvatā bhikhate pare = Dh. 266).

tāvatinisa-⁰, ¹) *num.* (*sa. trayas-trimṣat*) 33, only at the beginning of *comp.* = the 33 gods, whose chief is Sakka (while the *num.* 33 always is tettiinsa); *⁰-bhavana, *n.* Sakka's devaloka on the mount Sineru (Meru), *loc.* ~e, 59,²¹; — *⁰-devaloka-ppamāna, *mfn.* „equal in extent to the realm of the Thirty-tree“, *n.* ~am, 59,²⁸. — ²) *mfn. id.*, frequently *m. pl.* ~ā (*devā*). *cp.* *Pischel*, Gr. § 254 & timsa below.

ti¹, *indecl.* (*sa. iti*) thus, so; besides ti we also meet with the full form iti which is contracted to -iti with ā *prec.* i, 1,¹⁶⁻¹⁷, and before a vowel is changed into icc', 4,³²; but generally the first i drops by elision, and a *prec.* short vowel (a, u) is lengthened, 1,⁹⁻¹⁸⁻¹⁹ *etc.*, while *prec.* nī is changed into n, 1,⁸⁻³¹. 3,¹ *etc.*; instead of the final i we find also y: ty'āha, 111,³⁰ (= c' after *prec.* i: na karomi c'āha, 74,¹ = Dh. 306) and even v: tv'eva, 42,²⁴. 60,²⁵, or the i drops before e: t'eva, 32,¹⁸. — ¹) The full form iti is used ^a) at the beginning of a sentence = thus, in this manner (as told before) 30,²³. 47,²³. 88,². 110,³³. 112,¹¹. Dh. 62. 74. 186. 286; ditṭham h'etam T'athāgatena: iti rūpam *etc.*, thus (is) form = this is the nature of form, 94,⁸. — ^b) after evam, 47,²⁶, *cp.* evamgotto iti, 92,¹³. — ^c) after another (i)ti: mogham aññan ti iti puttḥo (iti perhaps = *etc.*, *cp.* ⁵) below) 90,⁴. — ^d) in the apodosis: sace . . . icc'etam kusalam, 4,³². — ^e) metri causa like the ordinary ti: 98,³⁰. 111,¹. 112,³¹ (*v. below*). — ²) ti (iti) is most frequently used by quoting in oratio directa one's words uttered or the contents of one's thoughts, emotions, or judgements, preceded or followed by a verbum sentiendi et declarandi: 1,⁸⁻¹⁶ (after āha); 3,⁵ (after ten'assa etad ahoṣi); 1,¹⁸ (ti

sampaticchitvā); 1,¹⁹ (ti vutte); 1,²¹ (ti āha); 3,¹ (ti cintesi), but also without a such word preceeding or following: 3,⁶⁻⁹⁻¹². 35,³⁹. *etc. etc.* Of such quotations we find often one included within another: ti saññi ahoṣi, 2,⁶ *etc.* Verses quoted end always with ti which stands without the metre: 2,¹³. 3,²⁷ *etc.*, but in poetic style it is often omitted, 103,¹⁰ (followed by imā gāthā bhanam); 104,¹⁶ *etc.* (*cp.* 111,⁴. 113,¹⁷, where iti forms the half of the last foot), and even in prose ti may be omitted by very short sentences (questions and answers) and generally before maññe (*q. v.*) 3,²⁵. 5,⁷. 35,³⁵ (*cp.* 50,³³. Dh. 74). Useful examples illustrative of the use of ti are also found on p. 88. — ³) ti after single words or names (in *nom.*): mātā ti, such a thing as a mother, 99,⁷; pitā ti, 99,⁸; ditṭhigatan ti, 94,⁷; saddo ratho iti, the sound (word) 'ratha', 98,³⁰; satto ti sammuti, the phrase 'a living being' 98,³¹; Nāgaseno ti, 96,²⁹ *etc.*; bālo ti vuccati, Dh. 63. *cp.* Dh. 218. 257. 367. 370. 388; likewise by glosses in commentaries: 'me' ti mayham, 85,³⁰; 'tan' ti tasmā, 85,²⁷ *etc.*; *cp.* above under iti ¹). — ⁴) ti is sometimes used to connect two sentences (coordinate) = in this way, by means of, for this reason, *etc.*: atth'eko upāyo ti khādāpessāmi tam . . ., 1,¹⁰; abhirūpā ahoṣiti so tassā varam adāsi, 10,¹; puññam me katan ti nandati, 107,²⁷ = Dh. 18; so sīham ādiṇṇavā iti Sīhalo, for that reason (he was called) Sīhala, 112,³¹. — ⁵) = and, and so on (*v. foll.* ādi): 73,³⁰ (*cp.* ādi ³)); ti anukkamena, and so on by degrees, 34,⁸; ti iti, 90,⁴. *v. above* ^{1,c}). — ⁶) ti is sometimes strengthened by a *foll.* eva or evam: 32,¹⁸. 42,²⁴. 60,²⁵; 86,¹⁷. — ⁷) *emphatically* after other *adv.*: kin ti, how? 1,⁸ (= kim²); tasmā ti ha, accordingly, 92,² (*v. tasmā*). *cp.* *Franke*, ZDMG, vol. 48, p. 87.

ti², *num.* (*sa. tri*) three; *n. tīni*, *nom.* 21,11. 82,9; *acc.* 28,25 (*saraṇāni*); 57,28. 86,26; — *m. tayo*, *nom.* 14,9 (*sahāyā*); 65,11 (*bhavā*); *acc.* 6,21 (*pahāre*); — *f. tisso*, *nom.* 82,9 (*vedanā*); *acc.* 20,21 (*gāthā*); — *instr. tihi*, Dh. 224. 391; — *gen. tinnam*, 14,13. 28,26 (*ratanānam*); Dh. 157; — *loc. tisu*, 31,16. 114,22. — *comp. v. ti-kkhattum etc.*, *tiha*, *te-piṭaka*, *etc.*, *cp. tatiya*, *taya*, *tāvatiṃsa* (*tettiṃsa*), *tiṃsa*, *terasa*.

tiṃsa (& *tiṃsati*), *num.* (*nom.* *tiṃsam* or *tiṃsā*; *sa. trimṣat*) thirty; *tiṃsa-yojana-maggaṃ*, *acc.* (*āgato*) 87,19. *cp. tāvatiṃsa* (*tettiṃsa*), *dvat-tiṃsa* & *chattiṃsati*.

ti-kkhattum, *adv.* (*sa. tri-kṛtvā*) three times; 11,4.

tikhina, *mfn.*, *v. tiṇha*.

ti-gāvuta, *v. gāvuta*.

tiṭṭhati (& *ṭhāti*, *comp. w. prp.* also *ṭhahati*; *sa. tiṣṭhāti*, *√sthā*), to stand; to stay, remain, stop; to be present, be alive; to abide by, acquiesce in, *etc.*; *pr. 3. sg. ~ati*, 102,3 (*pāli*, is extant); 103,22 (*bhiyyo ~*, "gets more steadfast"); 110,5. Dh. 340; 2. *sg. ~asi*, Dh. 235; 3. *pl. ~anti*, 110,4; — *part. med. gen. f. tiṭṭhamānāya* (*sākhāṃ gahetvā*) 62,20; — *imp. 2. sg. tiṭṭha*, 11,5. 16,13. 111,10; — *pot. 3. sg. tiṭṭheyya*, 98,33; — *fut. 2. pl. ṭhassatha* (*mama vinicchaye*) 59,6; 1. *pl. ~āma*, *ib.*; — *aor. 3. sg. a) atṭhā*, 103,11, *b) atṭhāsi*, 3,22. 15,10. 26,4. 41,20; *pharitvā ~*, pervaded, 57,23; 3. *pl. ~āmsu*, 22,7. 87,18; — *ger. ṭhatvā*, 3,6. 8,13 (*Bodhisattassa ovāde*); 17,33 (*id.*) 34,29 (*yāvātāyukaṃ*); 36,20. 46,1. 108,26; — *pp. ṭhita*; *caus. ṭhapeti* & *ṭhapāpeti* (*v. h.*) *cp. -ṭṭha*, *mfn.*, *ṭhāna*, *n.*, *ṭhiti*, *f. etc.*

tiṇa, *n.* (*sa. tṛṇa*) grass, straw (of a thatch); herb, weed; *acc. ~am* (the thatch) 101,4; *gen. bahu-tiṇassa*, 51,33. 52,2; *pl. ~āni*, 15,5; *comp. tiṇa-*⁰, 94,36; *tiṇa-dosa*, *mfn.* "damaged by weeds", *n. pl. ~āni* (*khettāni*)

Dh. 356; *dabba-*⁰, *nivāpa-*⁰, *nīla-kusa-*⁰. *rūḷha-*⁰ (*v. h.*).

tiṇṇa, *mfn.* (*pp. tarati*, *sa. tīrṇa*) who has crossed, gone through, passed over to, overcome; *m. ~o* ("I have passed over to Nibbāna") 104,30; ⁰*-vicikiccha*, *mfn.* having overcome uncertainty, *m. ~o*, 69,13; ⁰*-soka-pariddava*, *mfn.* "who has crossed the flood of sorrow", *acc. m. pl. ~e*, Dh. 195; *ogha-*⁰ (*q. v.*).

tiṇṇam, *gen. pl.*, *v. ti²*.

tiṇha, *mfn.* (generally *tikhina*, *sa. tikshna*) sharp; *instr. m. ~ena* (*asinā*) 33,17.

titikkhati, *vb.* (*sa. titikshate*, *desid. √tij*) to bear, endure (*acc.*); *pr. 3. sg. ~ati* (*ativākyaṃ akkosam*) Dh. 321. 399; *cond. 1. sg. ~issam* (I had to endure) Dh. 320 (*cp. adhi-gacchissam*, *sandhāvissam etc.*).

titikkhā, *f.* (*sa. titikshā*) endurance, forgiveness, long-suffering; Dh. 184 (*synon. khaṇti*).

titta, *mfn.* (*pp. tappati²*; *sa. trpta*) satisfied; *v. a-titta*, *cp. titti*.

tittaka, *mfn.* (*sa. tiktaka*) bitter; ⁰*-bhāva*, *m.* a bitter flavour, *acc. ~am*, 37,9.

titti, *f.* (*sa. trpti*) satisfaction; Dh. 186 (*kāmesu*).

tittha, *n.* (& rarely *m.*) (*sa. tīrtha*) a landing-place (on the shore of a river), a bathing-place; a ferry or harbour, *metaph.* religious persuasion; *loc. ~e*, on the shore, 28,5. — ⁰*pāṇiya-*⁰, a watering-place; *loc. ~e*, 11,28. *cp. next*.

titthiya, *m.* (*sa. tīrthya* & *tīrthika*) an adherent of another sect, a heretic; *pl. ~ā*, 73,21; *gen. ~ānam*, 19,4. — ⁰*añña-*⁰, *v. h.* — ⁰*titthiyārama*, *m.*, *v. ārama*.

ti-piṭaka, *n.* (*sa. tri-piṭaka*) 'the three baskets', the three collections of the Buddhist sacred books (*cp. piṭaka etc.*) — *tepiṭaka*, *mfn.* (*v. h.*).

tibba, *mfn.* (*sa. tīvra*) sharp, strong, violent; ⁰*-rāga*, *mfn.* full of strong passions, *gen. m. ~assa*, Dh. 349.

ti-bhāga, *m.* (*sa.* tri-bhāga) the third part; ~o, 90,22.

*ti-maṇḍala, *n.* (*sa.* *tri-maṇḍala) 'the three circles', *viz.* the navel and the two knees; *acc.* ~am, 82,27 (*cp.* SBE, XIII, 155).

timīra, *m.* (= *sa.*) name of a tree; *gen. pl.* ~ānam (gandho) 20,16.

*ti-yojana-satika, *mfn.* (*sa.* *tri-yojana-ṣataka) 300 yojanas long (*cp.* yojana); *gen. n.* ~assa (rajassa) 43,31.

tīla, *m.* (= *sa.*) sesame, sesame seed; *pl.* ~ā (tatta-kapāle pakkhit-⁰) 11,7; ⁰-taṇḍulādayo, 15,6. *cp.* tela.

tisso, tīṇi, *v.* ti².

tīra, *n.* (= *sa.*) a shore, bank; *acc.* ~am, Dh. 85 (anudhāvati, "runs up and down the shore", *i. e.* without reaching the other shore (Nibbāna)); 4,20 (sara-⁰); 21,17 (samudda-⁰); 28,4 (Āciravati-⁰); *loc.* ~e, 66,3; 1,12 (Gaṅgā-⁰); 2,19 (nadi-⁰); 3,31 (para-⁰, on the opposite bank); *abl.* orima-tīrato (*v. h.*) *cp.* anutire.

tīha, *n.* (*sa.* tryaha) three days; dviha-tīham, two or three days, 36,6 (*cp.* aha).

tīhi, *instr.*, *v.* ti².

tuccha, *mfn.* (= *sa.*) empty; ⁰-pātim (*acc.*) the empty bowl, 56,27.

tuṭṭha, *mfn.* (*pp.* tussati; *sa.* tusṭa) pleased, satisfied; *m.* ~o, 24,28; ⁰-citta, *mfn.* id.; *m.* ~o, 32,1; *pl.* ~ā, 41,21; - ⁰-mānasa, *mfn.* id.; *m.* ~o, 65,23; *f.* ~ā, 87,7; - ⁰-haṭṭha, *mfn.* pleased and rejoicing, *m.* ~o (saṃgho), 114,23.

tuṭṭhi, *f.* (*sa.* tusṭhi) joy, enjoyment; *nom.* tuṭṭhi, Dh. 331; *acc.* ~im ("the glad news") 64,6; *instr.* ati-tuṭṭhiyā ("by his extreme joy") 10,13.

tuṇḍa, *n.* (= *sa.*) a beak; *instr.* ~ena, 4,21. - *tuṇḍaka, *n.* (?) id.; mukha-⁰, 4,8, 18,7.

tunhī, *indecl.* (*sa.* tūshnīm) silently; ~ ahosi (Bhagavā, remained silent) 90,23; ~ ahesum, 79,21; by sandhi:

tunhīm āsīnam, Dh. 227; - *comp.* tunhī-bhāva, *m.* the being silent; *instr.* ~ena (adhivāsesi Bhagavā) 70,11 = 77,29; - tunhī-bhūta, *mfn.* silent; *m.* ~o (nisīdi) 87,20; *acc.* ~am, 87,21.

tudati, *vb.* (*sa.* √tud) to strike, torment; *pr.* 3. *pl.* ~anti (mam, kāmā) 20,17; *pp.* *v.* next.

tunna, *mfn.* (*pp.* tudati) struck, hurt; *gen. pl.* vyādhi-maraṇa-tunnānam, suffering from disease and death, 108,22.

*tunna-kamma, *n.* the trade of a tailor; *acc.* ~am, 57,8.

tunna-vāya, *m.* (= *sa.*) a tailor; ~o, 57,3; ⁰-upakaraṇāni, *n. pl.* 55,29 (*v.* upakaraṇa); ⁰-vesam gahetvā, in the disguise of a tailor, 58,16.

tumhe, *pron. pl.* & tuyham, *gen. sg.*, *v.* tvam.

turiya, *n.* (*sa.* tūrya) any musical instrument; *pl.* ~āni (gahita-gahitāni) 65,3; nānā-⁰, all kinds of musical instruments, 64,30; *instr.* ~ehi (nipurisehi) 67,23; ⁰-bhaṇḍāni, *n. pl.* musical instruments or implements, 65,4; ⁰-sadda, *m.* sound of music, *acc.* ~am, 112,7.

tulā, *f.* (= *sa.*) a balance; *acc.* ~am va paggayha ("as with a balance") Dh. 268; a-tula, *mfn.* (*v. h.*).

tuvaṃ, *pron.* in the gāthās = tvam, 47,9, 54,19, 105,34.

Tusita, *m. nom. pr.* (*sa.* Tushita) *pl.* ~ā (devā) a class of celestial beings; ⁰-vimāna, *n.* the residence of the T.-angels (the fourth devaloka), *loc.* ~e, 87,31.

tussati, *vb.* (*sa.* √tush) to be satisfied or pleased; *ger.* ~itvā, 24,23. 55,3; *pp.* tuṭṭha (*v. h.*) *cp.* tuṭṭhi, *f.*

te, *pron.* ¹) *gen. sg.*, *v.* tvam; ²) *m. pl.*, *v.* tam¹.

teja & tejas, *m(n).* (*sa.* tejas) splendour; power, efficacy; *instr.* ~asā (tapati Buddho) 107,25 = Dh. 387; ~ena, 15,7 (sīla-⁰); 111,11 (paritta-sutta-⁰).

tejana, *n.* (= *sa.*) an arrow; *acc.* ~am, 106,27 = Dh. 80. 145.

tena, *adv.* (*instr. fr. tam*¹; = *sa.*)

¹) in that direction, there (*corr. w. yena*): 68,2 (*yena nivesanadvāraṃ ten' upasaṃkama*); 68,5 *etc.* 74,20.

²) for that reason, therefore, now then (in this sense often *comb. w. hi*): 3,3. 7,13. 54,30. 106,4; tena *hi*: 1,10-19. 2,3. 19,31. 22,30. 41,21. 113,14.

*tepiṭaka, *mfn.* (*fr. tipiṭaka*) belonging to 'the three baskets' (*cp. piṭaka*); *n. loc.* ~e Buddhavacane, the word of the Buddha contained in the holy scriptures, 102,3.

*temeti, *vb.* (*caus. √tim*) to wet, moisten; *grd.* temetabba, *f.* ~ā (*matikā*) 83,28.

terasa, *num.* (*sa. trayodaṣa*) 13; terasama, *mfn.* the 13th; *m.* ~o (*vaggo*) Dh. XIII.

tela, *n.* (*sa. taila*) oil (prepared from the seeds of the sesame plant); *acc.* ~am, 50,24; *instr.* ~ena (*gandha*⁰, with scented oil) 37,2; — ⁰-ppadipa, *m.* an oil-lamp; ~o, 67,27; *pl.* ~ā (*gandha*⁰) 65,2; — ⁰-pajjota, *m.* *id. acc.* ~am, 69,17. *cp.* tila.

*tevācika, *mfn.* (*sa. *traivācika*, *cp. trivācika*) effected by the three words or the triple formula, *viz.* Buddhāṃ saraṇaṃ gacchāmi *etc.* (*v. saraṇa*); *m.* ~o (*upāsako*, a lay-disciple by the triple formula) 69,21.

tevīsati, *num.* (*sa. trayoviṃṣati*) 23; ~ima, *mfn.* the 23th; *m.* ~o (*vaggo*) Dh. XXIII.

toraṇa, *n.* (= *sa.*) an arch, portal, gateway; *dalha-pākāra*⁰, *mfn.* 90,31 (*n.* ~am, *nagaraṃ*); 91,21 (*dalha-toraṇaṃ = thira-piṭṭhasaṃghātakam*).

ty', ¹) = ti¹ (*iti*), 111,20; *cp.* c', 74,1. — ²) = te (*gen. tvaṃ*) 13,26.

tv', = ti¹ (*iti*); 42,24. 60,25. 64,9.

tvaṃ, *pron. 2. pers.* (= *sa.*) thou; *nom.* ^a) tvaṃ (*taṃ*) 1,14. 3,12 (*tvan ti*); ^b) tuvaṃ, 47,9. 54,19. 105,24; — *acc.* taṃ (*tvaṃ*) 1,11-17-21. 2,3. 4,27 (*tam pi*); 5,10 (*taṃ ñeva*); 94,27 (*taṃ yev'*); 94,32. 105,24; — *instr.* (*abl.*)

tayā, 4,29. 5,9; — *gen. dat.* ^a) tuyhaṃ, 3,16. 3,25 (~ *abbhantare*); 7,13; ^b) tava, 1,22. 3,16 (~ *santikam*); 12,1. 55,4; ^c) te, 1,15 (*vattati*); 2,3 (*das-sāmi*); 2,8 (*atthi*); 7,13 (*pasanno*); 13,26 (*ty' atthu*); 78,13. 85,4 *etc.*; te may also be used for *instr.* (and *acc.*): *kathentena te sundaraṃ kataṃ*, 1,24; 78,7 (?); *cp. t'āhaṃ = te ahaṃ* (*acc.?*) 85,27 [*Pischel*, GGA. 1877, p. 1066; ZDMG. 35, p. 714]. — *loc.* tayi, 10,12. 17,14; — *pl. nom.* tumhe, 1,26; to a single person: 25,17. 35,18; — *acc.* tumhe, 4,11. 12,33; 97,15; — *instr.* tumhehi, 12,33; — *gen. dat.* ^a) tumhākam, 4,4. 6,15. 35,13. 97,7; ^b) vo, 9,25. 108,3; *dat. ethicus*: 42,16; 47,19 (*id. or gen. partitivus*); vo may also be used for *acc.* 4,8. 108,5; — *loc.* tumhesu (= *sg.*) 50,10.

Th.

thaṇḍila, *n.* (*sa. sthaṇḍila*) an open place, bare ground; ⁰-sāyikā, *f.* the act of lying on the bare ground (as a penance), Dh. 141.

thaddha, *mfn.* (*sa. stabdha*) firm, hard; *m.* ~o (*pahāro*) 50,22 (*opp. muduko*); — ⁰-hadaya, *mfn.* hard-hearted; *f. pl.* ~ā (*comm. on kaṭṭhinā*) 52,5.

thambha, *m.* (*sa. stambha*) a post, pillar; *metaph.* insensibility, stupor; ~o, 103,28; *acc.* ~am, 60,2.

tharaṇa, *n.* (*sa. staraṇa*) the act of spreading, *v. bhumma-ttharaṇa*, which is probably ⁰-attharaṇa (*sa. āstaraṇa*, ā + *√str*) = a carpet, 84,17.

thala, *n.* (*sa. sthala*) the land, dry land, firm earth; *acc.* ~am, 15,14. 105,31 (*opp. ninnam*); *loc.* ~e (*opp. jale*) 4,14; 27,27. 52,16; Dh. 98 (*opp. ninne*); ⁰-gocara, *mfn.* living on land, *m.* ~o, 1,8; — ⁰-patha, *m.* a road by land; *acc.* ⁰-jala-pathaṃ, everywhere by land and water, 19,22.

*thavikā, *f.* a purse; *acc.* sahasa-thavikāṃ, a purse containing a 1000 pieces of money, 102,24.

thavira, *v.* therā.

thāma, *m.* (*sa.* sthāman, *n.*) strength, power; *⁰-sāmpanna, *mfn.* strong; *m.* ~o, 1,3. 40,27.

thāvara, *mfn.* (*sa.* sthāvara) immoveable, firm, strong; *loc. pl.* ~esu (bhūtesu) Dh. 405 (*opp.* tasa).

thira, *mfn.* (*sa.* sthira) firm, hard, solid, strong; *n. pl.* ~āni (uddāpādīni) 91,18 (*opp.* dubbālāni); *thirapākāra- *etc. mfn.* 91,20-21 (*comm.* on dalha-⁰).

thī, *f.* (*sa.* strī) = itthī, a woman (*v. h.*); *gen. pl.* thīnaṃ, 51,31.

thīna, *n.* (*sa.* styāna) sloth, indifference; *⁰-middha, *n.* "sloth and drowsiness" (pañcamī senā Mārassa), 103,27.

thūla (& thulla), *mfn.* (*sa.* sthūla) large, thick, coarse; *v.* aṇumthūla.

thera, *m.* & (~i) *f.* (*sa.* sthavira) old, venerable; an 'Elder' (said of venerable bhikkhus); *m. nom.* ~o, 81,12. Dh. 260; Dh. 261 (to be scanned thaviro); mahā-thero, 113,8; *instr.* ~ena, 85,13; *pl.* ~ā, 109,22; mahā-⁰, 109,11; *acc.* ~e (bhikkhū) 83,33; *instr.* ~ehi, 109,13; *gen.* ~ānaṃ, 109,5; added to a *nom. pr.* : Upāli-⁰, 109,18; Mahākassapa-⁰, 109,17; — dhamma-kathika-⁰, *m.* (*v. h.*) — *compar.* theratara, *m.* ~o (bhikkhu) 79,10; *instr.* ~ena, 79,8. *cp.* next.

Thera-gāthā, *f. pl.* name of a canonical book, a section of the Khudaka-Nikāya; specimen thereof: 107,28 *seqv.*

*thera-vāda, *m.* the doctrine of the Theras, the orthodox Buddhist doctrine; ~o, 109,14 (therehi katasāṃgaho); = aggavādo, 109,30; *acc.* ~aṃ, 114,5; *instr. pl.* ~ehi, 114,21.

*theriya, *mfn.* (*fr.* therā) belonging to the theras; *m. pk.* ⁰-ācariyā, the old teachers or, the propounders of the therā-vāda, 114,30.

Therī-gāthā, *f. pl.* name of a

canonical book, a section of the Khudaka-Nikāya; specimen thereof: 108,10 *seqv.*

thoka, *mfn.* (*sa.* stoka) little, small, short; *acc.* ~aṃ (*adv.*) a little: ~ netvā, 1,20; ~ gantvā, 36,11; ~ sayitvā, 12,11; ~ kilāpetvā, 58,33; *f.* ~ā (yāgu) 57,1; — *thoka-thokaṃ, *adv.* little by little, Dh. 121—22 (~am pi); Dh. 239.

*thokaka, *mfn.* (*fr. prec.*) small, short; *f.* ~ikā (ratī, a short pleasure) Dh. 310.

thometi, *vb.* (*denom. fr.* *thoma, *sa.* stoma, stomayati) to praise (*acc.*); *ger.* ~etvā (pañḍitam) 59,23.

D.

-d-, sandhi-consonant, inserted in attadattha, sadattha-pasuta (*q. v.*); likewise in samma-d-eva *etc.* (*v.* sammā). On account of sandhi an old 'd' is often preserved in some *pron.*: tad-, yad- (*v.* taṃ, yaṃ), koci- (= koci) *etc.* [Kuhn, Beitr. p. 62—63; Tr. PM. p. 82; Windisch, Ber. d. sächs. Ges. 1893. p. 228 *seqv.*]

*dakkhati & dakkhiti, *vb.* (√drç) to see, perceive; *pr. (fut.)* 2. *sg.* ~asi (na me maggaṃ ~, "the path I tread you never can find") 72,23; 3. *pl.* ~inti, 69,18 (cakkhumanto rūpāni ~); — *aor.* addakkhi, 3. *sg.* 77,8; 2. *sg.* 20,19. Formally dakkhati & dakkhiti look like *fut. fr.* √drç (*sa.* drakshyati), but really these forms may have sprung either from *aor.* addakkhi (*sa.* adrākshīt) or from an old base *drksh-⁰ [Kuhn, Beitr. p. 116; Tr. PM. p. 61; Pischel, Gr. § 554] *cp.* dissati.

dakkhina, *mfn.* (*sa.* dakshina) ¹) right, on the right hand; *instr. m.* ~ena (hatthena) 77,1. 111,24 (*opp.* vāma-hatthena); ⁰-passaṃ, the right side, 61,21. — ²) southern; *acc. f.* ~aṃ (disaṃ) 95,5; ⁰-samudda, *m.*

the southern sea, *gen.* ~assa, 60,4. *cp.* padakkhina.

dajjā, *pot.*, *v.* dadāti.

daṭṭhabba, *grd.* & daṭṭhum, *inf.*, *v.* dissati.

daḍḍha, *mfn.* (*pp.* dahati, *q. v.*) burnt; *n.* ~am (khetam) 100,27; aggi⁰, *mfn.* (*v. h.*).

daṇḍa, *m.* (= *sa.*) ¹) a stick, staff; a handle; *acc.* ~am (gahetvā, "staff in hand") 47,22; *instr.* ~ena, 77,12; *loc.* ~e (the handle) 35,5; — ⁰-hattha, *mfn.* leaning on a staff; *acc. m.* ~am, 63,9; — a-daṇḍa, attadaṇḍa (*q. v.*) — ²) punishment; *acc.* ~am, Dh. 310. 405; *instr.* ~ena, Dh. 131; purisa-vadha⁰, punishment for murder, 74,14; *gen.* ~assa, Dh. 129; — ⁰-kamma, *n.* fine, mulct, penalty; idam me ~am, "in this way I make amends", 53,13; — ⁰-ppatta, *mfn.* liable to punishment; *m.* ~o, 100,16; — paṭidaṇḍa, brahma-daṇḍa (*q. v.*) — Daṇḍa-vagga, *m.* the 10th chapter of Dh.

daṇḍaka, *m.* (= *sa.*) a stick, staff; *acc.* ~am, 13,19; 36,1 (a twig from a tree); *instr.* ~ena, 86,21; — *ratha⁰, *m.* (*q. v.*).

datta, *mfn.* (*e. c.* = *sa.*; *pp.* dadāti, *cp.* dinna) *v.* Devadatta, Brahmadata, *cp.* atta¹.

datvā, *ger.*, *v.* next.

dadāti, *vb.* (*sa.* √dā) ¹) to give (*w. gen. pers. & acc. rei*) 29,3. 31,16 etc.; to hand, deliver, give in charge, pay (do.) 82,18; 31,2; 39,30. 111,12; 37,18; 102,8; to offer (an oblation, *acc.*) 17,6 (elaṅam); — ²) variously constructed *w. acc.*: okāsam ~, to give an opportunity to (*inf.*) 40,17; ovādam, to admonish, 85,24; dānam, to make gifts, give alms, 14,12. 86,14; jivita-dānam, to spare one's life, 12,26; paṭivacanam, to answer, 3,9; phalam, to bear fruit, 36,36; maggam, to give place to, 44,12; matakabhattam, to offer an oblation to the dead, 16,23; sañnam, to make a sign, communicate, 55,29; sādhu-kāram, to applaud, 5,19;

— ³) to permit, allow (*acc. & inf.*) 5,10. 12,17. 17,19. 39,24. 48,19. 52,20;

— ⁴) constructed *w. ger.* of another verb = to do that to any one: dārūni āharitvā . . . dassati, 35,9; rajjam gahetvā dātum. 35,19; āharitvā adamsu, 41,4; vibhajitvā adāsi. 41,19.

— ^a) *pr.* 1. *sg.* dadāmi, 10,20; 3. *pl.* dadanti, Dh. 249; *part. gen. m.* dadato, Dh. 242; *part. med. m.* dadamāno, 12,33; *f.* ~ā, 5,30; *pot.* 3. *sg.* ¹) dadeyya, 98,34; 2. *sg.* ~āsi, 53,15; 1. *sg.* ~am, 33,13. 41,1; ²) 3. *sg.* dajjā, Dh. 224; — ^b) *pr.* 1. *sg.* dammi, 7,14. 15,24. 29,3; — ^c) *pr.* 3. *sg.* deti, 12,17. 28,24. 98,8; 2. *sg.* desi, 3,9; 1. *sg.* demi, 31,16; 3. *pl.* denti, 37,2; 2. *pl.* detha, 18,11. 52,20; 1. *pl.* dema, 18,11. 39,24. 114,10 (demā'ti); *imp.* 3. *sg.* detu, 36,21. 39,20; 2. *sg.* dehi, 5,15. 69,32. 101,38. 111,27 (read: jivita-m dehi); 2. *pl.* detha, 18,9. 31,2. 114,8; *part. m.* dento, 40,17. 85,24;

— [^d] rare or fictitious present-formations are: dajjati (*cp.* *pot.* dajjā) & dāti]; — *fut.* 3. *sg.* dassati, 3,8. 30,13; 2. *sg.* ~asi, 2,2; 1. *sg.* 2,4. 5,10; 15,12 etc.; 1. *pl.* ~āma, 17,19. 60,14; — *aor.* 3. *sg.* ^a) adāsi, 3,11. 6,18. 36,36; dāsi, 114,9; 1. *sg.* adāsim, 17,6. 42,13; 3. *pl.* adamsu, 4,15. 31,2. 41,4 etc.; ^b) adā (3. *sg.*) 111,12 (nādā), 114,25; — *inf.* dātum, 15,5. 31,30. 102,8; a-dātu-kāmatā. *f.* (*q. v.*); — *ger.* datvā, 7,28. 16,26; a-datvā, 48,19. 55,29; — *grd.* ^a) dātabba, *n.* ~am, 14,12. 82,18; ^b) deyya, *n.* ~am, 112,9; — *pp.* dinna (& datta, *e. c.*) *v. h.*; — [*pass.* diyati, *cp.* ā-diyati]; — *caus.* dāpeti (*v. h.*) *cp.* dāna, dāya, dāyaka.

dadhi, *n.* (= *sa.*) sour milk, curd; *nom.* dadhi, 99,28-30. 101,27; dadhim, 26,13; *acc.* ~im, 26,11. 35,22. 101,28; *instr.* ~inā, 35,17; *loc.* ~imhi, 36,25; — ⁰-ghaṭa, *m.* a milkbowl, *acc.* ~am, 35,17; — ⁰-māla, *m.* *n.* *pr.* of an ocean; *acc.* ~am, 26,12; ⁰-mālin, *id.* 26,15 (⁰-māliṭi) *cp.* Aggimāla; — ⁰-vāraka, *m.* a pot of milk-curd, *acc.* ~am, 14,30; *gen.* ~assa, 14,31; —

⁰-vāhana, *m. n. pr.* of a king; ~o nāma rājā, 36,²⁹; ⁰-jātaka, *n.* 34,³⁰.

danta¹, *m.* (= *sa.*) a tooth; *nom. pl.* ~ā, 12,¹. 82,² = 97,²⁰; *acc. pl.* ~e, 65,⁶; *instr. pl.* ~ehi, 12,⁵; khaṇḍa⁰, *mfn. (q. v.)*; dantantara-gata, *v. antara*; -⁰-kattha, *n. (v. h.)*.

danta², *mfn. (pp. √dam, sa. dānta)* tamed, subdued; tame, mild, patient; *m.* ~o, 77,¹⁰⁻¹³; Dh. 321; *acc. m.* ~am, *ib.*; *n.* ~am (cittam) Dh. 35; *pl. m.* ~ā. Dh. 322; -^{*}attadanta, *mfn. & sudanta, mfn. (v. h.)* *cp.* dameti.

*dandha, *mfn.* slow, slothful, indocile; ~am, *adv.* slothfully, Dh. 116. The etymology of this word is doubtful; *Fausbøll & Weber*, ZDMG. 14. p. 48 refer to *sa.* *tandra (*cp.* a-tandra); *Trenckner*, PM. p. 65 to ṛdha (& dhandha), but *cp.* tandita & dalha. According to *Müller*, PGr. p. 22 we ought to look for something like *dardhra or ṛdhra (*cp.* *Lüders*, ZDMG. 58 p. 700).

dabba (& dabbha), *m. (sa. dar-bha)* the Kuṣa-grass; -^{*}0-tiṇa, *n.* *id.*, *pl.* ~āni, 15,⁴; ⁰-sayana, *n.* a lair of K.-grass, *abl.* ~to, 16,⁴.

dabbi & dabbī, *f. (sa. darvi & ~ī)* a ladle, spoon; *nom.* ~ī, Dh. 64.

dama, *m. (= sa.)* moderation, self-command (*synon.* saññama); ~o, Dh. 261; *instr.* ~ena, Dh. 25; ⁰-sacca, *n.* temperance and truth, *instr.* ~ena, Dh. 9; duddama, *mfn. (q. v.)*.

damatha, *m. (= sa.)* self-command; ~o (cittassa) Dh. 35.

dameti (& damayati), *vb. (sa. damayati, caus. √dam)* to tame, subdue; to convert (*acc.*); *pr. 3. pl.* damayanti (daṇḍena) 77,¹²; (attānaṃ paṇḍitā) 106,³⁸ = Dh. 80; *part. nom. m.* damayaṃ (attānaṃ) Dh. 305; *inf.* dametuṃ (vaṭṭati, *q. v.*) to convert, 113,⁹; *cp.* danta & *prec.* dammi, *pr. 1. sg.* *v.* dadāti.

dara, *m. (= sa.)* fear; *v.* niddara & vīta-ddara.

daratha, *m. (= sa.)* pain, suffering; *loc. pl.* sabba-kilesa-darathesu, 64,²¹.

darī, *f. (= sa.)* a cave, hole, cleft; ^{*}0-saya, *m.* a lair in a hole or cleft, *loc.* ~e, 108,³⁴ (if not to be corrected into darīsayo (*mfn.*) 'having my lair in a hole on the bank of a river', *cp.* Jāt. I. p. 18. v. 106, & darīcara, *mfn.* Jāt. V. p. 70,¹⁵).

dalha, *mfn. (sa. ṛdha)* firm, hard, strong, fast; *f.* ~ā (bhūmi) 110,⁷; *n.* ~am (vīriyam) Dh. 112; ~am dalhassa khipati (*v. h.*) 44,¹; ⁰-ppahāra, *m.* a violent stroke, *acc.* ~am, 30,¹³; -^{*}0-parakkama, *mfn.* undaunted, firm, energetic; *m. pl.* ~ā, Dh. 23; *acc.* ~e, 108,¹⁹; -^{*}0-pā-kāra-toraṇa, *mfn.* having strong walls *etc.*, strongly fortified; *n.* ~am (nagaram). 90,³¹. 91,²¹; -^{*}0-uddāpa, *mfn.* having a strong foundation; *n.* ~am, 90,³¹. 91,²⁰. - dalham, *adv.* firmly, strongly; Dh. 61. 313; ~am katvā (gahita-sigāle) with a fast hold, 40,³⁴; dalha-gahita-, 40,²⁰. (*cp.* dandha).

dasa¹, *num. (sa. daṣa)* ten; 31,¹³ (bhātaro); 81,²¹ (sikkhāpadāni); ⁰-māse (*acc.*) 62,²; *instr.* dasahi, 18,¹⁶. 82,¹⁴; *gen.* dasannaṃ, Dh. 137 (dasann'). At the end of *comp. num.* 'd' is often changed into 'r' (or ḷ) *cp.* aṭṭhārasa, ekādasa, cuddasa, terasa, pannarasa, soḷasa.

dasa², *mfn. (e. c., sa. dṛṣa)*, *v.* duddasa, sududdasa. (*cp.* dassa).

dasabala, *m. (sa. daṣa-bala)* 'possessing 10 powers' = Buddha; Kassapa⁰ (*q. v.*).

dasama, *mfn. (sa. daṣama)* the 10th; ~o (vaggo) Dh. X.

dassa, *mfn. (e. c., sa. darṣa)*, *v.* sudassa. (*cp.* dasa²).

dassati, *fut., v.* dadāti.

dassana, *n. (sa. darṣana)* seeing, looking; perception, intelligence, insight; religious persuasion; ~am (appiyyānaṃ, to see what is unpleasant) 106,³⁸ = Dh. 210; (ariyānaṃ, 'the

sight of the elect") Dh. 206; *instr.* ~ena (sekkena) insight, 69,35; itara-⁰, 30,12 (*v. h.*); *abl.* ~ā (⁰-visūka-, seeing spectacles etc.) 81,24; *gen.* ~assa (visuddhi) Dh. 274; — sila-dassana-sampanna, *mfn.* (*q. v.*); *cp.* a-dassana.

dassaniya, *mfn.* (*sa. darṇiṇi*) visible, fair to see, beautiful; *m.* ~o (rājā) 47,9.

dassayati, *vb.*, *v. dasseti.*

dassin, *mfn.* (*e. c.*, *sa. darṇin*) seeing, finding; *v. bhaya-⁰, vajja-⁰.*

dassivas, *mfn.* (*e. c.*, *sa. darṇi-vas*) seeing; *v. bhaya-⁰.*

dasseti, *vb.* (*caus. √drç, cp. dissati*) to cause to be seen or to appear, to show, point out, produce, manifest, give to understand (*acc.*); to show to, present to, to bring before (*acc. & gen.*); *pr. 3. sg. ~eti* (mayham apacitīm) 29,36; *3. pl. ~enti*, 21,4; *dassayanti* (uccāvacām, *q. v.*) Dh. 83; *part. m. dassento*, 2,1; *imp. 2. sg. ~ehi*, 114,10; *2. pl. ~etha*, 24,22; *pot. 3. sg. ~eyya*, 100,13; *fut. 1. pl. ~essāma* (pubbanimittam) 63,8; *aor. 3. sg. ~esi* (attānam) 12,27; (uṇhakāram) 15,8; (chātākākāram) 41,8; (pahāram, *q. v.*) 52,33; (sonirūpena, *scil. attānam*, presented herself) 111,2; ^b) *dassayi*, 113,13. *3. pl. ~esum*, (core rañño) 38,33. 74,8; 63,10; *inf. dassetum*, 91,25; *ger. ~etvā*, 4,16. 36,9.

daha, *m.* (*sa. draha*, by metathesis = hrada) a lake, pond; *acc. Anotatta-daham*, 61,13; *abl. Kaṇṇamunda-dahato*, 36,31.

dahati, *vb.* ¹) (*sa. dadhāti, √dhā*) to put, hold, consider; *pp. hita* (*q. v.*) *cp. dheyya; antaradhāyati, pidahati, samvidahati, saddahati, sandahati.* — ²) = dahati (*q. v.*).

dahara, *mfn.* (= *sa.*) young; *m.* ~o, 46,22. 99,4; (bhikkhu) Dh. 382; *pl. ~ā* (pakkhi) 11,14; *f. ~i* (dārikā) 101,19; *acc. ~im*, 101,15; 47,19 (kumārīm); — daharittthi, a young wife, *gen. ~iyā*, 49,13; — *compar. dahara-*

tara, *mfn.* the younger of two, *gen. m. ~assa*, 43,36.

dātabba, dātum, *v. dadāti.*

dāna, *n.* (= *sa.*) giving, gift, esp. alms, almsgiving, liberality; *nom. ~am* (dātabbam) 14,12; Dh. 177; *dinna-⁰*, almsgiving, 14,18; *acc. ~am*, 86,14 (Satthari Ālavim anuppatte nīmantetvā ~ adamsu); *mahā-⁰*, 61,6; *instr. ~ena*, 16,13. *loc. ~e* (attanā dinna-⁰) 29,2; — dānādini puññāni, 17,33; dānādīhi, 22,17; — *dāna-kathā, *f.* talking about (the duty and profits of) almsgiving, *acc. ~am* (pakāsesi) 68,19; — ⁰-sālā, *f.*, a hall for almsgiving, *pl. ~ā*, 38,13; — jivita-⁰, dhamma-⁰ (*v. h.*).

dāni, *adv.* = idāni (*q. v.*).

dāpeti, *vb.* (*caus. dadāti, sa. dāpayati*) to cause or order to be given (*acc. & gen.*); *aor. 3. sg. ~esi* (tassa aṭṭha kahāpane) 24,22; *fut. 1. sg. ~essāmi*, 43,27; *pp. dāpita, n. ~am* (aggam) 111,35.

dāma, *n. & m.* (*sa. dāman, n.*) a rope, cord; a chain, wreath; *m. pl. ~ā* (muñjamayā) 105,17; *n. pl. ~āni* (mālā-⁰) 37,2; kusuma-dāma-sadisa-, *mfn.* 47,13; rajata-dāma-vaṇṇa, *mfn.* 61,19 (*v. h.*).

dāya¹, *m.* (= *sa.*) a gift, donation; ~o, 25,10; nahāpita-⁰, *ib.* (a barber's fee).

dāya², *m.* (*sa. dāva*) a forest, grove; *v. miga-dāya.*

dāyaka, *mfn.* (= *sa.*) giving; *v. paccaya-dāyaka.*

dāra, *m. sg.* (*sa. dāra, m. pl.*) a wife; *loc. pl. ~esu*, Dh. 345; *para-⁰*, another man's wife, *acc. ~am*, Dh. 246; paradārūpasevin, *mfn.* one who covets another man's wife, *nom. m. ~i*, Dh. 309; puttadāra, *m. sg.* wife and children, *acc. ~am*, 38,30.

dāraka, *m.* (= *sa.*) a child, son, boy; ~o, 58,32; *acc. ~am*, 58,30. 81,11; *loc. ~e*, 59,12; *pl. ~ā* (gāma-⁰) 52,17; *acc. pl. ~e*, 21,1; *⁰-cori, *f.* (*q. v.*); ⁰-mātar, *f. nom. ~ā*, the child's mother, 59,22.

dārikā, *f.* (= *sa.*) a daughter, girl, young maid; *~ā*, 101,19; *acc.* *~am*, 55,27. 101,15.

dāru, *n.* (= *sa.*) wood, timber; a stick, log of wood, *pl.* fire-wood; *acc.* *~um*, 106,28 = Dh. 80; *pl. acc.* *~ūni*, 15,32. 35,6. 57,13; *instr.* *~ūhi*, 35,7; **o*-kalāpa, *m.* (*q. v.*); **o*-rāsi, *m.* (*q. v.*); dārūdaka-, 20,12 (fire-wood and water).

dāruja, *mfn.* (= *sa.*) made of wood; *n.* *~am* (bandhanam) Dh. 345.

dāruṇa, *mfn.* (= *sa.*) horrible, dreadful; *acc. n.* *~am* (abbhakkhānam) Dh. 139.

dāleti, *vb.* (*sa.* dālayati, *√dal*) to cause to burst, to break through (*acc.*); *ger.* dālayitvā (pūtilatam), 105,19.

dāsa, *m.* (= *sa.*) a slave, servant; *~o*, 5,7.

dāsī, *f.* (= *sa.*) a female servant or slave; *voc.* *~i* (term of abuse) 111,25; dāsi-gaṇa-, 21,1 (a troop of *~*).

di-^o, at the beginning of *comp.* = *dvi* (two, double), *v.* dija, dipada, diyaddha.

digacchā = jigacchā (*q. v.*).

dija, *m.* (*sa.* dvija) a bird; *pl.* *~ā*, 60,17. *cp.* dvija.

diṭṭha¹, *mfn.* (*pp.* dissati, *√dr̥c*; *sa.* dr̥ṣṭa) ¹) seen, perceived; *m.* *~o*, 12,14. 108,17; *n.* *~am*, 85,35; *instr.* *~ena* (iminā, what we have seen here) 54,15; ⁰-pubba, *mfn.*; yathā-⁰, *mfn.* (*v. h.*); — ²) known, understood; *n.* *~am* (h'etam Tathāgatena) 94,8; — ³) belonging to this world (*cp.* diṭṭha-dhamma below); *loc.* *~e* va dhamme, in the present life, 92,32. dud-diṭṭha, *mfn.* (*v. h.*).

diṭṭha², *m.* (*sa.* dviṣṭa, *mfn.*) an enemy; *acc.* *~am*, 3,27.

diṭṭha-dhamma, (*sa.* dr̥ṣṭa-dharma) ¹) *mfn.* having seen the truth; *m.* *~o*, 69,12. — ²) *m.* this world, the present life; ⁰-sukhavihāram anuyutto, "in the enjoyment of happiness reached even in this world", 74,22; *cp.* dhamma & diṭṭha¹ above.

diṭṭhi, *f.* (*sa.* dr̥ṣṭi) view, belief, doctrine, theory, *esp.* false theory; *acc.* *~im* (pāpikam) 91,16. Dh. 164; *loc.* (i)ti diṭṭhiyā sati, even if we suppose that, 92,27; — ⁰-gata, *n.* (false) theory or doctrine; *~am* (pāpakam) 90,24; (sassato loko ti) 93,33; (uppanna-⁰) 91,17; 94,7 (apanitam etam Tathāgatassa); *pl.* *~āni*, 93,33; — *⁰-gahana, -kantāra, -visūka. -vipphandita, -saṃyojana (*v. h.*) 94,1-2; — sammā-⁰, *f.* right belief, right views, 67,4. 96,5; — micchā-⁰, *f.* false doctrine, *acc.* *~im*, Dh. 167; ⁰-samādāna, *mfn.* (*q. v.*) Dh. 316. — *cp.* evaṃ-diṭṭhi, *mfn.* & añña-diṭṭhika, *mfn.*

*dinna, *mfn.* (*pp.* dadāti) given, presented; *n.* *~am*, 21,6 (tāhi); 49,21 (mūlam); Dh. 356 (vitarāgesu, a gift bestowed on . . .); as finite tense: *m.* *~o*, 8,2; *f.* *~ā*, 57,1; *n.* *~am*, 7,7; — ⁰-dāna, *n.* almsgiving, 14,18; ⁰-suṅkā, *f.* (mayā) 101,21 (*v.* suṅkā). *cp.* a-dinna.

dipada, *m.* (*sa.* dvipada) a biped, a man; *gen. pl.* *~ānam*, Dh. 273.

dibba, *mfn.* (*sa.* divya) heavenly, divine; charming, beautiful; *acc. m.* *~am* (yogam) Dh. 417; *f.* *~am* (ariyabhūmim) Dh. 236; *loc. pl. m.* *~esu* (kāmesu) Dh. 187; *comp.* dibba-kāme (*acc. pl. m.*) 45,5; ⁰-gandha-, 20,8-9; -cakkhumhi (*loc.*) 109,8; -pānam, 59,25; -pupphāni, 61,14; -bhojanam, 20,7; -vattha, *n.* 20,8. 61,13; -sampatti, 23,17; -sayana, *n.* 20,9. 61,16.

diyaḍḍha, *mfn.* (*sa.* dvyardha) 1¹/₂; ⁰-yojana-satika, *mfn.* 150 yojanas long, *instr. m.* *~ena*, 60,4. *cp.* adḍha.

divasa, *m. & n.* (= *sa.*) a day; *nom. m.* *~o* (uposatha-⁰, fastday) 14,16; *acc.* *~am*, by day, in the course of the day, 2,32; tam *~am*, on that day, 87,31; *~am* pi, 'all day long', 42,30; *~am* pi sapatham kurumānā nānācittā va honti, even on that same day they will change their minds and take their oath . . ., 51,38; eka-⁰, one

day, 13,22. 63,2; *instr.* ~ena (eka⁰, on one and the same day) 64,3; *abl.* ~ato (sattama⁰ paṭṭhāya) 61,3; (dhammadesanaṃ suta⁰, from the day on which she had heard) 86,30; *loc.* ~e (puna⁰, next day) 2,25; (jāta⁰, on his birthday) 24,31. 45,21; (eka⁰, on the same day) 45,24; *acc. pl. m.* ime ~e, "the last few days", 73,23; *n.* ~āni. 25,30; *loc.* ~esu (aṇṇesu, *q. v.*) 3,10. 65,21. *cp.* devasikaṃ, *adv. & next.*

divā. *adv.* (= sa.) by day; ~ tapati ādicco, 107,23 = Dh. 387; rattim pi divāpi, night and day, 9,16; ~ vā rattim vā, Dh. 249; ~ ca ratto ca, Dh. 296. *cp.* rattindivāṃ, *adv.* 86,25.

disa¹, *mfn.* (*e. c.*; *sa.* dṛṣa) like that; *v.* idisa, etā⁰, kī⁰, tā⁰, sa⁰; khandhā-disa, *v.* khandha. *cp.* dasa².

disa², *m.* (*sa.* dvisha) an enemy; ~o, Dh. 162; *acc.* ~aṃ, Dh. 42.

disā, *f.* (*sa.* diṣ & diṣā) quarter, direction; region, country; *acc.* ~aṃ (katamaṃ, in which direction) 95,5; (agataṃ ~, "the untrodden country" = Nibbāna) Dh. 323; *abl.* ~ato (uttara⁰, *q. v.*) 61,18; *acc. pl.* ~ā (sabbā) 85,4. Dh. 54; *loc. pl.* ~āsu (sabba⁰, in each direction) 63,19. *cp.* catuddisā & next.

*disā-kāka, *m.* a crow kept on board ships in order to search for land; *acc.* ~aṃ, 18,4. (*cp.* Fick, Soc. Gl. p. 173; E. Hardy, Buddha, p. 18.)

*disā-pāmokkha, *mfn.* world-famed, very celebrated; *m.* ~o (ācariyo) 16,33.

*disvā, *disvāna, *ger.*, *v. next.*

dissati, *vb.* (*sa.* √dṛṣ, *pass.* dṛṣyate) ¹⁾ *pass.* to be seen, appear; *pr. 3. sg.* ~ati, 44,25. 52,11; na ~ati (has disappeared) 68,30; *3. pl.* ~anti (na, are not seen, *opp.* pakāśenti) Dh. 304; 104,1 (ettha [*scil.* saṅgāme] na ~, don't devote themselves to this battle, *cp.* Windisch, Māra, p. 27; the 'na' is perhaps interpolated); *part.* dissamāna, *acc. pl. m.* ~e (= a-

dissamāne, invisible) 112,18; *pp.* diṭṭha, seen (*v. h.*); *grd.* daṭṭhabba, *mfn.* to be regarded or understood, *m.* ~o (attho) 85,10-23, *n.* ~aṃ, 79,4. - ²⁾ *act.* to see, regard, understand (*acc.*) (the suppletive verb is passati, *q. v.*); *aor. 3. sg.* ^{a)} addasa, 4,25 (nāddasa); 23,16; addasā, 75,19. 76,30 (~ā kho); *2. sg.* addasa or addasā, 71,31 (addasā ti); *3. pl.* addasāsuṃ, 76,18; *1. pl.* addasāma, 105,23; ^{b)} adakkhi. *v.* dakkhati; *fut. v.* dakkhati; *inf.* daṭṭhum, 48,19. 87,9; *comp.* daṭṭhu-kāma, *mfn.* wishing to see, *f.* ~ā (taṃ) 19,12; *ger.* ^{a)} disvā, 1,6 etc.; ^{b)} disvāna, 67,31. 68,10. 76,19 (at the beginning of a sentence). *cp.* dasa², dassa etc.; diṭṭhi, disa¹.

digha, *mfn.* (*sa.* dirgha) long; *m.* ~o (puriso, tall) 92,13 (*opp.* rasso); *f.* ~ā, 107,9 = Dh. 60; *n.* ~aṃ, Dh. 409; *acc.* ~aṃ (addhānaṃ) 44,21; (pācanayaṭṭhiṃ) 71,29.

*Digha-nikāya, *m.* name of a Pāli work, the first of the 5 Nikāyas (*q. v.*); ~o, 102,15. Specimens thereof: p. 77,14-81,4.

*Digha-bhāṇaka, *m.* a repeater (expounder or follower) of Digha-nikāya; *pl.* ~ā, 64,2.

digha-rattam, *adv.* (*sa.* dirgha-rātram) for a long time; 90,27. 104,33.

dipa¹, *m.* (= sa.) a lamp; *acc.* ~aṃ, 37,2; dipālokena, 41,27 (*v.* āloka). *cp.* padīpa.

dipa², *m.* (& *n.*) (*sa.* dvīpa) ¹⁾ an island; land, continent; ~o, 110,31. 112,30; *acc.* ~aṃ, 114,3; *loc.* ~e, 19,9; sabba-dīpamhi (over all Jambudīpa) 113,5. - ²⁾ *metaph.* a support, refuge; karohi dipam attano, Dh. 236. *cp.* Jambu-dīpa, Nāga⁰, Laṅkā⁰, Seruma⁰, *n. pr.*

*dīpaka, *m.* (*fr. prec.*) a little island; ~o, 2,20; *gen.* ~assa, 2,22; *abl.* ~ā, 3,20; ~ato, 2,31; *loc.* ~e, 2,23.

dīpana, *mf(ī)n.* (= sa.) explaining, illustrating; *v.* Paramattha-dīpani.

*Dīpavaṃsa, *m.* (*fr.* dīpa²)

name of a Pāli work, the oldest chronicle of Ceylon; Specimen thereof: p. 109–110, 16.

dīpin, *m.* (sa. dvīpin) a panther or leopard; *gen.* ~ino, 8, 27.

dīpeti, *vb.* (caus. √dīp) ¹ to illustrate, explain, teach (*acc.*); *pr.* 3. *sg.* ~eti (attham dhammañ ca) Dh. 363; – ² *intr.* to emit light, shine; *pot.* 3. *sg.* ~eyya (sabbarattim) 99, 18.

du-, *indecl.* (sa. dus-) prefix to nouns (*subst.* & *adj.*) implying 'evil, bad, difficult' (*opp.* su-). Before vowels the old form dur- is preserved, e. g. dur-accaya, etc., before consonants du- with the *fol.* cons. doubled, e. g. dukkata, ducchanna, dummana, etc. (v becomes bb: dubbaca, dubbañña), except before r, where the u is lengthened, e. g. dū-rakkha. By vṛddhi we have do-⁰, e. g. domanassa (*cp.* dohaḷa).

dukkata & dukkata, *n.* (sa. dush-kṛta), evil deed, sin, offending; ~am (akatañ) Dh. 314; (-t-, manasā) Dh. 391; sukata-dukkata, *mfn.* good and evil, *gen. pl.* ~ānam (kammānam) 97, 14.

dukkara, *mfn.* (sa. dush-kara) difficult to do, difficult; *m.* ~o (maggo padhānāya) 103, 10; *n.* parama-dukkaram, very d. Dh. 163.

dukkha, ¹ *mfn.* (sa. dukkha) unpleasant, painful (*opp.* sukha); *m.* ~o, 66, 27. 67, 10. Dh. 117; *f.* ~ā, 67, 8; *n.* ~am, 67, 9; 70, 27; a-dukkham-asukham, neither pleasant nor painful, 70, 27; – dukkham, *adv.* Dh. 201 (~ seti, "is unhappy"). – ² *n.* (sometimes written dukha metri causa, Dh. 83. 203) pain, misery; grief, suffering; *nom.* ~am, 35, 12. 77, 3; kin te ~, "what ails you?" 13, 12; dukkh', 17, 28; ~ ariyasaccam (*q. v.*) 67, 8; sabba-⁰, 108, 12; *acc.* ~am, 16, 20. 23, 12. 107, 19; (maraṇa-⁰) 7, 9; (sisaccheda-⁰) 17, 12; *instr.* ~ena (-kh-) Dh. 83; *dat.* ~āya, Dh. 248; *gen.* ~assa, 70, 17. 107, 19; *abl.* ^a ~ā, 16, 28. 107, 22 =

Dh. 192 (sabba-⁰); ^b ~ato, 31, 20; *loc.* ~e, 107, 12 = Dh. 277; *pl.* ~ā (= ~āni, *cp.* Kuhn, Beitr. p. 72) Dh. 202. 203 (-kh-). 221; *instr. pl.* ~ehi, 70, 20; – *comp.* *dukkhānupatita, *mfn.* "beset with pain", Dh. 302; – ⁰ ~ānubhavana-, 23, 12 (*v.* anubhavana); – ⁰ ~upadhāna, *n.* causing pain; Dh. 291 (para-⁰, *v.* upadhāna); – ⁰ ~upasama-gāmin, *mfn.* leading to quieting of pain, *acc. m.* ~inam (maggañ) 107, 20 = Dh. 191 (*v.* upasama); – ⁰ ~kkhandha, *m.* (*v.* khandha); – ⁰ ~domanassa, *n. pl.* (dvandva *comp.*) 90, 12; – ⁰ ~nirodha, *m.* cessation or destruction of misery; ~am (ariyasaccam [*q. v.*] *adj. n.*, a scholastic expression = concerning the cessation of misery) 67, 12; ⁰ ~nirodha-gāmini (*adj. f.* leading to that) 67, 17; – ⁰ ~ppatta, *mfn.* afflicted by pain, *m.* ~o, 59, 10; – ⁰ ~samudaya, *m.* (*v. h.*); ~am (*adj. n. cp.* dukkha-nirodha above) 67, 12; – ⁰ ~samuppāda, *m.* 107, 19 (*v. h.*) *cp.* sa-dukkha, *mfn.* & *next.*

dukkhin, *mfn.* (sa. dukkhin) pained, afflicted, sorrowful; *m.* ~ī, 2, 14. 72, 25.

dukkha, *n.* – dukkha.

dugga, *mfn.* (sa. dur-ga) difficult, impassable; painful, evil; *m.* ~o (maggo) 103, 10; *acc.* ~am (samsāram), Dh. 414; *abl. n.* ~ā ("out of the evil way") Dh. 327.

duggata, *mfn.* (sa. dur-gata) unfortunate, miserable, poor; ⁰ ~itthī, *f.* a poor woman, *acc.* ~im, 48, 12; – ⁰ ~bhāva, *m.* poverty; *acc.* ~am, 57, 2.

duggati, *f.* (sa. dur-gati) 'evil path', hell, unfortunate existence; *acc.* ~im. Dh. 17; 106, 20 = Dh. 240. (*cp.* suggati).

*duggahita, *mfn.* badly grasped; *m.* ~o (kuso) Dh. 311.

duccarita, ¹ *mfn.* (sa. duṇ-carita) evil; *acc. m.* ~am (dhammam, = sin) Dh. 169; – ² *n.* ill-conduct, sin; kāya-⁰, mano-⁰, vaci-⁰ (*v. h.*).

**ducchanna*, *mfn.* ill-thatched; *n.* ~aṃ (agāraṃ) Dh. 13.

**dujjāna*, *mfn.* (*cp. sa. dur-jāna* & *jānana* above) difficult to be understood; *m.* ~o (dhammo, tayā) 94,26.

dujjīva, *mfn.* (*sa. dur-jīva*) difficult to live; *n.* ~aṃ (jīvitāṃ) Dh. 245 (*w. instr.*).

duṭṭha, *mfn.* (*sa. dushṭa*) bad, evil, malignant; *f. pl.* ~ā, 52,6; ⁰-brāhmaṇa, *voc.* 33,16; ⁰-citta, *mfn.* evil-minded, with evil intention; *m.* ~o, 75,24. *cp. a-duṭṭha*, *paduṭṭha* & *dussati*.

dutiya, *mfn.* (*sa. dvitīya*) the second (*cp. añña*, *itara*) *acc. m.* ~aṃ, 35,10; *f.* ~aṃ (gāthāṃ) 8,31; ⁰-jjhāna, *n.* (*v. jhāna*); — *dutiyaṃ*, *adv.* for the second time, ~aṃ pi (kho) 74,25. 79,21. 88,17; yāva ~aṃ pi, up to the second time, 102,26. *cp. dvi* (dva).

duttara, *mfn.* (*sa. dus-tara*) difficult to be passed; *v. su-duttara*.

duddama, *mfn.* (*sa. dur-dama*) difficult to be subdued; *m.* ~o (attā) Dh. 159.

duddasa, *mfn.* (*sa. dur-dr̥ṣa*) difficult to be seen; *m.* ~o (dhammo) 94,25; *n.* ~aṃ, 106,16 = Dh. 252 (*opp. su-dassa*); *su-duddasaṃ*, Dh. 36.

duddiṭṭha, *mfn.* (*sa. dur-dr̥ṣṭa*) confused, misguided; *acc. m.* ~aṃ, Dh. 339.

duddha, *mfn.* (*pp. dohati*, *duhati* (-ū); *sa. dugdha*, √duh) milked; ⁰-khira, *mfn.* (*v. h.*) *cp. duyhati*, *pass.*

dundubhi, *m.* (= *sa.*) a kettle-drum; *deva*⁰, *m.* & *f.* thunder, *pl.* ~iyo (*f.*) 80,20.

dunniggaha, *mfn.* (*sa. dur-nigraha*) difficult to be restrained; *gen. n.* ~assa (cittassa), Dh. 35.

dunnivāraya, *mfn.* (*sa. dur-nivārya*) difficult to be kept back or restrained; *n.* ~aṃ (cittāṃ) Dh. 33; *m.* ~o (kuñjaro) Dh. 324. *cp. nivāreti*.

duppañña, *mfn.* (*sa. dush-prajña*)

stupid, foolish, ignorant; *m.* ~o, Dh. 111. 140.

**duppabbajja*, *n.* the painful life of a pabbajita (*q. v.*); *nom.* ~aṃ (durabhiramaṃ) Dh. 302 (differently *Max Müller*, SBE. X. 73). *cp. pabbajjā*, *f.*

**duppamuñca*, *mfn.* difficult to be loosened; *n.* ~aṃ (bandhanaṃ) Dh. 346. (*cp. pamuñcati*).

**dupparāmaṭṭha*, *mfn.* badly practised; *n.* ~aṃ (sāmaññaṃ) Dh. 311. (*cp. parāmasati*).

**duppariyogāha*, *mfn.* difficult to get at the bottom of, unfathomable; *m.* ~o (Tathāgato) 95,13. (*cp. pariyogāha*).

dubbaca, *mfn.* (*sa. dur-vacas*) abusive, unruly; difficult to reason with, self-willed; ⁰-bhāva, *m.* self-will, *instr.* ~ena, 34,16. (*cp. vacas*).

dubbaṇṇa, *mfn.* (*sa. dur-varṇa*) of a bad colour, ill-favoured; *m.* ~o, 103,5.

dubbala, *mfn.* (*sa. dur-bala*) weak, feeble; *m.* ~o, 12,27; *acc.* ~aṃ, Dh. 7; *n. pl.* ~āni (uddāpādini) 91,19.

**dubbalatta*, *n.* (*sa. *dur-balatva*) weakness; *abl.* ~ā, 12,21.

**dubbali-karaṇa*, *mfn.* who causes weaknees; *acc. pl. n.* ~e (*v. gen. paññāya*, *scil. pañca nīvaraṇe*) 91,7.

dubbuddhin, *mfn.* (*sa. dur-buddhi*) foolish, without insight; *m. pl.* ~ino, 76,30.

dubbhati, *vb.* (*sa. √druh*, *druhyati*) to be hostile to, plot against (*loc.*); *fut. 1. sg.* ~issāmi (tayi) 41,35. *cp. dūbha*.

dubbhāsita, *mfn.* (*sa. dur-bhāshita*) badly spoken; *n.* ~aṃ (padaṃ) 110,12.

duma, *m.* (*sa. druma*) a tree; *dumagga*, *n.* the top of a tree, *abl.* ~amhā, 13,4 (*cp. agga*⁴).

dummati, *m.* (*sa. dur-mati*) a fool; *nom.* ~i (aham) 30,22.

dummana, *mfn.* (*sa. dur-manas*)

dejected, in bad spirits; *m.* ~o, 2,14. 72,25. 104,18.

dummedha, *m.* (*sa.* dur-medha) a fool; *nom.* ~o, Dh. 136; *voc.* ~a, 106,10 = Dh. 394. *cp.* next.

*dummedhin, *mfn.* foolish, stupid; *m. pl.* ~ino (janā) Dh. 26.

duyhati, *vb.* (*pass.* dohati, √duh) to be milked; *part. n.* ~ mānām (khīrām) new milk, 99,28; *pp.* duddha (*q. v.*).

duraccaya, *mfn.* (*sa.* dur-atyaya) difficult to be conquered; *acc. f.* ~aṁ (tanhaṁ) 108,1 = Dh. 336.

duranubodha, *mfn.* (= *sa.*) difficult to be comprehended; *m.* ~o (dhammo) 94,25.

durannaya, *mfn.* (*sa.* dur-anvaya) difficult to be fathomed; *f.* ~ā (gati) Dh. 92.

*durabhirama, *mfn.* difficult to be enjoyed; *n.* ~aṁ (duppabbajjā) Dh. 302.

durabhisambhava, *mfn.* (= *sa.*) difficult to reach or enter upon; *m.* ~o (maggo) 103,10.

*durājāna, *mfn.* difficult to be understood; *m.* ~o (bhāvo thinā) 51,31.

*durāvāsa, *mfn.* difficult to dwell in, *d.* to be lived or led; *pl. (n.)* ~ā (gharā, the household life) Dh. 302.

dullabha, *mfn.* (*sa.* dur-labha) difficult to be found or obtained; *m.* ~o, 31,18. Dh. 193; *acc.* ~aṁ, Dh. 160; *n.* su-dullabhaṁ (saccaṁ) 51,30; — ^o-manussattaṁ, *n.* the state of man which is one difficult to obtain, 22,15.

dussa, 15,18, according to the Comm. *gen. pron. demonstr.* = amussa (*cp.* asu, amuka), but this can hardly be correct; the reading dussāṁ which, in spite of the Comm., has been maintained by the Cingalese Mss., ought no doubt to be preferred; dussa, *n.* (*sa.* dūshya, dūçya or dūrça) a kind of woven stuff, occurs frequently in the Pāli texts; hence *dussika, *m.* a manufacturer of that stuff, or a cloth-seller (Jat. VI, 276,25. Mil. 262,14. 333,12);

but I think that in this case dussa must be *adj.* = *sa.* dūshya, corruptible, easily to be spoiled or damaged, *n.* ~aṁ (khetapālassa rattibhattaṁ). Francis & Neil, Jāt. III. p. 16, translate "wrongfully" (dussāṁ, *adv.*, *cp.* dussati below) and it is perhaps in order to avoid this interpretation (which does not agree with the tendency of the prose tale) that the Comm. has taken it for *gen. pron.* Trenckner accepts the *gen.* dussa (= amussa) although that form is not found elsewhere. Henry (Précis de gramm. Pālie, p. 94) corrects dussa into amussa.

dussati, *vb.* (*sa.* dushyati, √dush) to sin, offend (against, *gen.* or *loc. pers.*); *pr. 3. sg.* ~ati (appadutthassa) Dh. 125; (appadutthesu) Dh. 137; *pp.* dutthā (*v. h.*); *caus.* dūseti (*q. v.*) *cp.* dussa above.

dussīla, *mfn.* (*sa.* duk-çīla) ill-natured, bad, wicked, vicious; *m.* ~o, 107,2 = Dh. 308; Dh. 110. 320; *f.* ~ā, 9,11; *instr. f.* ~āya, 20,29.

*dussīlya, *n.* (*fr. prec.*) wickedness; *nom.* ~aṁ (accanta^o) Dh. 162.

duhati, *vb.*, *v.* dohati (dūhati).

dūta, *n.* (= *sa.*) a messenger; *pl.* ~ā (deva^o) 45,12; *acc. pl.* ~e (assa^o) 68,31.

*dūbha, *m.* (*fr.* dubbhati, √druh; base of dūbhati, *vb.* = dubbhati; *cp.* *sa.* droha) malice, perfidy, treachery; only in *comp.* a-dūbha (*q. v.*) *cp.* a-dūbhāya (*dat.*) Jāt. I, 180,22; a-drūbhāya, Vin. I, 347,2 tr. b.

dūra, *mfn.* (= *sa.*) distant, far (*opp.* vidūra); — dūraṁ, *adv.* far away, 12,29; dūraṇ-gama, *mfn.* going far away, *acc. m.* ~aṁ, Dh. 37; — dūrato (*abl.*) *adv.* from afar, 68,10. 76,20. 86,20. Dh. 219; — dūre (*loc.*) *adv.* & *prp. w. abl.*, far, far away; ~ thito, 56,8; ~ pakāsentī, Dh. 304; dumag-gamhā ~, 13,4; ~ito, 20,17; *cp.* atidūra.

dūrakka, *mfn.* (*sa.* dū-rakshya) difficult to be guarded; *n.* ~aṁ (cittaṁ) Dh. 33.

dūraṅgama, *mfn.* (= *sa.*) *v.* dūra.

*dūrama, *mfn.* difficult to be enjoyed; yattha ~aṃ (*n.*), where enjoyment is difficult.

dūseti, *vb.* (*caus.* dussati, *sa.* dūshayati) to spoil, destroy, infest (*acc.*); *aor.* 3. *sg.* dūsayaī, 9,2 (without *obj.* = spoiled the game; = attānaṃ dūsayaī, *Comm.*).

deti, *vb.* & deyya, *grd.*, *v.* dadāti.

deva, *m.* (= *sa.*) ¹⁾ a god, deity; mostly *pl.* the gods, *esp.* the Devas (*opp.* Asuras) or inhabitants of the Devaloka, whose chief is Sakka; *nom.* ~o, 110,11; *Dh.* 105; *gen.* ~assa, 110,27; *pl.* ~ā, *Dh.* 94. 181. 230. 366. 420; ~ā ābhassarā (*v. h.*) *Dh.* 200; *gen. pl.* ~ānaṃ, 59,28. 80,26; *Dh.* 30. 224 (devāna); *loc.* ~esu, *Dh.* 56; — *comp.* (often implying the sense of 'celestial, superhuman', *etc.*): *devānubhāvena (*instr.*) by the power of the gods, 63,32 (*v.* ānubhāva); devinda, *m.* the lord of the Devas (Sakka), 110,24-26; ⁰-kaññā, *f.* a celestial nymph, *pl.* ~ā, 64,30; ⁰-kumāra, *m.* a son of a god, ⁰-vannin, *mfn.* beautiful like that, *pl. m.* ~ino, 45,26 (*cp.* ⁰-putta); ⁰-gaṇa, *m.* a class or troop of gods, *instr.* ~ena, 60,23; ⁰-tṭhāna, *n.* place or seat in heaven, 16,18; ⁰-nagara, *n.* = ⁰-pura, *n.* the city of the Devas, 17,34. 59,32; 27,31; ⁰-putta, *m.* (= ⁰-kumāra) *acc.* ~aṃ, 63,8 (*cp.* putta); ⁰-rājan, *m.* (= devinda), *nom.* ~ā, 45,30; ⁰-loka, *m.* the world of the Devas or any superior world, heaven, *nom.* ~o, 59,30; *acc.* ~aṃ, *Dh.* 177; *loc.* ~asmiṃ, 59,30; *loc. pl.* ~esu (*dvīsu, viz.* Sakka's and Brahma's worlds) 60,23; ⁰-ābhimukha, *mfn.* (*v.* abhimukha); tāvatimsa-⁰, 59,28 (*v. h.*); — ⁰-vimāna, *n.* the palace of the gods, ⁰-sadisa, *mfn.* like that, *acc. m.* ~aṃ (rathaṃ) 63,6; — ⁰-saṃkhalikā, *f.* a magic chain, *instr.* ~āya, 21,14. — ²⁾ the sky, atmosphere; the rain-god; ~o (na vassati) 102,6; *voc.* ~a, 104,22; *gen.* ~assa (vassato) 105,22; ⁰-dun-dubhi (*v. h.*). — ³⁾ the god of death;

deva-dūta, *m.* a messenger of death; *pl.* ~ā (uttamaṅgaruhā) 45,12. — ⁴⁾ a lord, *voc.* deva frequently used in addressing a king ('sire, your majesty') 6,14. 31,9-19. 65,17; Makhādeva, *m. nom. pr.* (*q. v.*). *cp.* dibba, *mfn.*, devī, *f.*, sadevaka, *mfn.* & *next.*

devatā, *f.* (& *m.*), (= *sa.*) a god, deity; a spirit, ghost; in *sg.* often used instead of deva (*cp.* deva-putta); *nom.* ~ā (varanarukkhe addivatthā) 5,19; *pl.* ~ā, 63,7. 65,24. 114,15; *instr.* ~āhi, 63,20; *loc.* ~āsu, 34,26; — rukkha-⁰, a dryad, 3,31; — samudda-⁰, a spirit of the sea, 28,28; — devatānubhāvena, *instr.* 17,25 (*v.* ānubhāva); — ⁰-paribhoga, *mfn.* fit to be enjoyed by the gods, *n.* ~aṃ (ambapakkam) 36,31; — ⁰-sannipāta, *m.* an assembly of gods, *loc.* ~amhi, 110,20.

Devadatta, *m.* (= *sa.*) *nom. pr.* of a relative (cousin) and enemy of Gotama Buddha; ~o, 74,19, *seqv.*

*Devadaha, *n. nom. pr.* of a town, near the Lumbini-Grove, belonging to the family of Gotama Buddha's mother; ⁰-nagaraṃ, 62,6-6. [*cp.* Lassen, IA. II. p. 66 & XXXIII.]

*devasikaṃ, *adv.* (*fr.* divasa, *cp. sa.* daivasaka, *mfn.*) daily, every day; 6,2.

devī, *f.* (= *sa.*) ¹⁾ a goddess; *pl.* ~iyo, 61,12. — ²⁾ a queen; *nom.* ~ī, 61,23; *voc.* devī, 55,26; *acc.* ~iṃ, 19,14; *gen.* ~iyā, 19,21. 61,30; *comp. v. nom. pr.* Amarā-⁰, the wife of Mahosadha, 55,22. 56,22; = Amarā, 56,12; — Udumbarā-⁰ (*q. v.*).

desa, *m.* (*sa.* deça) region, place, country; part, portion; *nom.* ~o, 82,23. 112,30; *acc.* ~aṃ, 31,35; *loc.* ~e (majjhima-⁰) 91,18. *cp.* padesa, vi-desā.

desanā, *f.* (*sa.* deçanā) a sermon, discourse, lesson; *nom.* ~ā, 86,9. 87,2; *acc.* ~aṃ, 30,24; ⁰-āvasāne, at the end of the discourse, 89,2; — dhamma-⁰, *f. id.*; instruction in the sacred doctrine; 68,22 (buddhānaṃ); *acc.*

~am, 17,31. 29,16; — saddhamma⁰, f. id. Dh. 194.

desita, *mfn.* (*pp.* deseti, *sa.* de-
cita) shown, set forth, taught; *m.* ~o
(dhammo) 79,5; *n.* ~am (nibbānam)
Dh. 285; *acc. m.* ~am (Buddha⁰,
taught by the B.) 109,35; (Sammā-
sambuddha⁰, kathāmaggaṃ) 113,35;
m. pl. ~ā (vaggā) Dh. p. 94. v. 3.
su-desita, *mfn.* (*q. v.*).

deseti, *vb.* (*sa.* deçayati, *caus.*
√dic) to show, set forth, teach, preach
(*acc.*); *pr. 1. sg.* ~emi (dhammaṃ)
90,17; *part. m.* ~ento (dhammaṃ)
17,37. 47,18. 74,18; *aor. 3. sg.* ~esi,
17,30; *fut. 1. sg.* ~essāmi, 68,15; *ger.*
~etvā, 7,37; *part. pass.* desiyamāna,
loc. m. ~e (dhamme) 69,32; *pp.*
desita (*q. v.*), *cp.* desanā.

deha, *m.* (= *sa.*) the body; *nom.*
~o, 85,6 (*comm.* on kāya).

domanassa, *n.* (*sa.* daurmana-
sya) dejectedness, despair; grief; *instr.*
pl. ~ehi, 70,30; *gen. pl.* ~ānam
(dukkha⁰ dvandva-comp.) 90,18;
66,10-17 (do.); ⁰ppatta, *mfn.* sorrow-
ful, *m.* ~o, 13,6. *cp.* dummana, *mfn.*

dovārika, *m.* (*sa.* dauvārika) a
door-keeper, porter; ~o, 90,32; *acc.*
~am, 91,25; *gen.* ~assa, 58,1; *acc.*
pl. ~e, 58,21 (*cp.* Fick, Soc. Gl. p.
102); *instr. pl.* ~ehi (paṇḍita⁰)
91,25. *cp.* dvāra.

dosa¹, *m.* (*sa.* dosha) fault, guilt;
~o, 74,13; *e. c. mfn.* (damaged by)
v. icchā, tiṇa, dosa², moha, rāga.

dosa², *m.* (*sa.* dvesha) hatred;
acc. ~am, Dh. 20 (in the series:
rāga, dosa, moha); ⁰aggi, *m.* the
fire of hatred, 64,30 (do.); ⁰dosa,
mfn. (*sa.* *dvesha-dosha) damaged
by hatred, *f.* ~ā (ayaṃ pajā) Dh.
357; ⁰sama, *mfn.* like hatred, *m.*
~o (kali) Dh. 202; vanta⁰, vita⁰,
mfn. free from hatred, Dh. 263. 357.
(*cp.* Pischel, Gr. § 129).

dohati (& duhati) *vb.* (√dub)
to milk; *pass.* duyhati, *pp.* duddha
(*q. v.*).

dohaḷa, *m.* (*sa.* dohada, *m.*, *cp.*

sa. daurhṛda, *m.*) wish, desire, *esp.*
the morbid longing of pregnant women
(*w. loc.*); *nom.* ~o, 1,33; *acc.* ~am,
1,6 (hadayamaṃse); hence the fre-
quently occurring *adj. f.* dohaṇi,
¹) pregnant, ²) desiring, longing for
(*w. loc.* or *comp.*): Jāt. IV, 334,21.
VI, 484,36; III, 27,22. VI, 326,13 *etc.*
The sanskritic etymology dohada =
daurhṛda has been called in question
by Lüders (Gött. Nachr. 1898,1: *fr.*
*dvihṛd); likewise Jolly, Idg. Forsch.
X, 213 and Pischel, Gr. § 436; but
Böhlingk, ZDMG. Vol. 55,98 takes
it = doha-da ("das Verlangen nach
dem, was Milch erzeugt", *scil.* kāmā?)

dva-, dvā-, in *comp.* = 2; *v.*
next (*cp.* dvi (dve)).

dvattimsa, *num.* (*sa.* dvātrīm-
çat) 32; 23,33 (petiyo); ⁰ākāra, *n.*
name of a chapter of Khuddakapāṭha
(the 32 parts of the body) 82,6.

*dvattikkhattum, *adv.* (*sa.*
*dvā-tri-kṛtvā) for a second and third
time; 114,16. *cp.* khattum & tikkhat-
tum.

dvaya, ¹) *mfn.* (= *sa.*) twofold,
double; *loc. pl.* ~esu (dhammesu)
Dh. 384. — ²) *n.* a pair, couple; two
(opposite) things; *acc.* ~am (nissito
loko) 96,6; gātha-dvayaṃ, two gāthās,
47,23. 114,9; potthaka⁰, 114,18 (two
copies).

dvādasā, *num.* (*sa.* dvādaça)
twelve; dvādasama, *mfn.* the twelfth,
m. ~o, Dh. XII.

dvāra, *n.* (= *sa.*) door, gate,
entrance; *nom.* ~am (nivesana⁰,
nagara⁰) 68,2-5; *acc.* ~am, 6,5. 68,3;
instr. ~ena, by the door or gateway,
12,10 (pure⁰, the front door); 12,13.
57,13 (pacchima⁰, the back door);
55,30 (uttara⁰, the northern gateway);
59,3 (sāla⁰, *q. v.*); *loc.* ~e, 57,13
(pure⁰); often *e. c.* = at, before:
gāma⁰, 8,30; ghara⁰, 27,37; *acc. pl.*
~āni (nagara⁰) 39,35; *loc. pl.* ~esu,
38,12. 43,3; *comp.* gabbha⁰ (*q. v.*);
⁰samipam (*v. h.*); — dvāra-koṭṭhaka,
m. a gateway; *loc. pl.* ~esu, 48,32;

satta-dvāra-kotṭhaka, *mfn.* having 7 gateways, *acc.* ~am (geham) *ib.*; - *dvāra-gāma, *m.* a suburb; *abl.* ~ato, 19,23; °gāmaka, *m.* *id.*, *acc. pl.* ~e, 43,9; - apāruta-dvāra, *mfn.* (*v. h.*); eka-dvāra, *mfn.* (*v. eka*²); catu-⁰, pihita-⁰, bahu-⁰, *mfn.* (*q. v.*) *cp.* dovārika.

dvāvisati, *num.* (*sa. dvāvimcati*) 22; dvāvisatima, *mfn.* the 22th; *m.* ~o (vaggo) Dh. XXII.

dvi-, (= *sa.*) base of the *num.* dve (*nom. acc. mfn.*) = two; *nom.* 6,33 (janā); dve pi, both, 19,14; 24,16 (cakkhūni); *acc.* 6,18 (mige); 62,28 (hatthe); ekaṃ dve karoti (= ka-sati) 56,15; *instr.* dvīhi, 7,14; 12,2; *gen.* dvinnam, 12,32; 40,31; *loc.* dvisu, 60,22. *cp.* di- (dija, dipada, diyaddha); dutiya, *mfn.*; dva-, dvā-; dvaya, *mfn.* & *next*.

dviḥ, *m.* (= *sa.*; *cp.* dija) a bird; *⁰-gana, *m.* a flock of birds; *pl.* ~ā, 7,20.

dvidhā, *adv.* (= *sa.*) twofold, divided in two; 33,18 (chinditvā); 58,32 (bhinditvā); - °-karaṇa, *n.* the dividing in two (= kasana), 56,16. *cp.* dvedhā.

dviha, *n.* (*sa. dvy-aha, m.*) a period of two days; *v. aha, cp.* tiha.

dve, *num. nom. acc., v. dvi.*

dvedhā, *adv.* (= *sa.*; *cp.* dvidhā) twofold, divided in two; *⁰-patha, *m.* a double path, cross-way; doubt; *acc.* ~am, Dh. 282.

Dh.

dhamṣin, *mfn.* (rather = *sa.* dharshin than *sa. dhvaṣin* (Tr.); *cp.* Dhpd. (1855) p. 372-3) audacious, obtrusive, importunate; *instr. m.* ~inā, Dh. 244 (*cp.* MN. I p. 236,1).

dhaja, *m.* (*sa. dhvaja*) a banner, flag or standard; °-patākādihi, 62,7.

dhajinī, *f.* (*sa. dhvajinī*) an army (arrayed); *acc.* ~im, 104,3.

dhana, *n.* (= *sa.*) wealth, property; money; *nom.* ~am, 23,6. 48,11; *acc.* ~am, 29,6. 38,30. 48,18; *gen.* ~assa, 52,5; - °āharanattḥāya, 32,17 (*v. āharana*); dhanattḥāya, 32,29 (*v. attha*¹); °-lobha, *m.* desire of money; *instr.* ~ena, 22,22; *⁰-vassa, *n.* & *⁰-vasāpanaka, *mfn.* (*v. h.*); °-santike, 33,26 (*q. v.*); - mahad-dhana, *mfn.* (*q. v.*); *cp.* nid-dhana, sa-dhana & dhanesin.

*Dhanapālaka, *m. nom. pr.* of an elephant (said to be identical with Nālāgiri, *q. v.*); *nom.* ~o nāma kuṇḍaro, Dh. 324 (*cp.* Jāt. V, 337,1).

*Dhaniya, *m. nom. pr.* of a herdsman; ~o (gopo) 104,20.

dhanu, *n.* (& *m.*?) (*sa. dhanus* & dhanu, *m.*) a bow; *acc.* ~um, 61,20. 92,15; asi-satti-dhanu-ādini (āvudhāni) 6,12; dhanu-kalāpa, (*m.*?) bow and quiver, 75,15.

dhanesin, *mfn.* (*sa. dhanaisin*) longing for riches; *gen. pl.* ~inam (vāṇijānam) 20,22 = 25,30.

dhamani, *f.* (= *sa.*) a vein, nerve; °-santhata, *mfn.* (*q. v.*) covered with veins (said of an emaciated person); *n.* ~am (jantum kisaṃ) 106,12 = Dh. 395 (*cp.* Weber, Bhag. II. 289,2-3).

dhameti, *vb.* (*caus. dhamati*, to blow; *sa. √dhmā*) to blow (any instrument, *acc.*); *part. m. pl.* ~entā (saṃkhe) 8,22.

dhamma¹, *m.* (rarely *n.*) (*sa. dharma*) ¹ ordinance, law; right, duty; *nom.* ~o (sanantano) 106,24 = Dh. 5; *acc.* ~am (ekaṃ) 106,14 = Dh. 176; (vissam, the whole law) 106,5 = Dh. 266; *gen.* ~assa (anuddhammacārī, *q. v.*) Dh. 20; *n. pl.* ~āni, Dh. 82; samaṇa-⁰, priestly duties, 15,12; often *opp.* attha (*v. h.*). - ² righteousness, morality; virtue, good quality; ~o, 106,9 = Dh. 393; 3,27; Dh. 261; ~am (cara) 7,24, *cp.* Dh. 169; *instr.* ~ena, righteousness, 36,29. 42,36. Dh. 257; ~assa (gutto, *q. v.*) Dh. 257; *loc.* ~e (with honourable intentions) 1,21; *pl.* ~ā (caturo)

3,26; (cattāro) Dh. 109; (pāpakā, sins) Dh. 242; *instr.* ~ehi, 3,24; *gen.* ~ānaṃ, Dh. 273. *cp.* a-dhamma, *m.* - ³ "the truth"; ⁴ any religious doctrine or philosophical system, *esp.* that taught by Buddha (the Four Truths *etc.*); preaching of that doctrine; ~o, 94,25; ~aṃ (suṇāhi) 22,17; (soṣṣāmi) 87,16; (deseti) 7,27. 51,5; (uttamaṃ) Dh. 115; (kaṇhaṃ, *q. v.*) Dh. 87; vara-⁰, 87,9; Saṭthu ~aṃ, 87,13; *loc.* ~e (desiyamāne) 69,22; - ^b the second great collection of the Buddhist sacred books (tipiṭaka, also named sutta-piṭaka) *opp.* vinaya (*q. v.*, *cp.* abhidhamma): ~o ca vinayo ca, 79,5; ~aṃ, 109,15; ⁰-vinaya-saṃgaha, *m.* 109,13; - ^c in the triple formula: Buddha, dhamma, saṃgha, 69,19. 107,17 = Dh. 190 (*cp.* tevācika & saraṇa). - *cp.* sad-dhamma, a-sad-dhamma (*v.* a-sat); at the end of *adj. comp. v.* agga-dhamma, diṭṭha-⁰, patta-⁰, pariyogāḷha-⁰, vidita-⁰, saṃkhata-⁰. - ⁴ In the psychology = nature, character; condition of being, condition of life; thing; in *pl.* dhammā is often = mental objects in general, phenomena (just as rūpa are the objects of sense to the eye, 70,25), sometimes taken as identical with saṃkhārā (*q. v.*); *loc.* diṭṭhe vā dhamme, in this world, in the present life, 92,32 (*cp.* diṭṭha-dhamma); sahetu-dhamma, *m.* the effect together with its cause, *acc.* ~aṃ, 66,21; *pl.* ~ā, 66,20; 70,32; sabbe ~ā anattā, 107,15 = Dh. 279; manopubbaṅgamā ~ā, the states of mind are the result of thought (?) Dh. 1 (*cp.* manas); *loc. pl.* ~esu (sabbesu) Dh. 353; dvayesu ~esu (in two things; *i. e.* samatha & vipassanā, *Comm.*) Dh. 384. - The denotation of "nature, state, condition" may be seen in many *comp. (subst. & adj.)*: mitta-dhamma, *m.* friendship, 14,3; methuna-⁰, *m.* love, 54,11; more frequently at the end of *adj. comp.* = having the nature of, being subject to: a-nivattana-dhamma, a-vinipāta-⁰,

an-uppāda-⁰, nirodha-⁰, pāpa-⁰, marici-⁰, vaya-⁰, samudaya-⁰, *mfn.* (*v. h.*). As to the different explanations of the meaning of the word dhamma *cp.* Max Müller, SBE. X. p. 3-4; Caroline Rhys Davids, Transl. of Dhamma-Saṅgani, Intro. p. XXXII seq., p. XLI. *cp. next. etc.*

dhamma², *mfn.* (*sa. dhārma*) belonging to dhamma³; *instr. f.* ~iyā (kathāya, by a sermon or religious discourse) 71,22 = 77,25.

dhamma-kathika, *m.* (*sa. dharma-kathaka*) a preacher or propounder of the dhamma; ~o, 22,29. 62,27; *instr.* ~ena, 22,30; *gen. pl.* ~ānaṃ, 109,9; ⁰-thera, *m.* the elder who preaches the dhamma, *acc.* ~aṃ, 22,27.

*dhamma-gaṇḍikā, *f.* a block for execution; 6,25-27 (*v. gaṇḍikā*).

*dhamma-gata, *mfn.* directed to the law; *f.* ~ā (sati) Dh. 297.

dhamma-cakkhu, *n.* (*sa. dharma-cakṣuṣ*) the eye of the truth; *nom.* ~uṃ (udapādi, Yasassa) 68,26.

dhamma-cārin, *mfn.* (*sa. dharma-cārin*) observing the law, virtuous, dutiful; *nom. m.* ~ī, Dh. 168 (*cp.* anudhammacārin).

*dhamma-jivin, *mfn.* virtuous, dutiful; *gen. m.* ~ino, Dh. 24; *gen. pl.* ~inaṃ, Dh. 164.

dhamma-tṭha, *mfn.* (*sa. dharma-stha*) just; *m.* ~o, Dh. 256. 257; *acc. m.* ~aṃ, Dh. 217. - ⁰-vagga, *m.* Dh. ch. XIX.

dhammatā, *f.* (*sa. dharmatā*) inherent nature; manners, practice, habit; 21,17. *cp.* su-dhammatā, *f.*

dhamma-dāna, *n.* (*sa. dharma-dāna*) the gift of the law (or the truth); Dh. 354.

dhamma-desanā, *f.* (*sa. dharma-deśanā*) instruction in the truth (or in the four truths); a sermon, religious discourse; ~ā (Buddhānaṃ) 68,22; *acc.* ~aṃ, 17,31.

dhamma-dhara, *m.* (*sa. dharma-dhara*) 'a supporter of the dhamma',

one who knows the sacred doctrine; ~o, Dh. 259; *pl.* ~ā, 109, 36.

**dhamma-pada*, *n.* a word or verse of the sacred doctrine, also *nom. pr.* of a canonical book, being a collection of moral sentences; *nom. & acc.* ~am, Dh. 102; 44. 45 (sudesitam); ekam pi ~am, one single word of the sacred doctrine, 22, 23. *cp.* Max Müller, SBE. X, Introd. p. LIII; Weber, Ind. Str. I, 125; Franke, ZDMG. XLVI, 734. Specimens thereof p. 106–107. — *Dhammapadattṭhakathā*, *f.* the Commentary on Dh.; specimen p. 86, 12–89, 17.

**dhamma-pītin*, *mfn.* drinking in the law; *m.* ~ī, Dh. 79. — ^o*-rasa*, *m.* the sweetness of drinking in the law; *acc.* ~am, Dh. 205.

dhamma-rata, *mfn.* (*sa. dharma-rata*) delighting in the dhamma, virtuous; *m.* ~o, Dh. 364.

dhamma-rati, *f.* (*sa. dharma-rati*) delight in the dhamma; *nom.* ~ī, Dh. 354.

**dhamma-rasa*, *m.* the sweetness of the dhamma; ~o, Dh. 354.

dhamma-rāja(n), *m.* (*sa. dharma-rāja*) a righteously ruling king; 'the king of truth' (epithet of Buddha); *nom.* ~ā, 38, 13; Buddho ~ā, 19, 1.

**dhamma-vinicchaya*, *m.* investigation of what is right, righteous decision; *instr.* ~ena, Dh. 144.

dhamma-saṃgaha, *m.* (*sa. dharma-saṃgraha*) the collection of sacred books, called Dhamma-, or Sutta-piṭaka; *acc.* ~am, 109, 16. — *dhamma-vinaya-saṃgaho*, the collection of Dhamma & Vinaya, 109, 13. *cp.* dhamma³.

**Dhamma-saṅgaṇi*, *f. nom. pr.* of a canonical Pāli book, the first part of the Abhidhamma-piṭaka, being a compendium of psychology; 102, 13; *gen.* ~iyā, 113, 23 (commentary thereon: Atthasālinī, *q. v.*).

**dhamma-santati*, *f.*, the continuity or serial succession of the living beings, 99, 25 (~ sandahati).

dhamma-sabbhā, *f.* (*sa. dharmasabbhā*) a place or hall of religious meeting; *loc.* ~āyām, 29, 28.

dhamma-savana, *n.* (*sa. dharma-śravaṇa*) the hearing of a sermon, attending divine service; ^o*-atthāya* (gate), in order to attend service, 28, 5.

dhammassāmi(n), *m.* (*sa. dharma-svāmin*) 'lord of Dhamma', *i. e.* Buddha; *gen.* ~issa, 114, 6.

**dhammānūvattin*, *mfn.*, following the law (*cp.* anuvattin); *m. pl.* ~ino, Dh. 86.

**dhammārāma*, *mfn.* 'one who has Dhamma for his pleasure garden', dwelling in the law; *m.* ~o, Dh. 364 (*cp.* ārāma).

dhammāsana, *n.* (*sa. dharmāsana*) a cathedra, preaching-seat; *abl.* ~ato, 62, 37.

dhammika, *mfn.* (*sa. dhārmika*) righteous, pious, religious; *m.* ~o (*dhammārājā*) 38, 13; 39, 8. *cp.* a-dharmika, a-dharmikatā.

^o*dhammīn*, *mfn.* (*sa. dharmin*) having the nature of, subject to; uppāda-vaya^o (*v.* uppāda, *cp.* dhamma¹), 80, 28.

dhammī, *adj. f., v.* dhamma².

^o*dhara*, *mfn.* (*e. c. = sa.*) holding, wearing; possessing; *jutin*^o (*v.* juti); dhamma^o, paṃsukūla^o, vinaya^o (*q. v.*); uttama-rūpa^o (*v.* rūpa) *cp.* dhāreti.

dharaṇī, *f.* (= *sa.*) earth, land, kingdom (*orig. adj. f.* bearing, supporting); godharaṇī, *f.* (*v. h.*).

dhātri (*sa. dhātrī*) a nurse; *acc. pl.* ~iyo, 45, 35.

dhātu, *f.* (& *m.*), (= *sa. dhātu*, *m.*) a primary element (*e. g.* a verbal root); the property of a primary element (colour, etc.); any constituent part (*esp.* of the body); a sacred relic; *pācīna-loka^o, the eastern quarter (or horizon), *abl.* ~to, 32, 30.

^o*dhātuka*, *mfn.* (*e. c. = sa.*) having the qualities of, affected with; paṇḍuroga^o, having jaundice, *m.* ~o,

35,16; — vāmanaka-⁰, “having the qualities of one that is deformed”, *m.* ~o (pacchā-⁰) 24,24.

Dhātukathā, *f. nom. pr.* of a canonical book, the third part of the Abhidhamma-Piṭaka; 102,19.

dhāna, *n.* (= *sa.*), only *e. c.* = a receptacle for, a heap of, *v. sam-kāra-⁰*.

dhāraṇa, *n.* (= *sa.*) holding, wearing (of ornaments); mālā-gandha-vilepana-⁰, 81,25.

dhārā, *f.* (= *sa.*) stream, current; udaka-⁰, 62,32 (*q. v.*).

dhāreti, *vb.* (*caus.* √dhṛ; *sa.* dhārayati) ¹) to hold, bear, wear; carry, bring (*acc.*); *pot. 3. sg.* ~eyya (andhakāre telapajjotam) 69,17; *pp.* ~ita, *n.* ~am (padumam) 23,35. — ²) to hold back, restrain (*acc.*); *pot. 3. sg.* dhāraye (kodham) 106,33 = Dh. 222. — ³) to bear in mind, remember (by tradition); to hold, consider, understand (*acc.* or *acc. & abl.*); *aor. 3. pl.* ~esum (Jinasāsanam) 109,33; *fut. 3. pl.* ~ayissanti (Jātakaṃ) 102,17-31; *inf.* ~ayitum, 102,18; — *imp. 2. pl.* ~etha (vyākataṃ me vyākatato, consider only that elucidated what has been elucidated by me) 93,2-3. — ⁴) to admit, receive, take up, sustain (a cause, *acc.*); *imp. 3. sg.* ~etu (upāsakaṃ maṃ) 69,30; *pot. 2. sg.* ~eyyāsi (kassa attham) 101,9. *cp.* dhara, dhāraṇa, etc.; dhiti.

dhāvati, *vb.* (*sa.* √dhāv) to run; *pr. 3. sg.* ~ati (vanam, *q. v.*) Dh. 344; *part. gen. f.* dhāvantiyā (pathe) 31,34; *ger.* ~itvā, 59,1.

dhi (or dhī, *indecl.* (*sa.* dhik) *interj.* of reproach or displeasure : fie! shame on, woe upon (commonly *w. acc.* or *gen.*); dhī (brāhmaṇassa hantāram) Dh. 389; dhī (y’assa muṇcati) *ib.*; very often combined with *imp.* atthu before which an euphonic ‘r’ is inserted : dhi-r-atthu (idha jivitaṃ) 103,33; ~ (jātiyā) 63,13.

dhiti, *f.* (*sa.* dhṛti) firmness, for-

titude, courage; *nom.* ~i, 3,27; *acc.* ~im (upatṭhapetvā) 41,27.

dhir- & dhī, *v. dhi.*

dhitar, *f.* (*sa.* duhitṛ) a daughter; *nom.* dhītā, 10,4; 10,11 (rāja-⁰); 86,24 (pesakāra-⁰); *acc.* ~aram, 10,9; 86,13; *gen.* dhītu (later dhītāya, *v. below.*) 57,1; *pl.* ~aro, 32,20 (mātu-⁰, *i. e.* mother and daughter). Besides dhitar we find also the base dhītā (*esp.* in younger texts & at the end of *comp.*): *gen.* ~āya (pesakāra-⁰) 89,17; *loc. pl.* ~āsu (putta-⁰, *dvandva-comp.*) 7,25. — kula-dhitar, *f.* (*v. h.*).

dhira, *mfn.* (= *sa.*) constant, firm, energetic; wise, thoughtful; *m.* ~o (*i. e.* Buddha) 78,30; Dh. 28 etc. *m. pl.* ~ā, 47,28. 109,30; Dh. 23 etc.

dhuta, *mfn.* (*sa.* dhuta & dhūta, ‘shaken’) ‘one who has shaken off his sins’, dutiful (?) *cp.* Vin. II. 197,1; dhuta, *n.* = dhutaṅga, *n.* is a designation of certain priestly duties; hence dhutavāda, *m.*, ¹) the doctrine of Dhutaṅga, the Dhutaṅga precepts, *cp.* Dh. (1855) p. 259,7; ²) a teacher or propounder of those precepts (= dhutavādi(n), Jāt. I. 130,22), *gen. pl.* ~ānam (aggo, Kassapa) 109,6. *cp.* AN. I. p. 23; ³) *adj.* = dhuta (Mil. 380,20, “pure in speech”) *cp.* dhona below.

dhutta, *m.* (*sa.* dhūrta) a fraudulent fellow, gamester; scoundrel, villain; scamp, rogue; ~o, 49,22; *acc.* ~am, 48,27; *gen.* ~assa, 49,3; *pl.* ~ā, 74,4; *acc.* ~e, 74,7; *gen.* ~ānam, 73,19.

dhura, *m.* (= *sa.*) the foremost or chief part of anything, a yoke, the fore end of a ship; *loc.* ~e (navāya), 18,19. 27,19. *cp.* dhorayha.

dhuva, ¹) *mfn.* (*sa.* dhruva) fixed, permanent, certain; *n.* ~am (maranam), 86,18. a-ddhuva, *mfn.* (*v. h.*). ²) *n.* permanence, durability; ~am, Dh. 147.

dhūpa, *m.* (= *sa.*) incense; gandha-dhūpa-⁰ etc. (*dvandva comp.*) 48,30.

dhenu, *f.* (= *sa.*) a milk-cow; *miga-⁰, a female deer, hind, doe; 7,29.

*dhenupa, *m.* a calf; *pl.* ~ā, 105,11.

⁰dheyya, *n.* (*sa.* dheyā) realm, region; *v.* Maccu-⁰, Māra-⁰.

*dhona, *mfn.* (probably = dhota, *pp.* dhovati, to wash; *sa.* dhauta, √dhāv²) pure, purified from sin. The commentators agree in explaining this word by dhuta-pāpa (*v.* dhuta, √dhu, dhunāti) or by dhuta-kilesa = bud-dha (Pj. ad Sn. v. 834 & Ps. ad MN. ch. 56). *Fausbøll*, Gloss. Sn. p. 203 refers it to √dhu, to shake, which after all may be closely related to dhovati; but it is questionable whether this word is contained in the *comp.* ati-dhona-cārin (*q. v.* Dh. 240). I think it better to take atidhona = *sa.* atidhāvana *fr. vb.* atidhāvati, to transgress. A *subst. n.* dhona is mentioned in the Comm. on Dh. v. 240 (= the 4 paccayas, *v.* Childers) and on MN. ch. 56 (= nāna; hence dhona, *mfn.* 'tena samāgato').

*dhorayha, *m.* (*fr.* *dhorvayha, *sa.* *dhaurvahya, *abstr. fr.* dhūrvaha) a beast of burden. — ⁰sila, *mfn.* having the virtue of a (good) draught-cattle, "much enduring"; *acc. m.* ~am, Dh. 208.

dhovati, *vb.* (*sa.* dhāvati, √dhāv²) to wash, to clean by rinsing or rubbing (*acc.*); *aor. 3. sg.* dhovi (pāde) 57,18; *ger.* ~itvā, 22,25 (mukham); 41,19 (khaggam); 82,21 (bhājanam); a-dhovitvā (pātim) 56,25; *pp.* dhota or (more rarely) dhovita: hatthe dhovita-kāle ("when he was washing his hands") 41,19. *cp.* dhona & next.

dhovana, *n.* (*sa.* dhāvana) washing; mukha-dhovanatthāya gantvā ("when he went to wash his face") 21,28; battha-⁰, 56,25 (washing the hands, or: water for washing?).

N.

na, *adv.* (— *sa.*) not; before vowels 'a' may be dropped (n'atthi, 1,15; n'etañ, 8,27) or contracted with a *fol.* 'a' (nāhañ, 1,21); before 'i' we find sometimes 'y' inserted (na-y-idañ, 23,35). — ¹) na is the usual negation before verbs: 1,9. 16. *etc.*, but it occurs also often before other words: na Sākhāñ upasañvase, 7,33 (*cp.* mā); na gahe rame, 47,36; nātidūre, 83,2; na tāvatā, 106,5, and especially at the beginning of a sentence: nāhañ, 1,21; na koci, 8,3 *etc.* — ²) in questions, used like the English 'not': a) kiñ na passasi (have you not seen?) 111,19; kaccin nu . . . na, 9,38; b) in disjunctive questions: kiñ . . . karoti na karoti (= or not) 9,25. — ³) repeated: a) n' . . . na . . . na (neither . . . nor . . . nor) 8,27. 94,3. Dh. 127; n'eva . . . na, 3,3. 10,16. 74,12 (id.); n'eva upapajjati na na upapajjati, 89,31. 94,18; *cp.* neva-saññā-nāsaññāyatana; na ca . . . na ca (id.) 99,3; b) na kiñci na (all, every) 51,35, *cp.* na . . . akiñci ("not a little") Dh. 390. — ⁴) *comb. w. other particles*: a) n'eva, not for all that (after 'pi ce') 16,14; n'eva . . . na (*v. above*); b) na kho (pana), verily not, 9,31. 93,27; c) na ca = than, 8,3 (rajjam jaheyyam na ca tam patīñ-ñam); ca na ca (both . . . and not) 89,30. 94,16; na ca . . . na ca (neither . . . nor, *v. above*); d) na hi (non enim) Dh. 5; in answers = no, nay verily, 97,19. — ⁵) *negative prefix in comp.* = a- (*cp.* nir-, vi-) *v.* na-cira, na-nikāma-seyyā (natthitā, *f.* (*q. v.*) is *abstr. fr.* the phrase n'atthi). *cp.* nanu, nūna, no & mā.

*nañ, *pron. demonstr.* (in several cases besides *nom.* substituted (enclitically) for tam, *cp.* enañ & the base ana-, *sa. instr.* anena *etc.*) him, her, it; *acc. mfn.* nañ: *m.* 4,33. 7,30. 16,15 *etc.* 103,32. 113,30; nan (ti) 3,6. 12,38; *f.* 55,16. 88,2; nan, 9,18; *n.* 94,38; — *acc. pl.* ne, 74,8; *gen. pl.* nesañ,

8,10. 73,1. — *nam* is also sometimes pleonastically inserted, e. g. 73,18 (*cp. tam*, 9,1; Cinghalese reading: *nam*). In such cases the commentaries explain it as a particle (*nipāta*) or as a shortened form of *nāma* (?); *cp. Pischel*, Gr. § 150. (431).

nakkhatta, *n.* (*sa. nakshatra*)
 1) an asterism or constellation, a conjunction of stars (*esp. that of the moon with any constellation, a lunar mansion*); *acc. ~am* (*oloketi*, to read the stars) 32,31; — ⁰-yoga, *m. id.*, *loc. ~e laddhe*, ("at a certain conjunction of the planets") 32,10. — 2) a festival; *~am* (*kīlati*, to enjoy the festival) 61,3; — ⁰-kīlā, *f.* "the festivities" (*v. h.*) 61,5; ⁰-patha, *m.* 'star-path', the starry sky, *acc. ~am*, Dh. 208. — *āsālhi*-⁰, 61,2 (*v. h.*) *cp. āsālha*.

nakha, *m.* (= *sa.*) a nail; *pl. ~ā*, 82,2 = 97,20.

nagara, *n.* (= *sa.*) a town, city; a fortress; *nom. ~am* (*yakkha*-⁰) 20,32; (*atthinaṃ*, "a stronghold of the bones") Dh. 150; *acc. ~am*, 58,24 (the inhabitants of the city); *anto*-⁰ (*v. h.*); *saka*-⁰, to his own city, 44,16; *loc. ~e*, 19,15; 61,2 (*Kapilavatthu*-⁰); 77,15 (*Bhoga*-⁰); *comp. 0-ābhimukha*, *mfn.* (*v. abhimukha*); *nagarūpama*, *mfn.* like a fortress, *n. ~am*, Dh. 40 (*cp. upama*). ⁰-dvāra (*v. h.*); ⁰-samīpe, 21,18; ⁰-vithiṣu, 73,29; ⁰-vāsin, *mfn.* (*v. h.*); — ⁰-deva = *deva-pura*, *n. (q. v.)*; *anto-nagare & bahi-nagare* (inside & outside the town) *q. v. cp. nāgara*.

nagga, *mfn.* (*sa. nagna*) naked; *f. ~ā*, 31,10-13; *n. ~am*, 31,12. — ⁰-cariyā, *f.* going naked; Dh. 141.

naṅgala, *n.* (*sa. lāṅgala*) a plough; *acc. ~am* (*mahantaṃ*) 71,28.

nacira, *mfn.* (= *sa.*) not of long duration; *nacirass'eva* (*adv.*) *v. cirassam*.

nacca, *n.* (*sa. nrtya*) dancing; *instr. ~ena*, 10,20; ⁰-jātaka, *n.* 10,1;

dvandva-comp. ~ādīni, *~ādīsu*, 65,1. 64,32; ⁰-gīta-, 64,29. 81,34.

naccati, *vb.* (*sa. nrtyati*, *√nrt*) to dance; *pr. 3. sg. ~ati*, 18,18; *part. m. ~anto*, 10,15; *imp. 2. sg. ~assu*, 50,11; *fut. 1. sg. ~issāmi*, 50,13; *aor. 3. sg. nacci*, 18,20; *inf. ~itum*, 10,15; *comp. naccitu-kāma*, *mfn.* wishing to dance, 50,35 (⁰-kām'amhi, I (*f.*) wish to dance). *cp. nacca & nātaka*.

naṭṭha, *mfn.* (*pp. nassati*; *sa. nashṭa*) lost, perished; *acc. m. ~am* (*yasam*) 42,13.

nattar, *m.* (*sa. naptṛ*) a grandson; *gen. nattu*, 64,9.

natthitā, *f.* (*sa. nāstitā*; *fr. n'atthi*) non-existence, non-reality; *acc. ~am*, 96,7 (*cp. atthitā*).

nadati, *vb.* (*sa. √nad*) to cry, roar; to make a noise (*acc.*); *pr. 3. sg. ~ati*, 8,28; *part. m. pl. ~antā* (*mahānādam*) 6,13; *aor. 3. sg. nadi* (*sīhanādam*) 16,14; *ger. ~itvā* (*koṇca-nādam*) 61,20; *pp. nadita* (*v. next*); *cp. nāda*.

nadita, *n.* (*pp. fr. prec.*; *cp. sa. nādita*) roar, noise; *~am* (*sīhassa*) 8,27.

nadī, *f.* (= *sa.*) a river; *nom. ~ī*, 14,9; 35,18 (*mahā*-⁰); *acc. ~im*, 16,35. 103,2; *instr. ~iyā* ("upstream") 29,5; *gen. ~iyā*, 2,19-21; *tassā nadiyā vasati*, 2,26 (*tassā* must here be taken as *loc. f.*, *cp. Jāt. I. 170,11; MN. I. 385,9*); *loc. ~iyam* (*mahā*-⁰) 36,30; *gen. pl. ~īnam*, 103,18; 72,27 (*mahā*-⁰); — ⁰-kūla, *n.* = ⁰-tīra, *n.* the bank of a river, *loc. ~e*, 2,19. 108,24; — ⁰-pāre, on the opposite side of the river, 56,31; — ⁰-majjhe, in the middle of the river, 2,22.

naddha, *mfn.* (*pp. nayhati* (*nan-dhati*); *sa. naddha*, *√nah*) tied, bound, put on; ⁰-pañcāyudha, *mfn.* 111,16 (*v. āyudha*). *cp. onaddha, sannaddha*.

⁰-nanikāma, *mfn.* (*fr. nikāma*, *m.*) disagreeable; ⁰-seyyā, *f.* "an uncomfortable bed", Dh. 309 (*acc. ~am*).

nanu, *indecl.* (= *sa.*) ¹) particle of interrogation (*latin*: *nonne*); ~

mayā tuyhaṃ abhayaṃ dinnam, 7,6;
~ brahmacariyassa te kālo, 46,34;
~ so mutto bhavissati, 100,7. — ²)
particle of affirmation: surely, cer-
tainly; ~ na sakkā, 91,16.

nandati, *vb.* (*sa.* √nand) to re-
joice; to delight in, to be glad of
(*instr.*); *pr.* 3. *sg.* ~ati (puttehi)
105,28; 107,26 = Dh. 18. *cp.* next.

nandanā, *f.* (= *sa.*) delight;
105,29. — rāja-nandana, *m.* a prince
(poetically); *acc.* ~am, 112,11.

nandi¹, *m.* & nandī, *f.* (*sa.* nandi,
m.) joy, pleasure; ⁰-rāga-, pleasure
and lust, 67,13 (-sahagata); *nandi-
bhava, *m.* rise of pleasure; ⁰-parik-
khīna, *mfn.* "in whom all gaiety is
extinct", Dh. 413 (*acc. m.* ~am) *cp.*
kāma-bhava. — nandi², *f.*, *v.* next.

nandhi, *f.* (*sa.* naddhī) a leathern
strap or thong (often spelt nandi);
acc. ~im (chetvā) Dh. 398.

nabha(s), *n.* (*sa.* nabhas) sky,
atmosphere; *instr.* ~asā (⁰-āgamā,
"departed through the air") 111,1.

namati, *vb.* (*sa.* √nam) to bend
or bow to (*intr.*); *aor.* 3. *sg.* nami
(cittam, pabbajjāya) 65,13; *pp.* na-
mita, bent; ⁰-citta, *mfn.* 46,18 (*m.*
~o, pabbajjāya, one whose mind has
turned to retiring from the world). —
caus. namayati (& nāmeti), to bend
(*acc.*); *pr.* 3. *pl.* ~ayanti, 106,27 =
Dh. 80. *cp.* an-amatagga.

namassati, *vb.* (*denom. fr.* na-
mas (*v.* namo below); *sa.* namasyati)
to pay honour to (*acc.*); *pr.* 3. *sg.*
~ati (apujam) 30,31; *pot.* 3. *sg.*
~eyya, Dh. 392.

namita, *mfn.* (*pp.* namati, *q. v.*).

Namuci, *m.* (= *sa.*) *nom. pr.* of
a demon (identical with Māra, *q. v.*);
nom. ~ī, 103,4; *voc.* ~i, 103,31.

namo, *indecl.* (*sa.* namas, *n.*) an
exclamation of adoration or homage
(*v. gen. pers.*; also often combined
with verbs, as karoti, dadāti); ~
ty'atthu ("homage to thee") 13,28,
108,11; ~ tassa Bhagavato Arahato
Sammāsambuddhassa, 81,5 (the usual

formula at the beginning of a Pāli
book).

naya, *m.* (= *sa.*) 'leading', in-
struction, plan, method; way, manner;
instr. ~ena (Mahāpadāne āgata⁰,
"in the manner related in M.") 63,13;
'ti ādinā ~, 91,31 (*v.* ādi³); purima-
nayan'eva, in the same manner as
before, 26,10. 63,21; hetthāvutta⁰, id.
63,22.

nayati, *vb.* (*sa.* √nī) *v.* neti.

nayhati (or nandhati), *vb.* (*sa.*
√nah) to bind, tie; only *comp. v.*
prep., *v.* upa-nayhati, pilandhati;
pp. naddha (*q. v.*) *cp.* nandhi (nan-
di) *f.*

nara, *m.* (= *sa.*) a man; *nom.*
~o, 111,10; *acc.* ~am, Dh. 47; *gen.*
~assa, 105,29; *loc. pl.* ~esu, 47,20.
— *f.* nārī (*v. h.*) — narinda. *m.* (*sa.*
narendra) 'man-lord', king; ~o, 112,31;
voc. ~a, 7,15; Sīhabāhu-narinda-ja,
m. son of S. (Vijaya) 110,22 (*nom.*
~jo).

nala or naḷa, *m.* (*sa.* id. & naḍa)
name of a species of reed; a reed or
stalk in general; *nom.* ~o, 26,27;
acc. ~am (-l-) 108,5 = Dh. 337;
5,18 (kumuda⁰); — ⁰-vana. *n.* a
thicket of reeds, 26,25. *cp.* nālikā. *f.*

Nalamāla, *m.* (*sa.* Nālamālin)
'reed-garlanded', *nom. pr.* of an ocean;
acc. ~am, 26,25. — Nalamāli(n), *m.*
id. 26,30.

nalāṭṭa, *n.* (*sa.* lalāṭa) the forehead;
loc. ~e (sedā muccimsu) 46,31.

nava¹, *num.* (= *sa.*) nine; 82,13.
— *navaṅga, *mfn.* ninefold (*v.* aṅga).
navama, *mfn.* the ninth, *m.* ~o (vaggo)
Dh. IX. *cp.* navuti, nāvutika.

nava², *mfn.* (= *sa.*) new, young;
m. pl. ~ā (dāmā) 105,17; (bhikkhū)
83,33. *cp.* abhinava & next.

navaka, *mfn.* (= *sa.*) new, young;
compar. ~tara, younger (*opp.* thera-
tara), *m.* ~o (bhikkhu) 79,8; *instr.*
~ena, 79,9.

navanīta, *n.* (= *sa.*) fresh butter;
nom. ~am, 99,29; *abl.* ~ato, id.

navuti, *num.* (sa. navati) 90; *v.* nāvutika, *mfn.*

nassati, *vb.* (sa. naçyati, √naç) to perish, to be destroyed; *pr.* 3. *sg.* ~anti, 6,24; *aor.* 3. *pl.* ~imsu (tassa cakkhūni ~, "lost their sight") 24,16; *cond.* 3. *sg.* nassissa, 29,8 (he would have perished); *pp.* natṭha & *caus.* nāseti (*q. v.*) *cp.* nāsa, *m.*

nahāta, *mfn.* (*pp.* nahāyati, *q. v.*).

nahātaka, *m.* (sa. snātaka) 'one who has bathed', a Brahman who has finished his studies; *acc.* ~aṃ (metrically = nhātakaṃ) Dh. 422 ("accomplished", SBE. X, 96). *cp.* MN. I, 280,19 & Sn. v. 521 (who has washed away all sins).

nahāna, *n.* (sa. snāna) bathing, bath; ~aṃ, 83,25; ⁰-atthāya (rañño, for the king's bath) 41,3.

nahāpita, *m.* (sa. nāpita) a barber; *gen.* ~assa (jātako, "a barber's brat", *i. e.* bastard) 25,10; — ⁰-kumbhika, *m.* & ⁰-dāya, *m.* (*v. h.*). — In the ancient times the barbers belonged to the lowest castes (*cp.* Fick, Soc. Gl. p. 211); there cannot in my opinion be doubt about the identity of sa. nāpita and nahāpita, but if the latter is not a mere literary form (it is not rarely spelt nhāpita and even nāpita), then it must be derived from nahāpeti (*v. next*) through *nahāpitar (as salla-katta from çalya-karṭṭr). *cp.* Pischel, Gr. § 210.

nahāpeti, *vb.* (*caus.* nahāyati; *sa.* snāpayati) to cause to bathe, to wash; *ger.* ~etvā (eḷakaṃ) 16,35.

nahāyati (or nhāyati), *vb.* (sa. snāyati, √snā) to bathe; *imp.* 2. *sg.* nahāya, 111,30; *fut.* 1. *sg.* ~issāmi, 41,1; *inf.* ~itum, 58,30; nahāyitukāma, *mfn.* wishing to bathe, *m.* ~o, 83,34; *ger.* nahātvā, 41,3. 53,23. 111,3; nahāyitvā, 57,34. 61,6; *pp.* nahāta, one who has bathed, *instr.* *m.* ~ena, 84,1; *dvandva-comp.* ⁰-ānulitto, 41,9 (bathed and scented); *caus.* *v.* nahā-

peti, *cp.* nahātaka, nahāna & nahāpita.

nahāru, *m.* (& *n. coll.*?) (sa. snāyu, *f. n.* Pischel, Gr. § 255) a sinew, tendon; ~u, 82,3 = 97,30; *instr.* ~unā, 92,31; *gen.* ~ussa, 92,17.

nāga, *m.* (= sa.) ¹) a Nāga or serpent-demon; ⁰-bhavana, *n.* (sa. nāgaloka) the world of serpents; *abl.* ~ā, 52,16; — ⁰-mānavaka, *m.*, a young Nāga; *pl.* ~ā, 53,10; *acc. pl.* ~e, 53,1; — ⁰-mānavikā, *f.*, a Nāga girl; 52,37 *etc.*; — ⁰-rāja(n), *m.*, a serpent-king; *nom.* ~ā, 28,27. 52,10; *instr.* ~ena, 52,15. — ²) an elephant (with the Buddhists the emblem of endurance); *metaph.* a preeminent man; *nom.* ~o, Dh. 320; 105,19; *acc.* ~aṃ, 77,3; *instr.* ~ena, 76,31; — *nāga-m-āsada, *m.* attacking an elephant, 77,3 (*v.* āsada); — ⁰-bala, *mfn.*, strong as an elephant; *m.* ~o, 1,3; *instr.* ~ena (raññā) 40,19; — ⁰-vagga, *m.* the 23th chapter of Dhpd.; — ⁰-vana, *n.* the elephant grove, *gen.* ~assa, Dh. 324; — nāga-hata, *m.* "he who strikes the elephant (of men, *i. e.* Buddha)" = *hata-nāga; *gen.* ~assa, 77,4. *cp.* mahā-nāga, hatthi-nāga. (Rhys Davids, Buddhist India, p. 220).

Nāgadīpa, *m.* (sa. Nāgadvīpa) *nom. pr.* of an island (*i. e.* the north-western part of Ceylon?); ~o, 19,3 (formerly called Seruma-dīpa, *q. v.*) *cp.* Lassen, IA. I.² p. 241; Tennent, Ceylon I. p. 331.

nāgara, *m.* (*fr.* nagara; = sa.) a citizen; *acc. pl.* ~e, 6,7.

Nāgasena, *m.* (= sa.) *nom. pr.* of a Buddhist sage (thera), in the philosophical work Milinda-pañha disputing with King Milinda (*q. v.*); *nom.* ~o (āyasmā) 96,24; *voc.* ~a, 98,33 *etc.* *cp.* SBE. vol. XXXV. p. xxv.

nāṭaka, *n.* (= sa.) a play or drama; *acc. pl.* ~āni, 63,17.

nātha, *m.* (= sa.) refuge; protector, lord; ~o, (attā hi attano ~) Dh. 160. 380.

nāda, *m.* (= sa.) roaring, crying,

noise; *acc.* ~am̐ (mahā⁰) 6,13; — koñca⁰, *m.* (v. h.).

nānā, *indecl.* (= *sa.*) separately, differently, variously; this word is mostly used at the beginning of *subst.* or *adj. comp.*, where it may be translated by 'different, divers, various, many' etc.; before double *cons.* the final ā is shortened: *nānaggarasa, *m.* (or *mfn.*) (= nānā + agga-rasa) all the choicest delicacies (of food): *acc. pl.* ~e, 57,14; ⁰bhojanam̐, 41,10; — nānapakkāra, *mfn.* various, of all kinds (*cp.* pakāra); *m. pl.* ~ā (sakuṇa-saṅghā) 62,12; *n. pl.* ~āni (phalāni) 2,23; *instr. pl.* ~ehi (phalarukkhehi) 2,20; — *nānā-kuṇapa, *n.* (v. h.); *nānā-citta, *mfn.* of different mind, false-hearted; *pl. f.* ~ā (itthiyo) 51,29; — *nānā-turiyāni, *n. pl.* 64,30 (v. turiya); — *nānā-pupphāni, *n. pl.* flowers of divers kinds, 41,6. 49,16; — *nānāvudha, *n.* 6,7 (muggarādi⁰) v. āvudha.

nāma¹, *indecl.* (*fr. next*; = *sa.*)
1) by name (after *nom. pr.* or in interrogative sentences): Tambarājā ~, 19,6; *cp.* 44,13. 102,2; nāmena N. nāma, 5,30; kissa phalaṃ ~, 36,34; kā ~ tvaṃ (what is your name?) 56,10; kiṃsaddo nām' esa, 60,9; ko nām' esa puriso, 63,11 (who is this man?). — 2) particle of affirmation or emphasis after *subst. (adj.) pron. etc.* = just, indeed, certainly; 2,6. 4,10. 9,29. 88,23 etc.; tvaṃ ~, 9,21; ekan ~, 82,8; — app'eva nāma (perhaps, v. api) 17,26. 69,5; seyyathā pi ~ (just as) 68,24. — 3) in exclamations: aho puññanam̐ phalaṃ ~, 58,12; 86,24, *cp.* 63,13. — 4) after *interr.* = 'then'; katham̐ ~ (how then?) 41,30; kiṃ ~, 4,6. 16,11. 88,4. — 5) in answers: imāya ~, 29,31. 31,24. — 6) with negation = not at all; ... nāma n'atthi, 4,32. 8,10. 10,31. 18,5 (*cp.* 18,24). 19,31 (*cp.* 19,19). 87,32.

nāma², *n.* (*sa.* nāman) name, appellation; *nom.* ~am̐, 9,7. 98,24; *acc.* ~am̐ (akāmsu, called) 38,10. 60,25; 96,31; (the old *acc.* nāma is used

adverbially, v. above); *instr.* nāmena, by name (often combined with nāma, before the *nom. pr.* or after nāma, 5,30) 112,13; — nāma is often *opp.* to rūpa (*q. v.*) *cp.* nāmarūpa below; — *comp.*: ⁰-gahaṇa-divasa, *m.* name-day, *loc.* ~e, 38,9; ⁰-matta, *n.* a mere name (*cp.* matta²) ~am̐, 97,2; — evaṃ-nāma, kin-nāma, taṃ-nāmika, *mfn.* (*q. v.*); sa-nāma, *n.* (his name) 111,32, v. sa⁴. *cp. next.*

nāmaka, *mfn.* (= *sa.*) named, called (*e. c.*); anupariyāya⁰ (*q. v.*) 91,28 (~am̐ maggaṃ). *cp.* taṃ-nāmika.

nāma-rūpa, *n.* (= *sa.*) 'name and form' = individual being; *nom.* ~am̐, 66,7 (viññāṇa-paccayā, originating from viññāṇa and causing saḷāyatanaṃ); 100,3; *loc.* ~asmiṃ, Dh. 367 ("mind and body", *cp.* SBE. X. p. 87); ⁰-nirodha, *m.* 66,13 (*v. h.*).

nāyaka, *m.* (= *sa.*) a leader, chief, lord; loka⁰, *m.* 'lord of the world', *i. e.* Buddha, ~o, 110,19.

Nārada, *m.* (= *sa.*) *nom. pr.* of several persons; *nom.* ~o (āyasmā, a thera living at Giḷhakkūṭa) 84,34; *voc.* ~a, 85,16.

nārāca, *m.* (= *sa.*) a kind of arrow, an iron arrow; *acc.* ~am̐, 92,24; — ⁰-vaḷaya, *m. n.* an iron ring or collar, *instr.* ~ena, 111,23.

nārī, *f.* (= *sa.*) a woman; *nom.* ~ī, 64,15; *acc.* ~iṃ, 47,21; *loc. pl.* ~isu, Dh. 284. *cp.* nara.

Nālāgiri, *m.* (= *sa.*) *nom. pr.* of an elephant; *nom.* ~i (nāma hatthi) 76,8; *acc.* ~iṃ, 76,13; *gen.* ~issa, 77,1. *cp.* Dhanapālaka.

nālīkā, *f.* (*sa.* nālīkā & nādīkā)
1) a small tube or pipe, a hollow stalk or stick; 2) a small measure (of capacity): addha-nālīka-matta, *mfn.* containing as much as a half nālīkā, *acc.* *m.* ~am̐ (taṇḍulam) 57,18.

*nāvāṭṭha, *n.* (*sa.* *nāva-stha) "articles from ships", ~am̐, 111,32. (*cp.* Vin. III 49,11.)

nāvā, *f.* (*sa.* nau & nāvā) a ship,

boat; *nom.* ~ā, 23,10; *acc.* ~am, 19,27; Dh. 369 (*metaph.* = the human body); *instr. gen. abl. loc.* ~āya, 18,4; 19, 25-27; 23,5; 112,27; 20,1; 25,19; 24,15 (ārūḷha⁰, *v.* ārohati); — bhinna-nāva, *mfn.* shipwrecked (*v. h.*) *cp.* next & nāvattṭha.

nāvika, *m.* (= *sa.*) ¹) a mariner, sailor; *gen.* ~assa, 27,27; *gen. pl.* ~ānam, 35,30. — ²) a ferryman; *loc.* ~e, 28,5.

*nāvutika, *mfn.* (*fr.* navuti) 90 years old; *acc. f.* ~am (nāriṃ) 47,21.

nāsa, *m.* (*sa.* nāça) destruction, ruin, death; *acc.* ~am (mahā⁰ pāpunissanti) 34,18.

nāsā, *f.* (= *sa.*) the nose; *⁰-vāta, *m.* the breath from the nostrils, *instr.* ~ena, 53,2; — khura-nāsa, *mfn.* & ⁰-nāsika, *mfn.* (*v.* khura).

nāseti, *vb.* (*caus.* nassati, *sa.* nāçayati) to destroy, spoil; to kill (*acc.*); *pr. 2. sg.* ~esi (mama taṇḍule) 57,24; *2. pl.* ~etha (amhākaṃ kammaṃ) 6,15; 63,17; *ger.* ~etvā, 37,9; *inf.* ~etum (attānam) 54,34.

ni-, *indecl.* ¹) (= *sa.*) prefix to verbs and nouns, implying 'in, into; down', sometimes confounded with next. — ²) before double *cons.* = nir-, nī- (*sa.* nis (nir-)) prefix implying 'out, away', *v.* below.

nikati, *f.* (*sa.* nikṛti) wickedness, fraud; *instr.* ~iyā (metri causa: nikatyā) 5,21; — ⁰-ppañña, *mfn.* versed in fraud; *m.* ~o, 5,21.

nikāma, *m.* (= *sa.*) desire, pleasure; *v.* nanikāma, *mfn.*

nikāya, *m.* (= *sa.*) a collection of Buddhist Suttas, name of the 5 sections of the Sutta or Suttanta Piṭaka, *viz.* Dīgha⁰, Majjhima⁰, Saṃyutta⁰, Aṅguttara⁰, Khudda(ka)⁰, 102,14-16 (*q. v.*).

niketa, *m.* (= *sa.*) a house, abode; *loc.* ~e, Dh. 91.

nikkaḍḍhati, *vb.* (*sa.* niṣ-√kr̥sh) to drive out, expel; *pp.* ~ito, *m.* (gehā) 35,29.

nikkaruṇatā, *f.* (*sa.* nish-karu-

natā) unmercifulness, hardheartedness; *instr.* ~āya, 59,18.

nikkasāva, *mfn.* (*sa.* nish-kash-āya) free from dirt or sin; *v.* a-nikkasāva.

*nikkujjati, *vb.* (*fr.* ni + kubja? *opp.* ukkujjati, *q. v.*) to overturn; *pp. n.* ~itam, 53,20. 69,15 (Comm. adhomukha-tṭhapitam heṭṭhāmukha-jātam).

nikkhanta, *mfn.* (*pp.* nikkhamati, *q. v.*).

nikkhamati, *vb.* (*sa.* nish-√kram) to go out, go away, depart, get out, issue (*v. abl.*); *pr. 3. pl.* ~anti (mā-tukucchito) 62,26; 90,36 (nagaraṃ pavisanti vā ~ vā); *part. m.* ~anto (mukhato) 13,21; *acc.* ~antaṃ (pure-dvārena) 12,10; *instr.* ~antena, 12,14. 83,35; *pl. m.* ~antā, 62,25; — *aor.* 3. *sg.* nikkhami, 12,8. 36,23; 3. *pl.* ~imsu, 19,16; — *fut. 1. sg.* ~issāmi, 12,15; 3. *sg.* ~issati, 12,13; — *ger.* ^a) nikkhamma (agārā, leave the household life) 61,33. 64,23; ^b) nikkhamitvā, 13,21. 40,29. 45,2 (to retire from the world); 86,26 (tato). 114,1 (id.); — *inf.* ~itum, 12,17. 36,25; 65,13 (mahābhinnikkhamanam, *v.* abhinikkhamana); *comp.* ⁰-itu-kāma, *mfn.* 65,16 (*m.* ~o, id.) — *grd.* ~itabbam, *n.* 83,36; — *pp.* nikkhanta, *m.* ~o, 5,25. 12,12; ⁰-kālatō, 9,15 (*v.* kāla); — *caus.* nikkhameti (& ~āmeti, *v. h.*) *cp.* next & nekkhamma.

nikkhamana, *n.* (*sa.* nish-kra-mana) going out, departing; ⁰-bhāva, *m.* 12,9 (*v. h.*).

nikkhameti (& nikkhāmeti), *vb.* (*caus.* nikkhamati; *sa.* nish-kṛamayati) to cause to go out, to bring forth or away (*acc.*); *aor. 3. pl.* ~āmesum, 39,36; *ger.* ~etvā (ubho pi jane samuddā, "conveyed them oversea") 29,4.

*nikkhittaka, *m(fn).* (*fr.* nikkhitta, *pp.* nikkhipati, *q. v.*) one to whose charge anything has been committed; *m. pl.* agga-nikkhittakā (therā) 109,11 (*v.* agga).

nikkhipati, *vb.* (*sa.* ni-√kship)

to throw, lay down or away, loose, drop (*acc.*); to give in charge of (*acc. loc.*); *part. instr. m.* ~antena, 83,17; — *aor. 3. sg.* nikkhipi (nahāpitam upāsakassa hatthe) 28,21; 36,27; 3. *pl.* ~imsu, 73,28; — *fut. 3. pl.* ~isanti (samussayaṃ) 80,23; — *ger.* ~itvā, 57,13. 73,20. 75,21. 101,26; — *grd.* ~itabbam, *n.* 83,16; ~o, *m.* 83,18; — *pp.* nikkhitta, *acc. m.* ~am (maṅgalakhaggaṃ, ussisake, lying) 41,15; *comp.* °maṇiratanam (Kāsika-vatthe) 62,29. *cp.* nikkhittaka & *next.* nikkhepa, *m.* (*sa.* ni-kshepa) 1) throwing away, laying down; 2) mark, footprint; *acc.* ~am (suvaṇṇa-pādūkānam) 68,33.

nikhaṇati, *vb.* (*sa.* ni-√khan) to dig into, bury (*acc.*); *imp. 2. sg.* ~āhi (taṃ sobbhe) 78,14; 2. *pl.* ~atha, 39,33; *ger.* ~itvā, 78,19; *pp.* nikhāta, rammed down, *m. pl.* ~ā (khilā) 105,17.

nigacchati, *vb.* (*sa.* ni-√gam) to enter, undergo, come to (*acc.*); *pr. 3. sg.* ~ati (dukkham, suffers) Dh. 69; (dasann' aññataram ṭhānam) Dh. 137.

nigama, *m.* (= *sa.*) a little town, or market-place; *gen.* ~assa, 95,21; *loc.* ~e, 92,14. *cp.* negama. (*Fick, Soc. Gl. p.* 104.)

nigaḷa, *m. n.* (*sa.* nigada) an (iron) chain for the feet; loha-nigaḷa-sadisa, *mfn.* 11,29 (*v. h.*).

nigūhati, *vb.* (*sa.* ni-√guh) to hide, conceal (*acc.*); *pr. 3. pl.* ~anti (itthiyo rahassam na ~) 46,9.

niggaṇḥati, *vb.* (*sa.* ni-√grah) to hold back, restrain; *fut. 1. sg.* ~gahessāmi (cittam) Dh. 326; *grd.* niggayha (*sa.* ni-grhya) *v. next*; *cp.* dunnigaha, *mfn.*

*niggayha-vādi(n), *mfn.* (*fr. sa.* nighya, *grd.* ni-√grah) 'resenting what is to be blamed', censuring, reproving; *acc. m.* ~im, Dh. 76.

nigrodha, *m.* (*sa.* nyagrodha) the Banian-tree, *Ficus Indica*; °rukha, *m.* 20,2 (*gen.* ~assa). — Nigro-

dha, *m. nom. pr.* of a deer; *acc.* ~am, 7,33; *loc.* ~asmim, 7,34; = °miga-rājā, 5,30.

nighāta, *m.* (= *sa.*) striking down, suppression, destroying, extinction; *acc.* ~am (yes[am] *i. e.* jāti, jarā, maraṇam, etc.) 92,32.

niccam, *adv.* (*sa.* nityam) always, constantly; ~ luddāni kubbato, 13,38; ~ candanagandhinī, 20,24; ~ jināti, 48,9. *a-nicca, mfn.* & *a-niccatā, f.* (*q. v.*).

*niccamma, *mfn.* (*sa.* *niç-carma) excoriated, scourged; *acc. f.* ~am (piṭṭhim kāretvā, "flogging the skin of her back") 55,17.

niccala, *mfn.* (*sa.* niç-cala) immovable; *f.* ~ā (nāvā atṭhāsi) 23,11.

nicchāreti, *vb.* (*caus.* niccharati; *sa.* niç-√car) to cause to issue or come forth; *ger.* ~etvā (madhurassa-ram) 18,20.

[nicchinati], *vb.* (*sa.* niç-√ci) to decide, fix upon; to discriminate (*acc.*); to persuade oneself, be convinced, consider (*v. prec.* 'ti'); *pot. 3. sg.* niccheyya (attham anattāṇ ca) Dh. 256; *ger.* nicchiya (ti ~) convinced, 114,6; *pp.* nicchita, do. 111,21 (*m.* ~o).

niṭṭhā, *f.* (*sa.* nishṭhā) firm persuasion; completion, perfection; conclusion, end; niṭṭhaṅgata, *mfn.* (*sa.* nishṭhā-gata) who has reached perfection, *m.* ~o, Dh. 351.

*niṭṭhāpeti, *vb.* (*caus.* niṭṭhāti, niṭṭhāyati, *sa.* ni-√sthā) to accomplish, complete, finish, make ready; *imp. 2. sg.* ~ehi, 48,29; *aor. 3. sg.* ~esi (āhaṭāhaṭam) 57,8; *fut. 1. sg.* ~essāmi, 87,11-12. *cp. next.*

niṭṭhita, *mfn.* (*sa.* nishṭhita, *pp.* ni-√sthā, *cp. prec.*) finished, come at an end; completed, ready, prepared; *n.* ~am (jātakam etc.) 52,11. 71,18; (bhattam) 78,3; *loc.* ~e (bhatte) 33,32. *a-niṭṭhita, mfn.* (*q. v.*) *cp.* pari-niṭṭhiti, *f.*

niṭṭhubhati & nuṭṭhubhati, *vb.* (*sa.* *niḥ + √stubbh, but as to the

signification equal to *sa. niḥ-shthiv*⁰) to spit out; *aor. 3. sg. nuṭṭhubhi* (kakkāretvā ~) 37,25; *ger. niṭṭhubhitvā* (yāgum) 57,25. [*Pischel*, Gr. § 120.] *cp. chuddha.*

niḍḍa (& other varr. niḍḍha, niḍha, niḍa = *niḷa*, *sa. nīḍa*) *n.*, a nest; place, seat; *roga-niddam* (idam rūpam, "full of sickness") 107,7 = Dh. 148.

nidahati, *vb.* (*sa. ni-√dhā*) to lay down, deposit; to lay aside; *grd. ~itabbam*, *n.* (civaram, unhe) 83,9; *ger. nidhāya* (daṇḍam (*q. v.*) sabbesu bhūtesu, "without hurting any creatures") Dh. 142. 405. *cp. nidhi.*

nidāgha, *m.* (= *sa.*) heat; ~o (mahanto) 4,5. ⁰-samaya, *m.* the hot season, *loc. ~e*, 3,32.

niddara, *mfn.* (*sa. nir-dara*) free from fear; *m. ~o*, Dh. 205. *cp. dara & vita-ddara.*

niddā, *f.* (*sa. nidrā*) sleep; ~ā (Yasassa okkami) 67,26; *acc. ~am* (gate, being asleep) 21,23; (okkamitvā (okkami) fell asleep) 22,24. 64,32; (upagato, id.) 65,2. *cp. next.*

niddāyati, *vb.* (*sa. ni-drāyate*, √drā) to sleep; *pr. 3. sg. ~ati*, 41,25. 65,30; *part. m. acc. ~antam*, 35,32; *gen. ~antassa*, 41,26; *f. pl. ~antiyo* (itthiyo) 65,5; *aor. 3. sg. niddāyi*, 89,4.

*niddāyitar, *m.* (*fr. prec.*) a sleepy person; *nom. ~tā*, Dh. 325.

niddhana, *mfn.* (*sa. nir-dhana*) without property, poor; *acc. m. ~am*, 52,4.

niddhanta, *mfn.* (*pp. niddhamati*, *q. v.*) blown off, driven out; ⁰-mala, *mfn.* one whose impurities are blown away, free from sin; *m. ~o*, Dh. 236. 238 (*synon. an-aṅgana*).

niddhamati, *vb.* (*sa. nir-√dhmā*) to blow off; to drive out, expel, remove (*acc.*); *pot. 3. sg. niddhame* (malam) Dh. 239; *pp. niddhanta* (*v. h.*).

nidhāya, *ger. nidahati* (*q. v.*).

nidhi, *m.* (= *sa.*) a treasure; *gen. pl. ~inam*, Dh. 76.

nindati, *vb.* (= *sa. √nind*) to blame (*acc.*); *pr. 3. pl. ~anti* (bahu-bhāninam) Dh. 227; *inf. ~itum*, Dh. 230; *pp. ~ita*, *mfn. blamed*, *m. ~o* (poso) Dh. 228; *a-nindita*, *mfn.* Dh. 227; *cp. next.*

nindā, *f.* (= *sa.*) blame, reproach, reproof; *acc. ~am*, Dh. 143. 309; ⁰-pasamsāsu (*loc. pl.*) blame and praise, 106,30 = Dh. 81.

ninna, *mfn.* (*sa. nimna*) deep; *loc. m. ~e* (sakaṭa-magge, a sunken road, defile) 43,18. — *n.* low ground, depth (of the sea); *acc. ~am* (*opp. thala*) 105,21; *loc. ~e* (do., "on sea") Dh. 98.

*nipaka, *mfn.* (*sa. *nipaka*) intelligent, prudent; *acc. m. ~am* (sa-hāyam) Dh. 328.

nipajjati, *vb.* (*sa. ni-√pad*) to lie down; *pr. 3. sg. ~ati*, 6,30; *imp. 3. sg. ~atu*, 6,28; *aor. 3. sg. nipajji*, 2,31. 3,19. 12,24. 30,16; *3. pl. ~* ^a) ~imsu, 65,3; ^b) ~isum, 112,6; *ger. ~itvā*, 42,1; *pp. nipanna* (*q. v.*); *caus. v. next.*

*nipajjāpeti, *vb.* (*caus. nipajjati*) to cause to lie down, lay down, deposit (*acc.*); *aor. 3. pl. ~esum*, 32,30. 61,16; *ger. ~etvā*, 13,17. 16,18. 20,7. 41,36. 59,7.

nipatati, *vb.* (*sa. ni-√pat*) to fly down, descend on, fall down on (*loc.*); *pr. 3. sg. ~ati*, 2,22; *ger. ~itvā* (Bhagavato pādesu sirasā, "falling at his feet") 75,22. *cp. nipāta etc.*

nipanna, *mfn.* (*pp. nipajjati*) lying; *m. ~o*, 3,5-18. 7,4. 35,31 (phalake, floating on a plank); 65,15 (sleeping); 110,19; *comp. tassa ~tthānam* (where he was lying) 49,24; ⁰-kāle (while he was sleeping) 53,3.

*nipannaka, *mfn.* (*fr. prec.*) lying; *acc. m. ~am*, 6,31.

nipāta, *m.* (= *sa.*) ¹) falling; *instr. udabindu-nipātena*, "by falling of waterdrops", Dh. 121. — ²) a particle or indeclinable word; *nom. ~o* ('mā'ti) 85,33. — ³) a section of a book (*esp. of Jātaka or Aṅguttara*

Nik., whose single books are arranged according to their length or number of stanzas); Sutta-⁰, *m. nom. pr.* (v. h.) *cp. next.*

*nīpātaka, *mfn.* (fr. nīpāta³) divided into nīpātas (as Aṅguttara-Nikāya); *acc. m. ~am* (saddhammaṃ pavibhajja) 110,2.

nīpātin, *mfn.* (= *sa.*) flying or falling down; yattha-kāma-⁰, *mfn.* "rushing wherever it listeth", *acc. n. ~inaṃ* (cittaṃ), Dh. 36; *gen. ~ino* (cittassa) Dh. 35.

nīpuṇa, *mfn.* (= *sa.*) clever, skilful; fine, subtle; *m. ~o* (dhammo) 94,25; su-nīpuṇa, *mfn.* (q. v.) *cp. nepuñña.*

nippapañca, *mfn.* (*sa.* nish-prapañca) free from diffuseness, calm, undisturbed; *m. pl. ~ā* (Tathāgatā) Dh. 254.

nippabha, *mfn.* (*sa.* nish-prabha) without splendour; *m. pl. ~ā* (añña-titthiyā) 72,20; *cp. pabhā, f.*

nippāpa, *mfn.* (*sa.* nish-pāpa) free from sin; *m. ~o*, Dh. 205.

nippīleti, *vb.* (*sa.* nish-pīdayati, √pīd) to press, squeeze (*acc.*); *aor. 3. sg. ~esi* (tassa gīvaṃ) 5,13.

nippurisa, *mfn.* (*sa.* nish-purusha) without men, female; *instr. n. pl. ~ehi* (turiyehi, "a female orchestra") 67,23 (*cp. Speyer, Rem. on Divyāvadāna, Wien. Zeitschr. XVI p. 105.*)

nipphatti, *f.* (*sa.* nishpatti) completion, perfection; *acc. ~im* (niyyāmakasippe) "complete mastery", 24,13.

nibaddha, *mfn.* (*pp.* nibandhati; = *sa.*) ¹) bound (on or to), fixed; *~am, *adv.* constantly, 6,14. — ²) asked, pressed; *m. ~o* (punappuna, "being asked again and again") 53,35.

nibandha, *m.* (= *sa.*) binding, chain, attachment to; continuance, continuity; upāyupādānābhinivesa-⁰, 96,10 (q. v.).

nibandhati, *vb.* (*sa.* ni-√bandh) ¹) to bind on; ²) to press, urge, importune; *aor. 3. sg. nibandhi*, 54,1; *pp. nibaddha* (q. v.) *cp. nibandha.*

nibbattati, *vb.* (*sa.* nir-√vrt) to become, come forth, be born (again), sprout up; *pr. 3. sg. ~ati* (dukkhaṃ) Dh. 338; *fut. 3. sg. ~issati* (Tusita-vimāne) 87,31; *2. sg. ~issasi*, 88,15; *1. sg. ~issāmi*, 88,16; *aor. 3. sg. nibbatti* (rukkhadevatā hutvā) 3,31; *ger. ~itvā* (kapiyoniyam) 1,3; (rukkho) 36,36; *pp. nibbatta*, *m. ~o*, 17,24. 28,27. 84,30 (niraye). 101,11 (aggi); nibbatt'amhi, 88,10; *f. nibbattāsi*, 88,9. *caus. nibbatteti* (q. v.).

nibbattana, *n.* (*sa.* nirvartana) the coming forth, being born, growing, sprouting; rukkhā-nibbattana-bhaya-ena, for fear that a tree would grow up, 37,5; āṃkura-⁰-tthāna, *n.* (q. v.).

nibbatteti, *vb.* (*caus. nibbattati*) to bring forth, produce, complete, perform; *ger. ~etvā* (jhānābhinnāṃ) 47,33.

nibbana, *mfn.* (*sa.* nir-vana) ¹) without forest, woodless (Jāt. II, 358,8). — ²) free from desires; *m. pl. ~ā*, Dh. 283 (*cp. vana* ²).

*nibbanatha, *mfn.* (fr. nir + vanatha, q. v.) free from lust; *m. ~o* (*synon. vana-mutto*) Dh. 344.

nibbāna, *n.* (*sa.* nirvāna) ¹) extinction, the being extinguished (as a fire or a lamp); *~am (pajjotassa) 80,35 (*cp. Jāt. I, 212,8.*) — ²) the Buddhist Nirvāna: ^a) absolute extinction of all desires and passions, complete sanctification or Arhatship (*cp. arahat*); ^b) absolute annihilation of individual existence (*i. e.* in the Saṃsāra), release from every conceivable attribute of being (*cp. an-abhāvākata*), the eternal happiness attained after death by an Arhat or a Buddha (tathāgata), whereafter he shall not be born or die again; ~am (Sugatena desitaṃ) Dh. 285; *acc. ~am*, 64,23. 89,2. Dh. 23. 134. 184. 203. 226. 369; *dat. ~āya* (saṃvattati) 66,30; *gen. ~assa* (sacchikiriya) 90,18; ~ass'eva santike, near to N., Dh. 32 = ⁰-santike, Dh. 372; — *⁰-gamana, *mfn.* leading to N., *acc. m. ~am*

(maggaṃ) Dh. 289; **gāmin*, *mfn.* id., *f.* *~ini* (*scil.* *paṭipadā*) Dh. 75; **paṭisaṃyutta*, *mfn.* 71,²² (*v. h.*); — *magga-phala-nibbānāni* (*n. pl.*, *dvandva-comp.*) “the paths, the fruits, and the N.”, 97,¹⁰; — The transition into N. is described as *vimokho cetaso*, 80,³⁵, which is compared with the extinction of a lamp (*pajjotassēva nibbānaṃ*, *cp.* AN. I, p. 236; epithets of N. are *a-kata*, *a-mata*, *pāra* etc. *cp.* *nibbāyati*, *nibbūta*, *parinibbāna*. [*D’Alwis*, *Buddhist Nirvāna*; a review of Max Müller’s *Dhammapada*. Colombo 1871; *Childers*, *Dictionary* (sub voce) 1875; *Dahlmann*, *Nirvāna*. Berlin 1896; *Eklund*, *Nirvāna*. Upsala 1899; *Pfungst*, *Was ist das buddhistische Nirvāna in Wirklichkeit?* (Aus der indischen Kulturwelt. Stuttgart 1904, p. 56); *Oldenberg*, *Buddha*, 3. Aufl. p. 310; *Trenckner*, *Mil.* p. 424.]

nibbāpeti, *vb.* (*caus. fr. next*; *sa. nir-vāpayati*) to extinguish, annihilate; to cool, refresh; *imp. 2. pl.* *~etha* (*sokaṃ me*) 89,¹²; *inf. ~etum* (*do.*) 89,¹⁰.

nibbāyati, *vb.* (*sa. nir-√vā*) to be blown out or extinguished; to be refreshed, to feel happy, attain the *Nirvāna*; *pr. 3. sg.* *~ati* (*mātuhadayaṃ*) 64,¹⁷; *pot. 3. sg.* *~eyya* (*aggi*) 95,¹; *caus. nibbāpeti* (*q. v.*); *pp. v.* *nibbūta*, *cp.* *nibbāna*.

nibbijja, *ger.* (*fr. nibbindati*; *sa. nir-vidya*) having become despondent, depressed, or disgusted with (*abl.* or *acc.*); *ger. nibbijjāpema* (*Gotamaṃ*, *cp. apeti*, *vb.*) 104,¹⁶ [or have we to take *nibbijjāpema* as *pr. 1. pl.* from **nibbijjāpeti*, to give up (on account of despondency)? *cp.* **nibbejaniyā*, *f. pl.* or *gen. sg. nir-vij⁰*?] SN. I, p. 124,³].

nibbiṭṭha, *mfn.* (*pp. nibbisati*; *sa. nir-visṭa*) gained, earned; *instr. n. ~ena* (*carāmi*, “with what I have gained I wander about”) 105,⁸.

nibbida, *m.* (or *nibbidā*, *f.* (?);

sa. nirvid, *f.* & *nirveda*, *m.*, *cp.* Jāt. IV, 471,²⁵. 473,³) aversion, disgust, weariness; *dat. ~āya* (*cittaṃ saṇṭhāsi*, “his mind became weary”) 67,³¹; *~āya* (*saṃvattati*) 93,⁷ (*cp. Kuhn*, *Beitr.* p. 70).

nibbindati, *vb.* (*sa. nir-√vid*, *nirvindati* & *pass. nirvidyate*) to be indifferent, to become weary of or disgusted with (*loc.*); *pr. 3. sg.* *~ati* (*rūpesu*) 71,⁵⁻¹⁴; (*dukkhe*) 107,¹² = Dh. 277 (*metri causa ~ati*); *part. m. ~am*, 71,¹⁴; *pot. 3. sg.* *~eyya* (*opp. āsinsetha*) 42,¹⁶; *ger. nibbijja* (*v. h.*); *cp. nibbida*.

nibbisati, *vb.* (*sa. nir-√viç*) *lit.* ‘to enter into’; to earn, gain; *part. m. nibbisam*, *v. a-nibbisam*.

nibbūta, *mfn.* (*sa. nir-√vṛta*) ¹) happy, content, free from passions; ²) extinguished (through false etymology combined with *nibbāyati*, *nibbāna*); *m. ~o* (*pitā*) 64,¹⁴; (*gini*, *i. e.* the fire of passions) 104,²⁵; (*anupā-dāya*) Dh. 414; *acc. ~am* (*opp. attadanda*; “mild”) Dh. 406; *acc. pl. ~e*, Dh. 196; *f. ~ā* (*mātā*) 64,¹⁴; *loc. n. kasmim nu kho ~e hadayaṃ ~am nāma hoti*, after what having become extinguished does the heart feel happy? 64,¹⁸.

nimanteti, *vb.* (*sa. ni-√mantr*) to invite; *aor. 3. sg.* *~esi*, 56,²³; *3. pl. ~ayimsu*, 87,⁵; *ger. ~etvā* (*dānam adāmsu*) 86,¹⁴.

Nimi, *m. nom. pr. of a king* (= *sa.*); *~ nāma rājā* (*Mithilāyam*) 45,¹⁶.

nimitta, *n.* (= *sa.*) ¹) sign, omen; *pl. ~āni* (*cattāri*) 64,³; *pubba⁰*, id. *acc. ~am*, 63,⁷; *pl. ~āni*, 63,¹. — ²) cause, reason; *gahita-nimittena*, *instr.* ‘on account of his having taken hold of it’, *i. e.* by a tug, 89,⁷; *a-nimitta*, *mfn.* (*v. h.*).

nimisa, *m.* (*sa. nimisha*) winking or twinkling of the eye; *a-nimisa*, *mfn.* not winking; *subst. f. a-nimisatā* (*v. h.*).

nimilati, *vb.* (*sa. ni-√mil*) *intr.*

to shut, close (as the eyes); *pr. 3. pl. ~anti* (akkhīni, kumbhīlānaṃ mukhavivāṭe) 3,18; *caus. nimileti*. to close (the eyes, *acc.*); *ger. ~etvā* (akkhīni) 3,19.

nimugga, *mfn.* (*pp. nimujjati*; *sa. ni-magna*) sunk or plunged in (*loc.*); *gūthakalale* ⁰-gāmasūkarō, 46,33.

nimujjati, *vb.* (*sa. ni-√majj*) to sink, dive in (*loc.*); *pr. 3. pl. ~anti*, 25,26; *ger. ~itvā* (kāmakalale) 46,33; *pp. nimugga* (*q. v.*); *caus. II. nimujjāpeti*, to cause to sink (*acc.*); *ger. ~etvā* (nāvaṃ) 27,12; *ummujja-nimujja*, *m.* (*v. ummujjati*).

nimba, *m.* (= *sa.*) the Nimb tree, *Azadirachta Indica* (with bitter fruits); *pl. ~ā*, 37,20; *acc. pl. ~e*, 38,19 = *pucimanda*, 37,33. 38,1. — ⁰-kasatā, *n. (v. h.)*. — ⁰-pañña-sadisa-rasa, *mfn.* having a (bitter) taste like the leaves of a Nimb tree, *m. ~o*, 37,32.

nimmakkhika, *mfn.* (*sa. nir-makshika*) free from flies; ⁰-madhupaṭala-⁰, 38,33 (*v. h.*).

nimmala, *mfn.* (*sa. nir-mala*) spotless, taintless, sinless; *m. pl. ~ā* (*bhikkhavo*) Dh. 243.

nimmita, *mfn.* (*sa. nir-mita*, *√mā*) constructed, built, fashioned, created; *acc. n. ~aṃ* (*uyyānaṃ devatāhi*) 63,20.

niyata, *mfn.* (= *sa.*; *√yam*) ¹) held back, restrained; *m. ~o* (*synon. danto*) Dh. 142; — ²) fixed, certain; sure, insured; limited; *m. ~o* (*bhikkhu*) 79,34; *n. ~aṃ* (*maranaṃ*) 86,17; ⁰-gatika, *mfn.* (*q. v.*); *a-niyata*, *mfn.* uncertain, unlimited (*v. h.*).

niyāma, *m.* (*sa. niyama & niyāma*) ¹) restraining, determination *etc.* — ²) practice, way, method; *instr. ~ena* (*iminā*) 2,25; *maccha-gaḥaṇa-⁰* („as if to catch fish”) 25,35.

niyyāti, *vb.* (*sa. nir-√yā*) to go out, depart; to get out (*esp. from the saṃsāra*); *pr. 3. pl. ~anti* (*lokamhā*) 91,6; *aor. 3. sg. ~āsi*, 39,9; *3. pl.*

~imsu, 91,5; *fut. 3. sg. ~issati*, 90,22; *3. pl. ~issanti*, 91,6.

niyyādeti, *vb.* (also *niyyātetī*; *sa. nir-√yat*, *caus. nir-yātayati*) to deliver, to give anything (*acc.*) into one's charge (*gen.*); *pr. 1. pl. ~ema* (*-mige rañño*) 6,5; *ger. ~etvā* (*brāhmaṇiṃ ambhakaṃ*) 9,18; 38,5.

niyyānika, *mfn.* (*sa. nir-yānika*) conducting to blessing, salutary, profitable; ⁰a-⁰, *mfn.* (*q. v.*).

niyyāma(ka), *m.* (*sa. nir-yāma(ka)*) a navigator, master, mate; *~ko*, 25,16; *acc. ~kaṃ*, 25,13; ⁰*niyyāmaka-kamma*, *n.* “the mariner's calling”, *acc. ~aṃ*, 24,14; ⁰-*jeṭṭha*, *m.* “master mariner”, *gen. ~assa*, 24,10; ⁰-*jeṭṭhaka*, *m. id.*, *~ko*, 24,14; ⁰-*sippa*, *n.* “the art of seamanship”, *loc. ~e*, 24,13; ⁰-*sutta*, *n.* “mariner's lore”, *instr. ~ena*, 25,28.

nir- (before vowels) *indecl. prefix* (*sa. nis*) to verbs or nouns, implying “out, away”, or “without, free from” (*cp. a-*, *an-*, *na-*, *vi-*); before *cons.* it is always shortened to *ni-* (*v. h.*) and the *fol. cons.* is doubled (*nikkaḍḍhati etc.*; *nutṭhubhati*), but before *r*, *h* it is lengthened to *ni-* (*nīroga*, *nīharati*, *cp. nibbana*, *nīvaraṇa*).

nirāṃkaroti (or *nirākaroti*) *vb.* (*sa. nir-ā-√kr*) to throw away, repudiate; to ruin, destroy; *ger. ~atvā* (*attaṃ*) 55,1.

nirattha, *mfn.* (*sa. nir-artha*) useless, vain; *f. ~ā* (*tassa sevaṇā*) 14,2; *n. ~aṃ* (*kaliṅgaram*) 107,6 = Dh. 41. — *niratthaka*, *mfn. id.* (*sa. nir-arthaka*); ⁰-*lapana*, *n.* 52,6 (*v. h.*).

niraparādha, *mfn.* (= *sa.*) unoffending, guiltless; *acc. m. ~aṃ*, 39,29.

niraya, *m.* (= *sa.*) hell; *acc. ~aṃ*, 58,14. 74,1; *dat. ~āya* (*upakaḍḍhati*) Dh. 311; *loc. ~e* (*nibbatto*) 84,30; *~amhi*, 108,7; *ussada-⁰*, 23,26 (*q. v.*); — ⁰-*bhaya*, *n.* fear for hell, *instr. ~ena*, 17,30; ⁰-*bhaya-bhīta*, *mfn.* fearing hell, *m. pl. ~ā*, 17,31;

*⁰-vagga, *m.* name of the ch. XXII of Dh. (*cp.* nerayika).

*nirāsaṃkatā, *f.* (*cp.* *sa.* nir-āṣaṅka, *mfn.*) the not hesitating; *instr.* āya, 59,18 (*cp.* āsaṅkā, *f.*).

nirāsaya, *mfn.* (*sa.* nir-āṣraya) standing alone, supportless, who has no inclinations; *acc. m.* āṃ, Dh. 410 (*cp.* āsaya).

nirujjhati, *vb.* (*pass.*, *sa.* ni-√rudh) to cease, end, to be dissolved; *pr. 3. pl.* ānti, 66,17. 80,29; *part.* āmāna, *n.* āṃ (dukkhaṃ nirujjhati, *opp.* uppajjati, (*q. v.*)) 96,13. (*cp.* nirodha).

nirutti, *f.* (*sa.* nirukti) grammatical analysis, etymology; pronunciation, diction, dialect; *instr.* (or *abl.*?) āyā (Māgadhaṇaṃ) 113,32; (Māgadhaṇa) 114,28; ⁰-pada-kovida, *mfn.* skilled in the [interpretation of] words of the nirutti, *i. e.* the old dialect or the original language of the holy scriptures, *m.* ā, Dh. 352. (*cp.* SBE. X. p. 84.)

*nirupakāra, *mfn.* (*cp.* *sa.* nir-upakārin) useless; *m.* ā, 35,28.

nirupaddava, *mfn.* (*sa.* nir-upadrava) without affliction or mishap, happy, secure; *f.* ā (nāvā) 25,20.

nirumbhati, *vb.* (*sa.* ni-√rudh) to stop, suppress; to hush, silence (*acc.*); *ger.* ātvā (saddaṃ) 65,25. (*cp.* Tr. PM. p. 59.)

nirūpadhi, *mfn.* (*sa.* nir-upadhi, with u lengthened metri causa (?), *cp.* Fausbøll, Dhpd. (1855) p. 433 & Tr. PM. p. 78) free from passions; 105,29. Dh. 418 (*v.* upadhi).

nirokāsa, *mfn.* (*sa.* nir-avakāṣa) inaccessible, impossible, inconvenient; *loc. n.* ā (thāne) 41,29 (*cp.* an-avakāsa & okāsa).

nirodha, *m.* (= *sa.*) cessation, destruction; *nom.* ā, 66,18. 108,14 (*scil.* sabba-dukkhassa); saṅkhāra⁰ etc. 96,13 etc. (*v. h.*); a-sesa-virāga⁰, 67,15 (*v. h.*); *acc.* āṃ (saññā-vedayita⁰) 80,10; *dat.* āya, 93,8; *abl.* ā, 94,12; *-dukkha⁰, *mfn.* (*q. v.*);

— *⁰-dhamma, *mfn.* subject to destruction, *n.* āṃ, 68,27 (*cp.* dhamma⁴).

niliṇa, *mfn.* (*pp.* niliyati; = *sa.*) sitting on (*loc.*); hidden, concealed; *m.* ā (sākhāya) 13,13; *loc.* ā, 50,23.

niliyati, *vb.* (*sa.* ni-√li) to sit down (*esp.* in order to hide one's self); *pr. 3. sg.* āti, 50,7; *aor. 3. sg.* niliyi (sākhagge, *loc.*) 13,22; 50,23; *ger.* ātvā (rukke) 4,21; — *caus. II.* *niliyāpeti, to cause one to hide one's self, to conceal (*acc.*); *ger.* ātvā (dhuttaṃ) 50,9.

nivattana, *n.* (*sa.* nivartana) turning back, fleeing; a bend or curve of a river; *loc.* ā (Gaṅgā⁰) 1,4. — a-nivattana, *mfn.* (*q. v.*).

nivattati, *vb.* (*sa.* ni-√vrt) to turn back, return; to flee, disappear, vanish; *pr. 3. sg.* āti (himsa-mano) Dh. 390; *part. instr. m.* āntena, 83,5; *imp. 3. sg.* ātu (sothim nāvā, "return to safety") 27,24; *aor. 3. sg.* nivatti (nagarābhimukho) 43,15; *inf.* ātum, 27,11; *ger.* ātvā, 5,16. 12,11; *pp.* nivatta, *m.* ā (bhavissati) 60,21. — *caus.* nivatteti & nivattayati, to turn, lead back; *part. acc. m.* āyamaṇaṃ, 60,19; *imp. 2. sg.* āya (nivattayetaṃ rathaṃ) 60,14; *ger.* ātvā, 60,18.

nivattha, *mfn.* (*pp.* nivasati; *sa.* nivasita)¹ dwelling, living, inhabiting; ² clothed, dressed in, wearing (*acc.* or *e. c.*); *f.* ā (sātakāṃ) 31,10; *m.* ā (sāna-sāti⁰) 71,29; su-nivattha, *mfn.* carefully dressed; *acc. m.* āṃ (pabbajitaṃ) 63,30.

nivāta, *mfn.* (= *sa.*) sheltered from the wind, low (*opp.* pavāta, *sa.* pravāta); — *nivāta(ka), *n.* a place sheltered from the wind, calm, stillness; *loc.* ā (labhamāne) 48,7 must be understood in the sense of "opportunity", if we have not here an old error for nimantaka, *m.* (*sa.* nimantraka, *cp.* nimannteti) an inviter, *i. e.* a wooer or seducer, *cp.* the comm. Jāt. V, 437,18 (raho nimantake paribhedake) & Mil. p. 205.

nivāpa, *m.* (= *sa.*) seed; food, a portion of food, gift of food; *acc.* ~am (vapitvā, migānam) 6,4; — *⁰-tina, *n.* "grass to eat", *acc.* ~am (ropetvā) 6,6; *⁰-putṭha, *mfn.* "fed on grains", *m.* ~o (mahā-varāho), Dh. 325.

*nivāretar, *m.* (*sa.* *nivārayitr) one who holds back, who refuses to admit any person; *nom.* ~ā (a-nñā-tānam) 90,32 (*opp.* pavesetar).

nivāreti, *vb.* (*caus.* ni-√vr, *sa.* nivārayati) to keep back or away from (*abl.*); to prohibit, forbid; *pot.* 3. *sg.* ~āraye (asabbhā) Dh. 77; (pāpā cittam) Dh. 116; *aor.* 3. *sg.* ~esi, 39,17-19; *grd.* ~etabba, *m.* ~o, 83,4; nivāretar, *m.* (*q. v.*) *cp.* dun-nivāraya.

nivāsa, *m.* (= *sa.*) dwelling, abode; *acc.* ~am (gahetvā, "stopped") 8,20. — pubbe⁰, *m.* (*v. h.*).

nivāsana, *n.* (= *sa.*) an undergarment; *nom.* ~am (*opp.* pārūpanam) 29,23; 82,24 (*cp.* paṭinivāsana).

*nivāsāpeti, *vb.* (*caus.* II. ni-√vas, *cp.* next) to cause to be dressed (with double *acc.*); *ger.* ~etvā (mam' ahatavatthāni) 27,18; (devim' dibbatvatthāni) 61,18.

nivāseti, *vb.* (*caus.* ni-√vas, *sa.* nivāsayati) to put on (clothes, *acc.*), to dress one's self; *ger.* ~etvā (te, *scil.* sātaka) 41,4; 76,16. 78,4 (having dressed himself); parimaṇḍalam ~, 82,27 (*q. v.*) *cp.* nivāsana & *prec.*

nivittṭha, *mfn.* (*pp.* nivasati, *sa.* ni-√viṇ, nivisṭha) entered, settled down, founded, situated; married; kasā⁰, *mfn.* touched by the whip, *m.* ~o (asso) Dh. 143^b (lit. "married to the whip"?).

nivedeti, *vb.* (*caus.* ni-√vid, *sa.* nivedayati) to communicate, report, announce, proclaim (*acc.*); *imp.* 2. *pl.* ~etha (tutṭhim) 64,6; *aor.* 3. *pl.* ~ayimsu, 31,6.

nivesana, *n.* (*sa.* niveṇana) ¹⁾ 'entering', dwelling, mansion, house, home; *nom.* ~am, 78,5; *acc.* ~am (gantvā, "went home") 51,6; *loc.* ~e (sake) 78,1; — *⁰-tṭhāna, *n.* id. 2,15;

— ⁰-dvāra, *n.* the entrance or gate of a house, 68,2. 73,31; *loc.* ~e, 38,13; — rāja⁰, the king's palace, *abl.* ~ā, 19,16. — ²⁾ *metaph.* attachment of mind or false opinion (Comm. = diṭṭhi), *v.* a-nivesana, *mfn.* Dh. 40.

niveseti, *vb.* (*caus.* ni-√viṇ, *sa.* niveṇayati) to cause to enter; attānam ~, to place or direct one's self; *pot.* 3. *sg.* ~aye, Dh. 158; ~eyya, Dh. 282. *cp.* nivittṭha, nivesana.

nisamma, *indecl.* (*ger.* nisāmeti, to observe, attend to; *sa.* ni-ṇāmya, √ṇam) carefully, considerably; *⁰-kārin, *mfn.* acting considerably; *gen.* *m.* ~ino, Dh. 24.

nisiṇcati, *vb.* (ni-√sic, *sa.* nishiṇcati) to sprinkle, besprinkle (*acc.*); *ger.* ~iya (te jalena) 110,33.

nisinna, *mfn.* (*pp.* nisidati; *sa.* nishanna) seated, sitting; *m.* ~o (dhanasantike) 33,26; *acc.* ~am (kūpagge) 18,6; *gen.* ~assa, 86,6; *pl.* ~ā (assembled) 109,32; *gen.* *pl.* ~ānam, 61,25; *comp.* ⁰-kāle, while sitting, 1,12; ⁰-pallamkato, 65,27 (*q. v.*); rukkhe ⁰-puriso, 36,3; as finite tense: nisinno'si (cintento), 4,3. *cp.* san-nisinna. — nisinnaka, *mfn.* (*sa.* nishannaka) id., *m.* ~o (va niddāyi) 89,4.

nisidati, *vb.* (ni-√sad, *sa.* nishīdati) to sit, be seated, sit down; to dwell; *part.* *m.* ~anto (ekato), 45,28; *imp.* 2. *sg.* nisida (dvāre) 57,29; *aor.* 3. *sg.* nisīdi, 11,26 (rukkhagge); 12,13. 66,4; 3. *pl.* ^{a)} ~imsu (tassā guṇakathāya, were lauding) 31,23; ^{b)} ~isum, 112,28; *ger.* ^{a)} nisiditvā (rukkhe) 2,6; 42,31. 87,34; ^{b)} nisajja, 78,6; *pp.* nisinna (*q. v.*); *grd.* nisiditabba, *n.* ~am, 83,33; *caus.* nisidāpeti (*q. v.*) *cp.* next.

*nisidana, *n.*, a mat to sit on; ⁰-paccattharanam, 84,10 (*v. h.*).

*nisidāpeti, *vb.* (*caus.* II. nisi-dati) to cause to sit down or take place, to cause to remain, leave; *ger.* ~etvā (Bodhisattam hatthipittṭhe) 45,22; 58,2-19.

nisedha, *m.* (*sa.* nishedha) keeping off, holding back, restraining, prohibition; *~o* (*manaso piyehi*, "holding the mind back from the pleasures of life") Dh. 390; — *hiri^o, *mfn.* restrained by shame, *m.* *~o* (*puriso*) Dh. 143.

nisedheti, *vb.* (*caus.* *ni-√sidh*, *sa.* nishedhayati) to keep off, restrain, prohibit, warn (*acc.*); *part. m.* *~ento* (*paribbājakaṃ*) 30,10.

nisevati, *vb.* (*sa.* *ni-√sev*, *ni-shevate*) to attend, follow, practise, cultivate; (*acc.*) *pr. 3. pl. med.* nisevare (*sākhā sākhā*, wind round one another) 37,34.

nissamsayaṃ, *adv.* (*sa.* *nih-samñayam*) undoubtedly, surely; 114,24. (*cp.* *samsaya*).

*nissakkana, *n.* (*fr.* *nissakkati*, *sa.* *nih-√srp*) creeping out; *biḷāra-nissakkana-matta*, *mfn.* 90,35 (*v. h.*).

nissajjati, *vb.* (*sa.* *nih-√srj*) to let loose; give up, give over (*acc.*); *imp. 3. sg.* *~atu* (*mama bhikkhusamghaṃ*) 74,23; *pot. 1. sg.* *~eyyaṃ*, 74,27.

nissadda, *mfn.* (*sa.* *nih-√abda*) noiseless, silent; *acc. m.* *~aṃ* (*mahā-janaṃ*) 88,6.

— *nissāya, *prp. w. acc.* (*ger.* *nissayati*, *sa.* **niçrāya*, *√çri*, lit. 'leaning on') ¹) near to; *padumasaraṃ* ~, 3,31; *pāsānapitṭhaṃ*, 17,20; — ²) by means of, by one's support; *tumhe* ~, 12,33; *rājānaṃ* ~ ("in the king's service") 24,18; *taṃ ekikaṃ* ~, 31,30; *taṃ* ~, 87,2; *imaṃ kāyaṃ* ~, "through connection with", 99,16; — ³) because of, by the reason of, for sake of; *Mittavindakaṃ* ~, 23,11-13; *dhanaṃ* ~, 33,36; *maṃ* ~, 39,16; *etaṃ* ~, 49,31; *amhe* ~, 60,13; *issariyaṃ* ~, 60,13; *ditṭhiṃ* ~ *pāpikaṃ*, Dh. 164. *cp.* *next*.

— *nissita, *mfn.* (*pp.* *ni-√çri*; *cp.* *sa.* *ā-çrita*) depending on, devoted to (*acc.* or *comp.*); *m.* *~o* (*dvayaṃ*, *ayaṃ loko*) 96,6; *rāga*^o, *mfn.* devoted

to passions, *m. pl.* *~ā* (*saṃkappā*) Dh. 339. *cp.* *a-nissita*, *san-nissita*.

nissenī (*or* *~ī*), *f.* (*sa.* *nih-çrenī*) a ladder, stairs; *abl.* *~ito* (*otaranto*) 62,37.

nihata, *mfn.* (= *sa.*, *pp.* *ni-√han*) 'slain', dejected; humiliated, humble; *m.* *~o* (*seti*) 30,21; **o-māna*, *mfn.* whose pride is defeated, humble; *~māna-bhāva*, *m.* humility, *acc.* *~aṃ*, 57,30.

nihīna, *mfn.* (= *sa.*, *pp.* *ni-√hā*) low, vile, mean; **o-kamma*, *mfn.*, *pl.* *m.* *~ā* (*manujā*) "men of evil deeds", 74,2.

*nigha (*or* *nigha*), *m.* (*cp.* *sa.* *nigha*, *sin*) suffering, pain; **a-nigha*, *mfn.* (*q. v.*).

nica, *mfn.* (= *sa.*) low (*opp.* *ucca*); *acc. m. n.* *~aṃ* (*katvā*, "holding it down, turning it downwards") 82,21. 84,11; **o-ṭhāniya*, *mfn.* occupying a low position, *acc. m.* *~aṃ* (*ucce ṭhāne ṭhapetuṃ*) 76,11.

nīta, *mfn.* (= *sa.*; *pp.* *neti*) led, brought; *acc. pl. m.* *~e* (*attano sauttikaṃ*) 38,30.

niyati, *niyamāna*, *pass. v.* *neti*.

nīroga, *mfn.* (= *sa.*) free from sickness; *m.* *~o* (*siho*) 13,32.

nīla, *n.* (*sa.* *nīḍa*) a nest; *v.* *nidda*.

nīla, *mfn.* (= *sa.*) dark, blue, green; *o-vanna*, *mfn.* id. *acc. m.* *~aṃ* (*samuddaṃ*) 26,18; — *nīl'uppala*-, 47,13 (*v.* *uppala*); — *o-kusa-tīna*, *n.* 26,18 (*v.* *kusa*); — *o-maṇi* & *inda-nīla* (*v. h.*).

nīvaraṇa, *n.* (& *m.*?) (*sa.* *nīva-ṛaṇa* & *nivāraṇa*, *n.*) an obstacle, hindrance; *acc. pl.* *pañca* ~e, 91,6 (the five obstacles to a religious life, i. e. lust, malice, sloth, pride, and doubt, *v.* *Childers*, Dict.); *vi-nīvaraṇa-citta*, *mfn.* (*q. v.*) *cp.* *nivāraṇa*, *n.* *fr.* *nivāreti* (*q. v.*).

nīharati, *vb.* (*sa.* *nir-√hr*) to take out, to pull or drive out (*acc.*); *aor. 3. sg.* *nīhari* (*kacchapam*) 12,32;

50,25; *ger.* ~itvā (migagaṇaṃ gahanatṭhānato) 6,12; 14,26; 37,17. 57,33. 84,9.

nu, *indecl.* (= *sa.*) ¹⁾ a particle combined with interrogatives, very frequently followed by *kho* (*q. v.*); *kin nu kho*, 1,21. 86,29 *etc.* (*v. kin*²⁾); *kin nu kāraṇaṃ*, 3,1; *kacci ~ kho*, 3,5; *kaccin nu*, 9,28; *kāya nu ... ka-thāya*, 29,30; *ko nu dipo*, 110,31; *kahan ~ kho*, 34,11; *kathaṃ ~ kho*, 81,15; *kati ~ kho*, 81,19; *api nu*, 73,4. — ²⁾ particle of interrogation (generally = *ne, num*); *atthi nu kho*, 14,26; *bhabbo nu kho*, 70,1; *saddo yeva nu kho Nāgaseno* ("is N. anything but a mere sound") (= *nonne*) 97,30; sometimes pleonastically inserted after a relative before the following interrogative sentence: *yan nu ahaṃ bālo, atha kena ...* 54,26; *yo nu kho evaṃ vadeyya ...*, *sammā nu kho so vadeyya*, 99,29-31. — ³⁾ particle of asseveration; at the end of a sentence: *nū 'ti cintiya* (certainly, surely) 111,18. *cp.* *nanu & nūna*.

nutṭhubhati, *vb.* = *niṭṭhubhati* (*q. v.*).

nudati, *vb.* (*sa.* √*nud*) to push, drive away (*acc.*); *pr. 3. sg. ~ati* (*pamādaṃ*) Dh. 28.

nūna, *indecl.* (*sa.* *nūnaṃ*) ¹⁾ *interrogative* (*comb. w. yaṃ*): *yan nūna*, "what if?" (*w. pot.*) 6,4. 33,27. 46,23. 68,35. — ²⁾ *affirmative*: certainly, surely; *na nūna visahati*, 90,26; *nibbutā nūna sā mātā*, 64,14. *cp.* *nu*.

nekkha, *m.* (or *nikkha*; *sa.* *nishka*) a golden ornament; a certain coin of gold; *acc. ~aṃ* (*jambonadassa*) Dh. 230.

nekkhamma, *n.* (*sa.* *naishkramya*, *fr.* *nish-√kram*, *cp.* *nikkhamati*) renunciation of the world, abandonment of desires; *loc. ~e*, 68,20; ⁰*kālo*, 45,6; ⁰*sukhaṃ*, Dh. 272, "the happiness of release", *cp.* SBE. X, 67; ⁰*ūpasama*, *m.* (*v. upasama*) Dh. 181. As *nekkhamma* frequently occurs in the phrase *~aṃ nikkhamati* and the

Burmese often write *nikkhamma*, it seems to be advisable to derive it from *sa. naishkramya*. The northern Buddhists write generally *naishkarmya* (*fr.* *karman*), but this is surely due to false etymology; *nekkhamma* is often *opp.* to *kāma*, wherefore *Rhys Davids & Oldenberg* (SBE. XIII, 104) have preferred to derive it from *sa. *naish-kāmya. cp.* *abhinikkhamana*.

negama, *m.* (= *sa.*) a citizen, townsman (*opp.* *jānapada*); ⁰*jānapadā*, *m. pl.* "townsmen and country-folk", *acc. ~e*, 6,2; *loc. ~esu*, 7,25. *cp.* *nigama*.

neti (& *nayati*), *vb.* (*sa.* √*nī*) ¹⁾ to lead, guide; to bring, carry off, take, take with (*acc.*); *pr. 2. sg. nesi*, 5,5; 101,18 (*tava bhariyaṃ*); *1. sg. nemi*, 101,19; *3. sg. ~ati* (*metri causa: ~ati*) Dh. 257; *3. pl. ~anti*, 106,20-27 = Dh. 240; 80; *imp. 2. sg. nehi* (*maṃ*) 2,3; *2. pl. netha*, 19,26. 58,15; *pot. 3. sg. naye* (*atthaṃ sahasā*, "to carry a matter with violence") Dh. 256; *fut. 1. sg. nessāmi*, 1,18; *2. pl. nesaṭṭha*, Dh. 179-80; *aor. 3. sg. nayi* (*sā nayi*, perhaps = *sānayaṃ*, *fr.* *āneti*) 111,30; *3. pl. nayiṃsu*, 24,23; *inf. netave* (= *netuṃ*) Dh. 180; — *pass. nīyati*, *3. pl. ~anti* (*lokaṃhā*, *abl.*) Dh. 175; *part. loc. pl. nīyamānesu*, 40,2; *pp. nīta* (*q. v.*) *cp.* *naya*, *nāyaka & next*.

**nettika*, *m.* (*fr. sa. netra*) one who makes conducts for watering; *pl. ~ā* (*udakaṃ nayanti*) 106,27 = Dh. 80.

nepuñña, *n.* (*sa.* *naipunya*, *fr.* *nipuṇa*) experience, skill, wisdom; *acc. ~aṃ*, 114,15.

Nerañjarā, *f.* (*sa.* *Nairañjanā*) *nom. pr.* of a river in Magadha, near Uruvelā; *acc. ~aṃ*, 103,2; *gen. ~āya*, 66,2.

nerayika, *mfn.* (*sa.* *nairayika*, *fr.* *niraya*) belonging to hell, suffering in hell; ⁰*satta*, *m.* an inhabitant of hell or condemned to hell; *nom. ~o*, 24,1; *gen. pl. ~ānaṃ*, 23,27.

neva, *indecl.* (sa. naiva, fr. na + eva) v. na³⁻⁴.

neva-saññā-nāsaññā, f. (sa. naiva-saññā-nāsaññā) neither perception nor not perception, only comp. ⁰-āyatana, n. 80,8-9 (v. h.).

no¹, gen. pl. pron., v. aham.

no², adv. (= sa.) a negative particle, equal to 'na', but with more emphasis: ¹) not (*non*) 10,20. Dh. 95; no h'etam, "certainly not so", 70,2 (cp. h'); no ca kho, "and certainly not", 90,35 (followed by atha kho); 'ti evam no, "in this way you cannot reason", 92,28; 'ti evam pi no, "nor so", 92,29; no yāti koci, Dh. 179 (Comm. = na uyyāti?); - ²) and not (*neque*): samsādeti no vissajjeti, 90,26. cp. next.

noce, adv. (fr. no + ce, q. v.; sa. no ced) if not (*opp.* sace); 4,38. 56,20 (v. foll. fut.); no ce pārāgavesino (v. h.) Dh. 355.

P.

*pa¹, *indecl.*, a syllable indicating abbreviation = etc., sometimes used instead of pe (q. v.); 102,19 (cp. la).

pa-², *indecl.* (sa. pra) prefix to nouns and verbs, sometimes implying 'on, forth, away', otherwise giving the verbs a certain perfective meaning or making them inchoative (cp. parodati) or intensive (cp. pamodati); in comp. after vowels the p is sometimes doubled, e. g. a-ppamāda etc.

-pa³, *mfn.* (= sa.) only c. c. ¹) drinking; v. dhenu-pa; ²) guarding, protecting; v. gopa.

pāṃsu, m. & n. (sa. pāṃsu, m.) soil, dust, earth; *nom.* m. ~u (sithilo) 40,24; *acc.* ~um (madhuraṃ) 38,2-3; *gen.* ~uno, 40,28; *n. pl.* ~ūni (*acc.* pāda-⁰, "the dust at his feet") 77,7. - ⁰-kūla, n. 'a dust-heap', 'a certain ascetic dress made of rags; ⁰-kūladhara, *mfn.* "wearing dirty raiments", *acc. m.* ~am, 106,12 = Dh. 395.

pakati, f. (sa. prakṛti) nature, natural state; at the beginning of comp. = natural, real; usual, ordinary; what has been hitherto, former; ⁰-samudda, m. (*opp.* the mythical or supernatural ocean) 25,21; ⁰-uyyānapālaka, m. ("his former gardener") *gen.* ~assa, 38,5.

pakaraṇa, n. (sa. prakaraṇa) 'production', a literary work, book, treatise; Nāṇodayaṃ nāma ~am, 113,22; Mahā-⁰, (v. h.).

pakāra, m. (sa. prakāra) kind, sort; nāna-ppakāra, *mfn.* (v. nānā).

pakāseti, vb. (*caus.* pra-√kāṣ, sa. prakāṣayati) ¹) to illustrate, explain, declare, preach, make known (*acc.*); *part. m.* ~ento (imam atthaṃ) 2,9; 30,16. 43,35. 47,24; *aor. 3. sg.* ~esi (saccāni) 52,9; (ānisaṃsaṃ) 68,21; *inf.* ~etum, 11,9. 114,15; *ger.* ~etvā, 29,16. 47,30; *pp.* pakāsita, m. ~o (dhammo) 69,18. - ²) *intr.* to shine; *pr. 3. pl.* ~enti (dūre santo, *opp.* na dissanti) Dh. 304.

pakiṇṇaka, *mfn.* (sa. prakirṇaka) mixed, miscellaneous; ⁰-vagga, m. the XXIth chapter of Dh.

pakopa, m. (sa. prakopa) anger, rage; *kāya-ppakopa, *mano-⁰, *vacī-⁰, Dh. 231-33 (v. h.).

pakka, *mfn.* (sa. pakva) ¹) boiled, roasted; *acc. m.* ~am (agginā) 16,2; *loc. n.* ~e (sarire) 15,33; *pakkodana, *mfn.* (v. odana). - ²) ripe, mature; pakka-phala-, 2,1; *n.* ~am, fruit (= phala); amba-⁰, mango fruit, 15,25 (ambapakk'); 36,31. cp. paripakka.

pakkamati, vb. (sa. pra-√kram) to go forth, go away; *pr. 3. pl.* ~anti, 42,32; *pot. 3. sg.* ~eyya, 100,25; *aor. 3. sg.* pakkāmi, 9,4. 59,23; cārikaṃ ~, 70,21 (v. cārikā); *3. pl.* pakkamiṃsu, 6,17; *pp.* pakkanta, f. ~ā, went away, 73,10; *loc. m.* acira-ppakkante, 70,13 (v. a-cira).

pakkosati, vb. (sa. pra-√krūṣ) to call, call upon, invite (*acc.*); *aor. 3. sg.* pakkosi (nahāpitaṃ) 28,33; *ger.* ~itvā, 9,22. 19,28. - *caus. II.*

*pakkosāpeti, to send for (*acc.*); *aor.* 3. *sg.* ~esi (dhītaram) 10,9; *ger.* ~etvā, 6,23; *pp.* *m.* ~ito (tena), 37,12.

pakkha, *m.* (*sa.* paksha) a wing; *acc. pl.* ~e (pasāretvā) 10,14; (*vidhūnitvā*) 18,19. *cp.* pakkhin & pekkhuna.

pakkhandati, *vb.* (*sa.* pra-√skand) to make off, spring forth (out) or over (*acc.*); *aor.* 3. *sg.* pakkhandi (nāvāya samuddam, went to sea) 23,10; (nāvā samuddam ~) 23,14; 3. *pl.* ~imsu, 25,20; *ger.* ~itvā (thānam) 27,27; *pp.* pakkhanta, *m.* ~o (Simbalivanam) 60,6; *f.* ~ā (videsam) 27,25. *cp. next.*

pakkhandikā, *f.* (*sa.* praskan-dikā) diarrhoea; *v.* lohita⁰.

pakkhandin, *mfn.* (*sa.* praskan-din) 'springing forth', attacking, insulting; *instr. m.* ~inā, Dh. 244.

pakkhitta, *mfn.* (*pp.* pakkhipati; *sa.* prakshipta) thrown, cast or put on (into); *comp.* ⁰-tilā (tattakapāle) 11,7; ⁰-kukkuto (pañjare) 46,20.

pakkhin, *m.* (*sa.* pakshin; *fr.* pakkha) a bird; *nom. pl.* ~ī, 11,14.

pakkhipati, *vb.* (*sa.* pra-√kship) to throw, cast, place (*acc.*) on or into (*loc.*); *pr.* 3. *pl.* ~anti (te kārāṇa-ghare) 21,15; *aor.* 3. *sg.* pakkhipi, 9,24; *inf.* ~itum (marāṇadukkhāṃ aññassa upari) 7,9; *ger.* ~itvā, 4,21. 18,14. 39,33 (paṃsum); 40,18. 50,34. — *caus. II.* *pakkhipāpeti, to cause to put into; *aor.* 3. *sg.* ~esi (taṃ nāvāya) 26,17; *ger.* ~etvā, 38,3.

pagabbha, *mfn.* (*sa.* pragalbha) bold, arrogant; *m. instr.* ~ena, Dh. 244. — a-ppagabbha, *mfn.* (*v. h.*).

pagāḷha, *mfn.* (*pp.* pra-√gāh; *sa.* pragādha) sunk or plunged into, devoted to; *m. pl.* ~ā (ettha, *v. h.*) 104,1.

paggaṇhati (or ~āti), *vb.* (*sa.* pra-√grah) to stretch out, raise, lift up; to take, seize *etc.* (*acc.*); *ger.* ^a) paggayha (añjalim) 22,4; (bāhā) 30,19; (tulam) Dh. 268; — ^b) pagga-hetvā (añjalim) 22,6; — ^c) paggaṇ-hitvā (añjalim) 30,6. *cp.* paggaha.

paggayha, *ger.*; *v. prec.*

*paggava, *m.* a kind of creeping (bitter) plant (probably = phaggava, "a sort of pot herb", Abhidhānap., *cp.* Vin. I 201,14 & 381,17 (pakkavan ti latājāti)); *acc. pl.* ~e, 38,1. — ⁰-valli, *f. id.*; *acc. pl.* ~iyo, 37,19.

paggaha, *m.* (*sa.* pragraha) 'stretching forth, seizing', assuming, accepting, friendly reception; *asanta⁰, *v.* a-santa.

pagga-hetvā, *ger.*, *v.* paggaṇhati. paggharati, *vb.* (*sa.* pra-√ghr) to flow, trickle or ooze forth; *part. instr. n.* ~antena (assunā) 5,14; *pp.* ~ita, *n.* ~am (assum) 89,13; ⁰-kheḷa, *mfn.* 65,5 (*v. h.*).

paṃka, *m(&n).* (= *sa.*) mud, clay; dirt, sin; *loc.* ~e (sanno) Dh. 327; ⁰-piṭṭhe, on the mud (*v.* piṭṭha) 5,17; *pl.* ~ā (dirt) Dh. 141.

pacati, *vb.* (*sa.* √pac) ¹) to cook (*acc.*); *pr.* 1. *sg.* ~āmi (kittakam) 57,10; *imp.* 2. *sg.* ~āhi, 57,19; *aor.* 3. *sg.* paci, 57,11; *inf.* ~itum, 57,24; *ger.* ~itvā, 28,23. — ²) *intr.* to burn, to be tormented (in hell); *ger.* ~itvā (*cp. pass.* paccati, *q. v.*) 84,30. — *caus. II.* *pacāpeti, to cause to be cooked (*acc.*); *part. m.* ~ento (pātarāsam) 8,20; *inf.* ~etum (bhattam) 33,35. *cp.* pakka.

pacināti, *vb.* (*sa.* pra-√ci) to collect, pluck (*acc.*); *part. acc. m.* ~antam (pupphāni) Dh. 47–48; *ful.* 3. *sg.* pacessati (puppham iva-ppa-cessati) Dh. 44.

paccakkhato, *adv.* (*abl. fr.* paccakkha, *mfn.* visible, perceptible; *sa.* pratyakshatas) before the eyes, visibly; attanā ~ ṇatvā, 38,18; ~ passasi, 85,31.

paccakkhāti, *vb.* (*sa.* praty-ā-√khyā) to refuse, deny, abandon (*acc.*); *ger.* ~āya (purimam ambam a-pa-cakkhāya, not being able to deny the first mango) 100,18.

paccati, *vb.* (*pass.* pacati); ¹) to be cooked, ripen (*metaph.* of actions which are ripe for retribution); *pr.* 3.

sg. ~ati (pāpaṃ) Dh. 69. 119. — ²) to burn, be tormented (in hell); *part.* paccamāna, *acc. m.* ~aṃ (nerayika-sattam) 23,30; *m. pl.* ~ā (sattā, Avicimhi) 27,14.

paccattam, adv. (sa. praty-ātman) singly, by one's self; *suddhī asuddhī* ~, "one is pure or impure by himself", Dh. 165.

**paccattharaṇa, n.* (fr. praty-ā-√str, *cp. sa. āstarāṇa*) a carpet or sheet (to lay on a bed); *nisīdana* ⁰ ~aṃ, 84,10 ("the mat and the sheet").

paccanta, mfn. (sa. pratyanta) bordering on; *n.* ~aṃ (nagaraṃ, "frontier fort") Dh. 315; *comp.* ⁰-gāma, *m.* & ⁰-gāmaka, *m.* a border-village, 38,20. 14,9; ⁰-bhūmi, *f.* a bordering country, *acc.* ~īm, 43,13; ⁰-sīmato, *abl.* from the frontier, 43,14. (*cp. sīmā, f.*)

paccantima, mfn. (sa. pratyantima) = *prec.*; *n.* ~aṃ (nagaraṃ) 90,31.

paccaya, m. (sa. pratyaya) ¹) belief, trust, confidence; ²) requisite, means, help, reliance; *acc. pl.* ~e, 102,8; *gilāna* ⁰ -bhesajja, 97,8 (*v. h.*); ⁰-dāyaka, *m.* "one who gives the reliances (to the priests)", *pl.* ~ā, 102,8; ³) cause or concurrent occasion (*cp. hetu*); *vināsa* ⁰, 34,24 (*q. v.*); **abl.* paccayā (*c. c.*) = depending on, on account of, *avijjā* ⁰ [etc.] 66,6 etc., *cakkhu-samphassa* ⁰, 70,27 (*q. v.*); *a-para-ppaccaya, mfn.* (*v. h.*) *cp. paṭicca*; *Waddell, Lamaism*, p. 118.

paccavekkhati, vb. (sa. pratyava-√iksh) to look at, consider, contemplate; *part. gen. m.* ~antassa (*yathāviditaṃ bhūmiṃ*) 69,33.

paccassosui, aor. 3. pl., v. paṭisunāti.

paccāgacchati, vb. (sa. pratyā-√gam) to come back again, return; *aor. 3. sg.* ~āgami, 25,19; *3. pl.* ~āgamiṃsu, 40,12. 45,37. *cp. next.*

paccāgamana, n. (sa. pratyāgamana) coming back; *na* ⁰-tṭhānaṃ,

the place from where one does not return, 56,18.

paccāmitta, m. (sa. praty-amitra) an enemy, adversary; *pl.* ~ā, 35,14; *acc. pl.* ~e, 3,24. On account of false etymology the 'a' has been lengthened, as it were derived from *paccā* (sa. praty-ā) + *mitta* (sa. mitra), *cp. mitta & a-mitta.*

paccāsiṃsati, vb. (sa. praty-ā-√cam) to expect (*acc.*); *pr. 3. sg.* ~ati (*mamāgamanam*) 87,26-27.

paccuggacchati, vb. (sa. pratyud-√gam) to go out (towards), go to meet; *pr. 1. sg.* ~āmi (*w. dat. yuddhāya*, to battle) 104,4; *ger.* ~gantvā, 83,6.

paccuṭṭhēti [or *paccuṭṭhāti*], *vb.* (sa. praty-ut-√sthā) to rise, arise; *ger.* ~tṭhāya, 68,9.

paccūsa, m. (sa. pratyūsha) dawn, daybreak; ⁰-kāle (*loc.*) at dawn, 12,8; ⁰-samayaṃ (*acc.*) & ⁰-samaye (*loc.*) *id.* 68,8. 86,37.

pacceti, vb. (sa. praty-(ā-)/i) to go back, return; to fall back (upon, *acc.*); *pr. 3. sg.* ~eti (pāpaṃ; to be scanned: paṭi-eti) Dh. 125.

**pacchato, adv.* (& *prp. w. gen.*) (*abl. fr. sa. paṇḍa*); behind; 83,32 (*opp. purato*); Dh. 348 (*opp. pure*); *tesaṃ* ~ *agamāsi*, 33,7; ~ *nisinnaṃ*, 46,2; ~ *kassaci anāgamanabhāvaṃ* *ñatvā*, "having observed that nobody pursued them", 40,11. *cp. next.*

pacchā, adv. (sa. paṇḍat) ¹) behind; Dh. 421 (*opp. pure*); *cp. pacchā-bhāṃ*. *etc.*; — ²) afterwards; ~ *jānisāmi*, 15,27; ~ *pivissāmi*, 22,32; 35,36; 55,2; 113,19; *pacchā-bhattaṃ* (*v. h.*), *cp. pacchima.*

**pacchā-bhāṃ, adv.* (fr. *bāhā* or = *pacchā-baddhaṃ*?) with the hands tied behind the back; ~ *bandhitvā*, 39,31.

**pacchā-bhattaṃ, adv.*, after the meal, in the afternoon; 86,5.

**pacchā-vāmanaka-dhātuka, mfn.* deformed behind; *m.* ~o, 24,24 (*cp. dhātu & dhātuka*).

**pacchā-vippaṭisārin, mfn.*

feeling regret or remorse afterwards; *m. pl. ~ino*, 79,18.

pacchāyā, *f. (sa. pra-cchāya, n. ? cp. chāyā)* a shadowy place; *loc. ~āyaṃ*, 75,33.

**pacchāsana*, *n.* a back seat (on an elephant); *loc. ~e* (hatthipitthe) 45,32.

pacchā-samaṇa, *m. (sa. paṇḍita-chramaṇa)* a junior Buddhist monk who accompanies a senior monk, walking behind him at some distance; an attendant priest; *acc. ~aṃ*, 82,26; *instr. ~ena*, 70,10. 83,1.

**pacchi*, *f. (cp. sa. praṇa, m. (?) & pastya (Tr.); Prākṛ. pacchi. cp. Pischel, Gr. § 293)* a basket; *loc. ~iyaṃ*, 50,25; *puppha*⁰, flower-basket; *instr. ~iyā*, 49,36; *loc. 50,4. — kacavara-chaddana*⁰, 48,34 (*v. ka-cavara*). — *tasara*⁰, 87,27 (*v. h.*).

pacchindati, *vb. (sa. pra-√chid)* to cut off, break off, discontinue, leave (*acc.*); *ger. ~itvā* (āhāraṃ) 46,4. — *pass. pacchijjati*, to cease; *aor. 3. sg. pacchijji*, 42,30.

pacchima, *mfn. (sa. paṇḍita, cp. pacchā)* ¹ being behind or at the back of; ⁰-gehe (*loc.*) behind the house, 12,13; ⁰-dvārena (*instr.*), by the back-door, *ib.*; ⁰-pādehi (*instr. pl.*) "in his hind feet", 24,26. — ² last, latest; *f. ~ā* (*vācā* Tathāgatassa) 80,3; *loc. m. ~e* (kāle) 86,18; (*yāme*) 99,23; ⁰-viññāna-saṃgaha (*q. v.*) 99,26. — ³ western; *acc. f. ~aṃ* (disaṃ) 95,5.

**pacchimaka*, *mfn. (fr. prec.)* back, last; *m. ~o* (bhikkhu) 79,33.

pajahāti, *vb. (sa. pra-√hā)* to leave, abandon, give up, eschew (*acc.*); *fut. 2. pl. pahassatha* (*metri causa ~ā*, B. jahissatha) to get rid of, overcome (*dukkhaṃ*) Dh. 144; *inf. a*) *pahātum* (*yaṃ*) 54,35; ^b) *pahātave* (in order to escape, *māradheyyaṃ*) Dh. 34; *ger. a*) *pahāya*, 9,4 (*taṃ*); 43,4; 91,6 (*pañca nivarane*); Dh. 329; ^b) *pahatvāna*, Dh. 243. 415; *pp. pahāna* (*v. h.*) *cp. pahāna*.

pajā, *f. (sa. prajā)* offspring, race;

creatures, men, people; *nom. ~ā*, Dh. 85. 254. 342; *acc. ~aṃ*, Dh. 28; *loc. ~āya*, 78,16. *cp. pajāpati*.

**pajāna*, *mfn. (nom. ag. fr. next)* possessed of knowledge; *sammappa-jāna*, *mfn.* Dh. 20 (*v. h.*) *cp. pañña*. *pajānāti*, *vb. (sa. pra-√jñā)* to know, understand, perceive (*acc.*); *pr. 3. sg. ~āti* (*sahetudhammaṃ*) 66,21; 71,16; Dh. 402 (*dukkhassa khayam*); *pass. paññāyati*, *caus. paññāpeti* (*q. v.*) *cp. pajāna*, *pañña*, *paññā etc.*

pajāpati, *m. (f. ~ī) (sa. prajā-pati)* lord, husband (*f. lady, wife*); *~ī-hadayam*, the heart of a wife, 64,18; — *sa-pajāpatika*, *mfn.* being together with one's wife or husband; *m. ~o* (*kumbhilo*) 2,26. — *Pajāpati*, *f. nom. pr., v. Mahāpajāpati Gotamī*.

pajjalita, *mfn. (pp. pajjalati, pra-√jval, sa. prajvalita)* flaming, blazing, burning; *loc. ~e sati* (*niccaṃ*, "as [this world] is always burning") Dh. 146; ⁰-aggikkhandha, *m.* 26,3 (*v. h.*).

pajjota, *m. (sa. pradyota)* light, flame, fire; *gen. ~assōva nibbānaṃ*, 80,35 ("even as a flame dies away"); *tela*⁰, *m. (v. h.)*.

pajjhāyati, *vb. (sa. pra-√dhyai, cp. jhāyati)* ² to muse, mourn, to be afflicted; *part. m. ~anto* (*parājito viya dukkhī dummano*) 2,14.

pañca, *num. (= sa.)* five; *nom. acc. ~a*, 82,10; 67,11 (*pañc' upādā-ñakkhandhū*); 91,6 (*~ nivarane*); *~ (scil. saṅge)* Dh. 370 (*cp. pañca-saṅgātiga*); *instr. (abl.) ~ahi* (*kāma-guṇehi*) 67,35; *gen. (dat.) ~annaṃ* (*mahānadānaṃ*) 72,27; (*bhikkhu-satānaṃ*, *cp. pañcasata*) 79,33; *loc. ~asu* (*silesu*, *q. v.*) 7,24; (*thānesu*) 60,26; — *comp. pañca-vanna-*, of five colours, 4,9. 62,12; ⁰-sugandhika-parivāra, *mfn.* 41,13 (*v. h.*) *cp. next etc.*, *paññāsa*, *pañnarasa & pañnarasa*.

pañcaṅgika, *mfn. (= sa.)* having five parts, five-fold; ⁰-bandhana, *n.* 23,31.

**pañcaṅgulika* (or *pañcaṅgula*,

~li), *n.* (*cp. sa. pañcāṅgula & ~li*) 'a mark of five fingers', ^a) an ornament in the shape of a spread hand used as a symbol to avert misfortune; *gandha-pañcaṅgulikaṃ* (*acc.*) "perfumed garlands with five sprays", 37,¹ (*cp. Jāt. III 303,²¹; III 23,³⁰ & 160,³; IV 153,²⁷; Vin. II 123,¹⁸); — ^b) an inaugural mark (consisting of perfumed garlands) to be placed on the neck of the victim; *acc. ~am*, 16,²⁵ (*cp. Jāt. I 192,³*). [*Morris, JPTS. 1884 p. 84; Jāt. transl. by Rouse, II p. 72; SBE. XX p. 116.*]*

pañcama, *mfn.* (= *sa.*) the fifth; *acc. f. ~am* (*gātham*) 54,²⁸; *nom. f. ~ī* (*senū*) 103,²⁷; *loc. ~e* (*i. e.* in the fifth chapter of *Upāsaka-vagga* of the AN) 91,¹³; *veyyaggha*⁰, Dh. 295 (*v. h.*).

**pañca-vaggiya*, *mfn.* (*cp. sa. pañca-varga*) belonging to a group of five; *acc. m. pl. ~e* (*bhikkhū*) the five monks (*i. e.* *Kondañña*, *Vappa*, *Bhaddiya*, *Mahānāma* & *Assaji*, Vin. I 12–13; *Jāt. I p. 82*) 66,²⁴.

pañca-vīsati, *num.* (*sa. pañca-vimcati*) 25; ⁰-*vīsatima*, *mfn.* the 25th, *m. ~o* (*vaggo*) Dh. XXV.

**pañca-saṅgātiga*, *mfn.*, "escaped from the five fetters", *m. ~o*, Dh. 370; *v. saṅga & atiga*.

pañca-sata, *num., mfn. pl.* (*sa. pañca-ṣata*) 500; *m. pl. ~ā*, 21,¹⁸. 32,¹⁵; *acc. ~e*, 21,²²; *f. ~ā*, 21,²¹; *instr. ~ehi* (*therehi*) 109,¹²; *gen. ~ānaṃ*, 109,⁵; *comp. ~miga-parivāra*, *mfn.* 5,²⁹; *sata* is often separated from *pañca*, forming the last part of a *subst. comp.*, *pañca-jāti-satāni* (*n. pl.*) 17,¹⁰; *pañcasu attabhāva-satesu* (*loc.*) 17,⁷; *pañcannāṃ bhikkhu-satānaṃ* (*gen.*) 79,³³. — *pañca-satima*, *mfn.* the 500th; *m. ~o*, 17,⁸.

**pañcānantariya-kamma*, *n.*, *v. ānantariya*.

pañcāyudha, *n.* (= *sa.*) five sorts of weapon; *naddha*⁰, *mfn.*, *v. āyudha*.

pañjara, *n. (& m.)* (= *sa.*) a cage;

loc. ~e, 18,²⁶. 46,²⁰; 18,¹⁴ (*suvanna*⁰); — **ratha*⁰, *n.* the body of a chariot, *~am*, 98,⁵; — **sīha*⁰, *n.* a window, *loc. ~e*, 46,¹.

pañña, *mfn.* (*sa. prajñā*) wise, prudent, intelligent; *acc. m. ~am*, Dh. 208; *nikati*⁰, *mfn.* (*q. v.*) *cp. a-pañña*, *duppañña* & *paññā*, *f.*

paññatta, *mfn.* (*pp. paññāpeti*, *sa. prajñāpta*, *caus. pra-√jñā*) made known, ordered, appointed; prepared, arranged, laid down; *m. ~o* (*dhammo ca vinayo ca desito ~*) 79,⁵; *n. ~am* (*sikkhāpadam*) 81,¹³; *loc. ~e* (*āsane*) 68,¹¹; *yathāpaññattam* (*bhummattharanam*) 84,¹⁷ ("how it was spread out").

paññatti, *f.* (*sa. prajñapti*) ¹) declaration, ordinance; ²) name, designation; *nom. ~i* (*synon. vohāro*) 97,². — *puggala*⁰ (*v. h.*).

paññāpeti, *vb.* = *paññāpeti* (*q. v.*).

paññavat & *paññavanta*, *mfn. v. paññāvat*.

paññā, *f.* (*sa. prajñā*) wisdom, intelligence, knowledge, understanding; *nom. ~ā*, 2,⁸. 103,¹⁶; Dh. 372; *instr. ~āya*, 91,²⁴. 104,⁶. 107,¹¹ = Dh. 277; *gen. ~āya*, 91,⁷. Dh. 280 (*maggam*, "the way to knowledge"); — ⁰-*cakkhu*, *n.* (*q. v.*). — ⁰-*pāsāda*, *m.* 'palace of wisdom', *acc. ~am* (*āruyha*, "climbing the terraced heights of wisdom") Dh. 28; — ⁰-*āvudha*, *n.* (*v. āvudha*); — ⁰-*sīla-samāhita*, *mfn.* rich in knowledge and virtue, *acc. m. ~am*, Dh. 229; — ⁰-*saṃkhāta*, *mfn.* named *paññā*, *instr. f. ~āya* (*medhāya*) 91,²⁷. — *gambhira-pañña*, *mfn.*, *mahā-pañña*, *mfn.* (*q. v.*), *sammappaññā*, *f.* (*v. sammā*) *cp. pañña*, *mfn. etc.*

paññāpeti (& *paññāpeti*) *vb.* (*caus. pajānāti*, *pra-√jñā*, *sa. prajñāpayati* & *prajñāpayati*) to make known, declare, prescribe; designate, predicate; to prepare, arrange, lay down (*acc. as a seat, carpet etc.*); *pr. 1. sg. ~apemi* (*nighatam*, *q. v.*) 92,³²; *yena rūpena Tathāgataṃ ~āpaya-*

māno (*part. med. m.*) paññāpeyya (*pot. 3. sg.*) "all form by which one could predicate the existence of the saint", 95,10; *ger.* ~etvā (āsanam) 22,38; (dibbasayanam) 61,16; *grd. n.* ~etabham (āsanam) 82,19; *pp.* paññatta (*q. v.*).

paññāyati, *vb.* (*pass. pajānāti*)
1) to be known or seen, to be visible, appear, look like; *pr. 3. sg.* ~ati (mahā hutvā) 3,4; (mahāsobbho viya) 27,3; *3. pl.* ~anti (sāse me palitāni) 46,23; — 2) to be, exist, be found; *pr. 3. sg.* ~ati (rājā) 10,30; *fut. 3. sg.* ~issati (jarā, "old age must come") 63,13.

paññāvāt (or paññavat) & paññāvanta (or paññavanta), *mfn.* (*sa. prajñāvāt*) wise, intelligent; *nom. m.* ~vā (-a-) 99,9; *pl. m.* ~anto (pakkhī) 11,14; — *gen. m.* ~antassa, Dh. 111; *gen. pl.* ~antānam, 57,6.

paññāsa (m), *num.* (*sa. pañcāṣat*) 50; *n.* a collection of 50 suttas in the Majjhima-Nikāya; paññāsaka, *mfn.* (*sa. pañcāṣaka*) divided into paññāsas (as M. N.); vagga-paññāsakam (saddhamam, *acc.*) according to vaggas and paññāsas, 110,2.

pañha, *m. & n.* (*sa. praṇa, m.*) a question; *nom.* ~o (mayā pucchita⁰) 88,11; *acc.* ~am (puṭṭho) 90,26; *acc. pl.* ~e (cattāro) 86,32; *n.* kumara⁰ (*v. h.*); *⁰-paṭibhāna, *n.* (*q. v.*) *cp.* Milinda⁰.

paṭa, *m. & n.* (= *sa.*) a sort of cloth, dress; *⁰-sāṇi, *f.* a curtain, veil or screen of fine cloth, *instr.* ~iyā (parikkhepo pan'assa ~ ahosi) 37,3. *cp.* paṭṭa.

paṭala, *n.* (= *sa.*) a layer, cover, membrane; a heap, mass; madhu⁰, a honey-comb, 38,34 (nimmakkhika-madhupaṭala-sadisam).

paṭi, *indecl.* (= *pati, q. v.*; *sa. paṭi*) *pp.* (*v. acc.*, *cp.* paṭi-lomaṁ, paṭi-vātaṁ) & prefix to verbs and nouns implying 'towards, near to, against, back, in return' etc.; it is also used distributively, *esp.* inserted in

dvandva comp. like vatta-paṭivatta (*q. v. cp. anu*). Before the vowels a, u, e, o it is always contracted to pacc- (*v. above*), which still sometimes may be metrically equivalent to paṭi, Dh. 125 : pacceti == pati-eti.

*paṭikujjeti, *vb.* (*denom. fr.* *paṭikujja, *mfn.* (*sa.* *prati-kubja) lying flat with the face downwards, Jāt. I 456,26; V 145,27) to cover (*acc.*, as a bowl or a dish); *ger.* ~etvā (-pātiyo) 61,37; *cp.* ukkujjati, nikkujjati; *Pischel*, Gr. § 206.

*paṭikuṭati, *vb.* (*sa.* *prati + √kuṭ) to bow, bend (towards or back); *pp.* ~ita, bowing, *m.* ~o (paṭisakki) 77,8; (*cp.* Mil. 297,15 : paṭikuṭati).

paṭikkamati, *vb.* (*sa. prati-√kram*) to retire, turn back; *imp. 3. sg.* ~atu, 76,25; *aor. 3. sg.* ~ami, 29,26. 62,20; *ger.* a-paṭikkamitvā, 30,5; *pp. m.* paṭikkanto (piṇḍapāta⁰, *q. v.*) 86,6.

paṭikkūla (& paṭikūla) *mfn.* (*sa. pratikūla*) 'against the bank', contrary, disagreeable; *instr. n.* ~ena (a-sucinā) 62,25. The form with 'kk' relates to *sa. *prati-kūla, cp. Kuhn*, Beitr. p. 19, d.

*paṭikkosati, *vb.* (*sa. prati-√kruṣ*) to contradict, reject (*acc.*); *pr. 3. sg.* ~ati (sāsanam arahataṁ) Dh. 164.

paṭikkhipati, *vb.* (*sa. prati-√kship*) to refuse, reject, repulse; *ger.* ~itvā, 46,15; *pp.* paṭikkhitta, *f.* ~ā (pi puna nibandhi) 54,1. *cp. next.*

*paṭikkhipana, *n.* (*cp. sa. pratikshepana*) refusing, rejection; *nom.* ~am, 56,23.

*paṭigacca, *indecl.*, only in the phrase paṭigacc'eva, previously. 67,26 (*i. e.* "sooner than usual"); paṭigacca (*ger.*) derives from *sa. pratikaroti* (√kr; the Birman spelling is often paṭikacc'eva) = 'to provide against future events', Tr. Mil. p. 421-22.

paṭigaṇhāti (& -gaṇhati), *vb.* (*sa. prati-√grah*) to take, receive, accept (*acc.*); *pr. 3. pl.* ~anti (pati⁰,

C; paṭi-⁰ B.) Dh. 220; *imp. 3. sg.* ~ātu (accayaṃ accayato, *v. accaya*) 75,25; *pot. 3. sg.* ~eyya (rajanam) 68,25; *ger. paṭiggahetvā* (with the 'g' doubled before the weak form of the root) 82,21. 109,24; *grd. n.* ~ggahe-ttabam, 82,24. *cp. next.*

paṭiggahaṇa, *n.* (sa. pratigrahaṇa) accepting; *abl.* ~ā (jātarūpa-rajata-⁰) 81,26.

paṭicodeti, *vb.* (sa. prati-√cud, *caus.* ~codayati) to exhort, admonish, reprove (*acc.*); *imp. 2. pl.* ~etha (manusse) 73,36.

paṭicca, *prp.* (orig. *ger.* from prati-√i) resulting from, depending on, on account of (*w. acc.*); *kiṃ* ~, 94,33; *isaṃ* [etc.] . . paṭicca . . ratho ti . . nāmaṃ pavattati, "the word 'ratha' is but a name for pole" [etc.] 98,22. — ⁰-samuppāda, *m.* 'origination by dependence', the Buddhist chain of causation, or the formula explaining the twelve causes of existence, beginning with a-vijjā (*v.* 66,8 etc.); *acc.* ~aṃ, 66,5. *cp. paccaya.*

paṭicchati, *vb.* (sa. prati-√ish) to take, receive (*acc.*); *inf.* ~itum (etaṃ, amsena, *v. aṃsa*) 24,25; *caus. v.* paṭicchāpeti.

paṭicchanna, *mfn.* (*pp.* paṭicchādeti; *sa.* praticchanna) covered, hidden, concealed; protected; *n.* ~aṃ, what has been hidden, 69,16; *loc.* ~e (thāne, a secluded or private place) 33,34; paṭicchanna-tthāne, 36,14. 54,13; a-ppaṭicchanna, su-paṭicchanna, *mfn.* (*v. h.*).

paṭicchādeti, *vb.* (sa. prati-√chad, ~cchādayati) to cover, conceal (*acc.*), to hid or cover one's self; *part. instr. m.* ~entena (timaṇḍalam) 82,27; *fut. 1. pl.* ~essāma (-pāpakkammaṃ) 73,27; *ger.* ~etvā (rohita-macche vālikāya) 14,24; 20,10. 83,32.

*paṭicchāpeti, *vb.* (*caus. II.* paṭicchati) to deliver over, to charge with, intrust to (*v. double acc.*); *ger.* ~etvā (brāhmaṇiṃ sukapotake, "leaving his wife in charge of the young parrots")

9,14; (rājānaṃ rajjaṃ) 42,5. 47,31; (amacce rajjaṃ) 43,11.

paṭijaggati, *vb.* (sa. prati-√jāgr) to watch over, take care of, look after; to feed (*acc.*); *intr.* to be awake, be watchful; *pr. 3. pl.* ~anti (uyyānaṃ) 37,15; *part. med. f.* ~mānā. 20,10; *pot. 3. sg.* ~eyya, Dh. 157 (*intr.*); *aor. 3. sg.* paṭijaggi, 9,10; *3. pl.* ~iṃsu (taṃ, phalāphalena) 18,15. — *caus. II.* *paṭijaggāpeti, to cause to be carefully tended (or fed; *acc.*); *aor. 3. sg.* ~esi (gandhodakehi ambam) 38,4. *cp. next.*

paṭijaggana, *n.* (sa. pratijāgarāṇa) watching over, attending to; *sarira-⁰, *n.* care of the body (washing one's self, etc., *cp. sa.* ṣarira-cintā) *acc.* ~aṃ (katvā) 85,1.

*paṭijānāpeti, *vb.* (*caus.* paṭijānāti, *sa.* prati-√jñā) to cause to consent (promise or believe, *acc.*); *ger.* ~etvā (rājānaṃ, "make him believe it") 46,24 (*cp.* Dhpd. (1855) p. 164,2 fr. b.).

paṭiññā, *f.* (sa. pratiññā) promise, agreement; *acc.* ~aṃ, 8,3.

paṭidaṇḍa, *m.* (sa. prati-daṇḍa, *mfn.*) retribution; *pl.* ~ā ("blows for blows") Dh. 133.

paṭinivattati, *vb.* (sa. prati-ni-√vrt) to return; *aor. 3. sg.* ~vatti, 63,15; *ger.* ~itvā, 63,14.

paṭinivāsana, *n.* (sa. pratinivāsana) a kind of garment, a second under-garment (used only as a house-dress); *acc.* ~aṃ, 82,24 (*cp.* SBE. XIII, p. 155).

paṭinissagga, *m.* (sa. prati-nihsarga) giving up, abandonment, doing away with; *nom.* ~o (tanhāya) 67,16; *abl.* ~ā, 94,12; ādāna-⁰, *m.* (*q. v.*).

paṭipajjati, *vb.* (sa. prati-√pad, ~padyate) ¹ to go to, arrive at, reach; to walk on a path (*acc.*); *aor. 3. sg.* ~pajji (tam eva maggaṃ) 56,2; 76,17; *imp. 2. pl.* ~atha (etaṃ maggaṃ) Dh. 274; *pp. m.* paṭipanno (imaṃ racchaṃ) 76,13; *m. pl.* ~ā, Dh. 275. — ² to undertake, take upon one's self (*acc.*); *imp. 2. sg.* paṭipajja (rajjaṃ) 45,8. —

3) to proceed or deal with (*loc.*); to behave; *ger.* ~itvā (bhatte pi tath'eva) 57,27; *grd. n.* ~itabbam (katham nu kho mayā ~, "now what am I to do?") 81,15. — *caus.* paṭipādeti (*q. v.*) *cp. next.*

paṭipadā, *f.* (*sa.* pratipadā) the path to be walked; *nom.* ~ā (majjhima, the middle path) 66,39; (dukkhānirodhagāminī, *q. v.*) 67,17; *loc.* ~āya, 79,18 (the right path, the right course of conduct, *synon. w.* magga (?) or = the first steps on the right path (?)).

paṭipanna, *mfn.* (*pp.* prati-√pad) *v.* paṭipajjati.

*paṭipāṭi, *f.* (*sa.* *prati-pāṭi, *cp.* paripāṭi) order, row; *instr.* (or *loc.*) ~iā, "in a row", 34,32.

*paṭipāda (ka), *m.* (*sa.* *prati-pāda) that which supports the bedstead; mañca-paṭipādakā, *pl.* ("supporters of the bed") 84,14.

paṭipādeti, *vb.* (*caus.* paṭipajjati, *sa.* pratipādayati) to cause one (*acc.*) to go on a road or in a certain direction (*acc.*); *imp. 2. pl.* ~etha (hattim, imam raccham) 76,14; *aor. 3. pl.* ~esum, 76,19.

*paṭipuggala, *m.* (*sa.* *prati-pudgala) one who is equal to another, a rival; a-ppaṭipuggala, *mfn.* unequalled, 80,24.

paṭipucchati, *vb.* (*sa.* prati-√prach) to inquire, ask in return (*acc.*); *fut. 1. sg.* ~issāmi (tam yeva) 94,28; *inf.* ~itum (Bhagavantam) 79,20.

*paṭippassambhati, *vb.* (*sa.* *prati-pra-√ṣrambh) to cease, to be dissolved or dispersed; *caus.* ~eti, to cause to cease, put an end to (*acc.*); *pot. 1. sg.* ~eyyam (iddhābhisamkhāram) 69,39; *aor. 3. sg.* ~esi, 69,30.

paṭibaddha, *mfn.* (*sa.* pratibaddha, *pp.* prati-√bandh) bound to; ⁰citta, *mfn.* whose mind is turned to, fallen in love (with *loc.*), *m.* ~o (mayi) 64,26; *pl.* ~ā (aññamaññaṃ) 19,14; — ⁰-mana, *mfn.* whose mind is bound, *m.* ~o, Dh. 284.

paṭibala, *mfn.* (*sa.* pratibala) able to (*inf.*), competent; *m. pl.* ~ā, 76,11; *m. instr.* ~ena (bhikkhunā) 81,16.

*paṭibāheti, *vb.* (*caus.* *paṭibāhati; *sa.* prati-√vrh, *cp.* prati-√bādh) to repel, dislodge (*acc.*); *grd. m. pl.* ~etabbā (navā bhikkhū; āsana, with regard to their seats) 83,34.

paṭibujjhati, *vb.* (*sa.* prati-√budh) to awake; *ger.* ~itvā, 67,28.

*paṭibhāga, *mfn.* (*sa.* *prati-bhāga) like, equal to; *m.* pendant, counterpart; Erāvaṇa-⁰, *mfn.* equal to E., *gen. m.* ~assa, 45,31; kañcana-rūpaka-⁰, *mfn.* like a golden statue, *gen. pl.* ~ānaṃ, 47,14.

paṭibhāna, *n.* (*sa.* pratibhāna) intelligence, sagacity, presence of mind, readiness of speech; *pañha-⁰, *n.* a difficult or intricate question, *pl.* ~āni, 98,33.

paṭibhānavat, *mfn.* (*sa.* pratibhānavat) endowed with intelligence & presence of mind, quick-witted; *m.* ~vā (Vaṅgiso) 109,8.

paṭimaṇḍita, *mfn.* (*sa.* pratimaṇḍita) decorated, adorned; *f. pl.* ~ā (sabbālaṃkāra-⁰) 64,29.

*paṭimasati, *vb.* (*sa.* *prati-√mr̥ṣ, *cp.* pari-√mr̥ṣ) to examine, explore; *pot. 2. (3.) sg. (?)* paṭimāse (*sa.* *prati-mar̥ṣes > ⁰mr̥ṣes) Dh. 379; *cp.* Pischel, Gr. § 486 (saṃphāse); Dhpd. (1855) p. 424; Childers & Ed. Müller take it for *imp. 2. sg.* from *caus.* *paṭimāseti (not yet traced in Pāli).

paṭimuñcati, *vb.* (*sa.* prati-√muc) to put on (clothes, *acc.*); to tie; *ger.* ~itvā (gaṇṭhikaṃ) 83,1.

paṭiyatta, *mfn.* (*pp.* prati-√yat, *cp. next*) made ready, prepared; adorned, decorated; *n.* ~am (sūkaramaddavaṃ) 78,8; alaṃkāta-⁰, *mfn.* splendidly dressed (or decorated), *acc. m. & n.* ~am, 39,29. 61,8. 65,9; *f. pl.* ~ā, 21,1.

paṭiyādeti, *vb.* (*caus.* prati-√yat, *pratiyātayati*) to prepare, make

ready (*acc.*); *ger.* ~etvā (bhojaniyam) 22,28; *grd. n.* ~etabham (nahānam) 83,25; — *caus. II.* *paṭiyādāpeti, to cause to be prepared (*acc.*); *ger.* ~etvā, 78,3.

paṭilabbhati, *vb.* (*sa. prati-√labh*) ¹ to receive back, recover (*acc.*); *aor. 1. sg.* ~labhim (natṭham yasaṃ) 42,12; — ² to take, form (as a dislike, or a resolution); *pr. 3. sg.* ~ati (pāpakam ditṭhigatam) 90,25. *cp. next.*

paṭilābha, *m.* (*sa. pratilābha*) recovering, obtaining, attainment; *nom. ~o* (paññāya) Dh. 333; *jivita-⁰*, 42,10; *manussa-⁰* (the conception of men) Dh. 182.

paṭilomaṃ, *adv.* (*sa. prati-loma*) 'against the hairs', contrarily, obstinately, in reverse order, backwards; *anuloma-⁰*, 66,6 (*v. h.*).

paṭivacana, *n.* (*sa. prativacana*) answer; *acc. ~am* (alabhanto) 3,7; 73,4.

paṭivatta, *v. vatta¹*.

paṭivatteti, *vb.* (*caus. prati-√vrt*) to overturn, subvert; *inf. ~etum*, 110,10; *grd. paṭivattiya, v. a-ppaṭivattiya, mfn.*

paṭivadati, *vb.* (*sa. prati-√vad*) to answer, reply; *pot. 3. pl. ~eyyu* (taṃ, 'will answer thee in the same way') Dh. 133.

paṭivasati, *vb.* (*sa. prati-√vas*) to live, dwell; *pr. 3. pl. ~anti*, 59,24.

paṭivātaṃ, *adv.* (*sa. prativātaṃ*) against the wind; *~am* (khitto) Dh. 125; *~am* (eti) Dh. 54.

paṭivedeti, *vb.* (*caus. prati-√vid*) to make known, announce; *aor. 3. sg. ~esi* (Bodhisattassa) 63,5.

paṭisaṃyutta, *mfn.* (*sa. prati-saṃ-yukta*) connected with, concerning; resulting from; *instr. f. ~āya* (nibbāna-⁰) 71,22; *acc. m. ~am* (vacisucarita-⁰) 86,8.

paṭisaṃvedin, *mfn.* (*sa. prati-saṃvedin*) feeling, experiencing; *nom. m. ~ī* (vimutti-sukha-⁰, "experiencing the bliss of emancipation") 66,4.

paṭisakkati, *vb.* (*sa. prati-√srp*) to go back, retire; *aor. 3. sg. paṭisakki*, 77,8.

paṭisattu, *m.* (*sa. prati-√catru*) an enemy, adversary; *acc. ~um*, 39,37.

*paṭisanthāra, *m.* (*sa. *prati-saṃstāra, √str*) friendly greeting, conversation; *acc. ~am* (karonti) 21,7; 28,11. — ⁰vutti, *mfn.* (*sa. *⁰-vrtṭi*) friendly, kind; ⁰vuttassa (*varr. ⁰-vuttyassa, -vuttissa*) "let him live in charity", Dh. 376.

paṭisandahati, *vb.* (*sa. prati-saṃ-√dhā*) to be re-born (into a new existence); *pr. 3. sg. ~ati*, 100,2-5; *pot. 3. sg. ~eyya*, 100,9. *cp. sandahati & next.*

paṭisandhi, *m. & f.* (*sa. prati-saṃdhi, m.*) re-birth, transmigration; *acc. ~im* (ganhi) 5,25; 42,22; *loc. ~ismim*, 101,12.

*paṭisambhidā, *f.* (*cp. sa. prati-samvid, f.*) analytical science; *loc. ~ā* (*i. e. ~āya*) 109,10; *patta-⁰*, *adj. pl. m.*, possessed of analytical knowledge, 109,20. The four paṭisambhidās are: *attha-⁰*, *dhamma-⁰*, *nirutti-⁰*, *paṭibhāna-⁰*, *i. e.* expertness in the Buddhist theory and practice, etymology, and dialectics, Mil. 339,7-8; *cp. Childers* sub voce.

paṭisammodati, *vb.* (*sa. prati-saṃ-√mud*) to exchange friendly greetings, to return one's greeting; *aor. 3. sg. ~modi*, 96,37.

paṭisāmeti, *vb.* (*caus. prati-√cam*) to arrange, put in order; to put by, keep safe, lay away (*acc.*); *grd. n. ~etabham*, 82,22.

paṭisunāti, *vb.* (*sa. prati-√cru*) to promise, assent (*gen.*); *aor. 3. sg. paccassosi* (Bhagavato), 77,18; *3. pl. ~osum* (Devadattassa) 76,15; *ger. ** paṭissutvā, 78,10-13; ^b paṭisunitvā (sādhū'ti) 16,26. 63,3; *pp. n. paṭisutaṃ* (tumhehi mayham salassam) 22,31.

paṭisedha, *m.* (*sa. pratishedha*) prohibition, denial; *loc. ~e* (nipāto,

“mā”ti, a particle implying prohibition) 85,33.

paṭisedhana, *n.* (*sa.* pratishe-dhana) warding off, warning against; phala-paṭisedhana-mukhena pi hetum eva paṭisedheti, by warning against the results he even warns against the cause, 86,4.

paṭiseddheti, *vb.* (*caus.* prati-√sidh) to prevent, prohibit, warn against (*acc.*); *pr.* 3. *sg.* ~eti (hetum) 86,4. *cp.* paṭisedha, ~sedhana.

paṭisevati (& patisevati, *q. v.*) *vb.* (*sa.* prati-√sev) to practise, pursue; feel, undergo, suffer (*acc.*); *pr.* 3. *sg.* ~ati (vipākam) Dh. 67.

paṭissutvā, *ger.*, *v.* paṭissunāti. paṭihaññati, *vb.* (*pass.* paṭi-hanti, *sa.* prati-√han) to knock together, strike against (*loc.*); *ger.* ~itvā (vemakotiyam), 89,6.

paṭṭa, *m.* (= *sa.*) ¹⁾ a tablet or plate (of gold *etc.* for writing or painting upon); kañcana-paṭṭa-sadisa, *mfn.* 46,31 (*q. v.*) — ²⁾ a strip or slip of cloth (*cp.* paṭa); sumana-paṭṭa-vitāna, *mn.* 65,18 (*q. v.*).

paṭṭana, *n.* (*sa.* paṭṭana & pattana) a port, seaport; *acc.* ~am (Bharukaccha⁰) 25,12; *⁰-gūma, *m.* a sea-port-town, ~o, 24,10.

paṭṭhāna, *n.* (*sa.* prasthāna) ¹⁾ origin, cause; *sati-paṭṭhāna, *n.* (*v. h.*) — ²⁾ *nom. pr.* name of the seventh (last) book (pakarana) of Abhidhammapiṭaka, also called Mahā-pakarana, 102,11.

paṭṭhāya, *prp.* (*ger.* patitṭhati, *sa.* prasthāya) beginning from, from (*w. abl.*); ^{a)} dvāra-gāmato p., 19,33; sisato p., 57,29; mūlato p., 62,10; galato p., 85,30; — ^{b)} paṭhamakappikato p., 4,10; tassa nikkhanta-kālato p., 9,15; dhammadesanā suta-divasato p., 86,30; ito p., henceforth, 6,16; ito dāni p., id. 39,3; tato p., thenceforth, 6,18.

paṭhama, *mfn.* (*sa.* prathama) ¹⁾ foremost, first, former (*cp.* purima); *f.* ~ā (senā) 103,25; *acc. f.* ~am

(gātham) 8,26; paṭhama-jjhāna, *n.* 80,3 (*opp.* dutiya *etc.*); paṭhama-kappa & -kappika (*v. h.*); paṭhama-gahitā (*m. pl.*) “others already caught”, 21,11-19; — *acc. n.* ~am (*adv.*) at first, for the first time, 4,19. 12,12. 15,9. 18,22. 69,31. 102,14. Dh. 158; ~am eva (*opp.* pacchā) 35,36; 102,11 (first of all). — ²⁾ *comp.* = just, newly; *paṭhamābhisambuddha, *mfn.* having just attained Buddhahood, *m.* ~o, 66,3; *paṭhamuggata, *mfn.*, newly-blown, *m.* ~o (kaḷiro) 47,9.

paṭhamaka, *mfn.* (*sa.* prathamaka) = *prcc.*; ⁰-bhānavāra, *n.* (*v. h.*) Dh. 1-XIV.

paṭhamataram, *adv.* (*sa.* prathamataram) before, first (of two) 83,5 = 84,1-4.

paṭhavi (or pathavi [puthuvī, ~avi]), *f.* (*sa.* pṛthivī) the earth; *acc.* ~im (maddanto) 28,14; ~im (adhi-sessati) 107,5 = Dh. 41; *gen.* (or *loc.*) ~iyā, Dh. 178 (pathavyā); paṭhavi-tale (on dry land) 28,7; *paṭhavi-tṭhita, *mfn.* living on the earth, *m. pl.* ~ā (earthly beings) 110,11; *paṭhavi-sama, *mfn.* like the earth, *m.* ~o, Dh. 95.

paṇāmeti, *vb.* (*caus.* pra-√nam) to bend forwards, stretch out (*acc.*); *ger.* ~etvā (añjalim) 74,20.

paṇihita, *mfn.* (*sa.* pra-ñihita, *pp.* pra-ñi-√dhā) laid on, applied; micchā⁰, *mfn.* wrongly directed, *n.* ~am (cittam), Dh. 42; sammā⁰, *mfn.* well-directed, Dh. 43.

paṇita, *mfn.* (*pp.* paneti, *sa.* pranīta) ‘performed, finished’; excellent; *m.* ~o (dhammo) 94,25; *n.* ~am (khādaniyam) 78,1.

paneti (& paneti), *vb.* (*sa.* pra-√ñi) ‘to lead to’, perform, execute, apply (*acc.*); *pr.* 3. *sg.* ~eti (daṇḍam garukam) Dh. 310; *pp.* paṇita (*v. h.*).

pāṇḍara, *mfn.* (*sa.* pāṇḍara) white, pale; *instr. pl. n.* ~ehi (-ke-sehi) 47,13.

paṇḍicca, *n.* (*sa.* pāṇḍitya) erudi-

tion; cleverness, skill; *instr.* ~ena, 91,26.

paṇḍita, *mfn.* (= *sa.*) wise, intelligent, clever; *m.* ~o, 57,35; *gen.* ~assa, 24,22; *m. pl.* ~ā, 9,29; (*w. loc.* appamādamhi) Dh. 22; *f.* ~ā, 56,8; often *e. c.*: sasa-paṇḍito, 14,12; Suppāraka^o, 25,14; Upāli^o, 109,7; -^odovārika, *m.* 91,23 (*q. v.*); *^obhāva, *m.* cleverness, skill, *gen.* ~assa, 91,24; ^o-mānin, *mfn.* one who thinks himself wise, *m.* ~i (bālo) Dh. 63; *^ovagga, *m.* the sixth chapter of Dh.; *^o-vedaniya, *mfn.* "intelligible only to the wise", *m.* ~o (dhammo) 94,26; *^o-saṁsagga, *m.* company or intercourse with wise men, *gen.* ~assa, 29,8.

paṇḍu, *mfn.* (*sa.* paṇḍu) yellow, pale, white; ^o-kambala, *m.* a white woollen blanket: ^o-silāsanam, 15,8 (*v. h.*); ^o-palāsa, *m.* a withered leaf, *nom.* ~o, Dh. 235; ^o-roga, *m.* jaundice: ^o-tāpasas, *m.* 35,4, *^o-dhātuka, *mfn.* suffering from jaundice, 35,16.

pañña, *n.* (*sa.* paṇṇa) ¹) a leaf (*esp.* betel leaf); *acc. pl.* ~āni, 17,31; nimba-pañña^o, 37,22 (*q. v.*); *^o-saññā, *f.* a mark of leaves (tied up in order to indicate the boundary of a field), *acc.* ~am, 8,8; *pañña-bandhana-saññā, *n.* (= pañña-saññā-bandhana?) tying up leaves, *nom.* ~am, 8,9; pañña-sālā, *f.* a hut of leaves and grass, hermitage, *acc.* ~am (ādittha^o) 44,30; *loc.* ~āya (by the hut) 35,11; *acc. pl.* ~ā, 34,33. Satta^o, *nom. pr.* (*v. h.*). - ²) a leaf for writing upon, a letter; a bond, deed of gift, donation; *acc.* ~am (pāhesi) 36,22 (*cp. next*). - ³) a feather, wing (only *e. c.*) *v.* supañña.

*paññākāra, *m.*, a present, donation; *acc.* ~am, 58,21-24; *acc. pl.* ~e, 58,22. *cp.* pañña²) & ākāra.

Patañjali, *m.* (= *sa.*) *nom. pr.* of a philosopher (propounder of the Yoga philosophy); *v.* Pātañjali.

patati, *vb.* (*sa.* √pat) to fly, jump, fall; to fall down (upon, *loc.* or *acc.*); *pr. 3. sg.* ~ati (dīpake) 2,33; *1. sg.* ~āmi (yamh'okāse thatvā orapāram

patām'aham, standing where I use to jump over, *cp.* orapāram) 108,26; *part. m.* ~anto (nāvāya) 20,1; *loc. f.* ~antiyā (asaniyā) 39,10; *part. med.* ~māna, *loc. n.* ~e (piṭṭhiyam pahārasate) 55,12; - *fut. 3. sg.* ~issati, 53,26; 112,20 (tesam kāye, *acc. pl.*); *1. sg.* ~issāmi (aṅgāragabbhe) 15,33; - *aor. 3. sg.* pati, 16,7. 89,6; (tassa hatthe, fell to his share) 23,12; *3. pl.* ~imsu (poured down) 33,6; - *perf. 3. sg.* papāta (kālam katvā) 89,8 [but here the reading of the Colombo edition: papatā, *aor. 3. sg.* (from papatati, *q. v.*) undoubtedly ought to be preferred, because this formation is generally found elsewhere, *e. g.* Jāt. VI, 566,8 (= patitā); Vin. III, 17,23 (*cp.* II, 126,3)]; - *ger.* ~itvā, 13,20. 49,5. 89,9; - *pp.* ~ita, *f.* ~ā (asani), 17,22; *acc. m.* ~am (cāpato saram, "sent from the bow") Dh. 320; - *caus. pātetī* (*q. v.*) *cp.* patana, pāta.

patana, *n.* (= *sa.*) falling, ruin; *^o-ākāra-ppatta, *mfn.* being on the point of falling out, *m. pl.* ~ā (dantā) 12,21; *n. pl.* ~āni (akkhīni) 50,19; - geha^o, 19,16 (*q. v.*).

patākā (= paṭākā), *f.* (= *sa.*) a flag, banner; dhaja-patākādīhi, 62,7 (*cp.* ādi).

pati¹, *m.* (= *sa.*) husband; lord, master; *nom.* ~i, 31,34. 64,15; *comp. v.* gavampati, gahapati, Sahampati.

pati², *indecl.* (*sa.* prati) ¹) *prp.* *w. acc.*, near to, towards; nadim Nerañjaram ~, 103,2; ²) prefix to verbs & nouns, generally spelt paṭi- (*q. v.*) *cp. next etc.*

patikāra, *m.* (*sa.* patikāra) reward, return, retribution; *a-ppatikāra, *mfn.* (*q. v.*).

patiṭṭhati, *vb.* (*sa.* pra-√sthā) to depart from, originate; *ger.* paṭṭhāya (*prp. v. abl.*) *v. h.*; *caus.* paṭṭhapeti, to set forth, propound, explain; *cp.* paṭṭhāna, *n.*

patiṭṭhahati & patiṭṭhāti, *vb.* (*sa.* prati-√sthā) to stand firm,

to be established; *aor. 3. sg.* ~tṭhahi (sotāpattiphale) 89,3; (sakadāgāmi-phale) 29,17; *1. sg.* ~tṭhahiṃ (parakūle) 108,29; - *fut. 3. sg.* ^a) ~tṭhahissati, 87,2; ^b) ~tṭhissati (Laṅkāyaṃ mama sāsanaṃ) 110,24; - *ger.* ~tṭhāya (sile, "standing fast in moral practice") 14,18; (rajje, "became king") 42,26; - *pp.* ~tṭhita, *m.* ~o, 38,11 (rajje), 61,31 (gabbho kucchimhi), 95,24 (sāre, "standing in its strength"); *su-pati-tṭhita*, *mfn.* (*q. v.*) - *caus.* patitṭhūpeti, to set or lay down, establish (*acc.*); *aor. 3. sg.* ~esi (phalitāṃ rañño pānimhi) 44,27; *ger.* ~etvā, 22,9. 29,6; (rājānaṃ pañcasu silesu) 7,24; 17,32. 59,22.

patitṭhā, *f.* (*sa. pratishṭhā*) ¹) resting-place, support; *acc.* ~aṃ (labhitvā, to get footing) 28,13-16; - ²) security, refuge; *nom.* ~ā, 28,25.

patidissati, *vb.* (*pass.* patipas-sati; *sa. prati-√drç*) to appear (as), to look like; *pr. 3. sg.* ~ati (yathā aggiva suriyo va) 26,5 *etc.*

patimāneti, *vb.* (*sa. prati-√man*, *caus.*) to honour; to await, wait for (*acc.*); *part. f.* ~enti (tassāgamanāṃ) 22,28.

patirūpa, *mfn.* (*sa. pratirūpa*) like, similar; suitable, fit; *loc. n.* ~e ("what is proper") Dh. 158.

patisevati (& *paṭisevati*, *q. v.*) *vb.* (*sa. prati-√sev*) to practise, pursue (*acc.*); *part. m.* ~anto (methuna-dhammaṃ, making love) 54,11; *aor. 3. sg.* ~sevi (asaddhammaṃ, id.) 52,29.

**patissata*, *mfn.* (*sa. *pratis-mṛta*) recollecting, thoughtful; *m. pl.* ~ā, Dh. 144.

patissaya, *m.* ¹) (*sa. pratiçraya*) refuge, house; ²) (*sa. praçraya*) obedience, respect; *v. next.*

patissava, *m.* (*sa. pratiçrava*, *√çru*) obedience, respect; **a-ppatisava*, *mfn.* (also spelt *a-ppatissaya* and sometimes shortened to *a-ppatissa*) disrespectful; hence **a-ppatissavāsa*, *m.* anarchy, 10,31.

patita, *mfn.* (*sa. patīta*, *pp.*

prati-√i) pleased, glad; *m.* ~o (*synon. sumano*) Dh. 68.

patoda, *m.* (*sa. pratoda*) a goad; *cp.* ⁰-*patodaṃ* (*n.*, "pole, axle [*etc.*] and goad unitedly") 98,7; ⁰-*latṭhi*, *f.* (*sa. pratoda-yasṭhi*) "the goading-stick", 98,6.

*patta*¹, *n.* (*sa. pattra*) a wing, feather; a leaf; *karavira*⁰, *n.* (*q. v.*), *instr. pl.* ~eli (vājitāṃ, kaṇḍāṃ) 92,19; *kumuda-patta-vañña*, *mfn.* (*v. h.*); *pokkhara*⁰, *n.* a lotus leaf, *loc.* ~e, Dh. 401.

*patta*², *m.* (*sa. pātra*, *n.*) a vessel, pot, bowl, *esp.* the alms-bowl of a Buddhist monk; *nom.* ~o, 82,26; *acc.* ~aṃ, 87,18; (āmaṃ) 104,6; *instr.* ~ena, 62,2; - *⁰-*civara*, *n.* bowl and robe, 76,16. 83,7; - *⁰-*pariyā-panna*, *n.* (*v. h.*).

*patta*³, *mfn.* (*pp. pāpunāti*; *sa. prāpta*) ¹) *pass.* attained, reached, acquired; ²) *act.* one who has attained to, reached, *etc.* (*v. acc.* or *e. c.*, also used as finite tense); *m.* ~o (jātik-khayaṃ) Dh. 423; *patto si nibbānaṃ*, Dh. 134; *f.* ~ā (Khuramāla-samuddaṃ) 25,22; *n.* ~aṃ (vināsaṃ) 34,9; *tuyhaṃ pattaṃ* (*pass.* "the consequences of your own fortune") 6,35; *gen. m.* ~ass' (uttamavedanaṃ) 103,23; *acc. pl. m.* patte (jivitakkhayaṃ) 34,8; - *comp. (mfn.)* *apaneta-bbākāra-ppatta*, 45,1; *jara*⁰, 47,15 (*v. jarā*); *daṇḍa*⁰, 100,15; *dukkha*⁰, 59,10; *domanassa*⁰, 13,6; *patanā-kāra*⁰, 12,21; *bala*⁰, 80,25; *rūpa*⁰, 64,30; *rūpagga*⁰, 49,12; *lābhagga-yasagga*⁰, 18,16; *vajjha*⁰, 40,14; *vaya*⁰, 8,15; *vāra*⁰, 6,27; *vesārajja*⁰, 69,13; *vyasana*⁰, 8,30; *saṃvega*⁰, 53,11; *santāsa*⁰, 86,19; *somanassa*⁰, 15,29; *hattha*⁰, 67,30; - **patta-dhamma*, *mfn.* "having mastered the truth", *m.* ~o, 69,12; *⁰-*paṭisambhidā*, 109,20 (*v. h.*); *a-ppatta*, *mfn.* (*q. v.*).

*patti*⁴, *f.* (*sa. prāpti*) acquiring, gain; share, part, portion; *acc.* ~iṃ (attanā... bhāvita-bhāvanāya, etassa dammi) 29,3; *dat.* ~iyā (yogakkhe-

massa, "for the sake of acquiring") 103,3.

patthaddha, *mfn.* (sa. prastab-dha) stark, stiff (as a pillar); *instr.* m. ~ena (kāyena) 75,17.

patthayati, *vb.* (sa. prārthayate) to wish, desire (*acc.*); *pr.* 2. *sg.* ~asi (atha ce ~asī, if you like) 104,22 etc.; *part. med. m.* ~māno (tava hadayamaṁsaṁ) 3,13; *pl.* ~mānā (vaḍḍhiṁ) "seeking gain", 34,18.

pattharati, *vb.* (sa. pra-√str) to spread, extend (*trans. & intr., w. acc.*); *ger.* ~itvā (sakalanagaraṁ, "through the whole town") 65,24.

patvā, *ger., v.* pāpunāti.

patha (or pantha, *q. v.*), *m.* (= sa.) road, path, way; *loc.* ~e, 31,34; mahā-⁰ ("on the highway") Dh. 58; *comp. v.* *anupariyāya-⁰, ādicca-⁰, kamma-⁰, thala-jala-⁰, *dvedhā-⁰, nakkhatta-⁰, sagga-⁰, *hattha-⁰. *cp.* pada, paḷipatha, pātheyya.

pathavī, *f.* (= pathavī, *q. v.*) the earth; *gen.* ~vyā, Dh. 178.

pada, *m. & n.* (= sa., *cp.* pāda) ¹) foot; *v.* catuppada, *m.*, dipada, *m.* - ²) step, footstep, trace, track; *acc.* ~aṁ (vañceti, *q. v.*) 12,30; uttinna-⁰, 111,17 (*v. h.*); padā padam (*abl. & acc.*) "step by step", 104,11; *instr.* ~ena (kena, "by what track") Dh. 179; *⁰-valaṇja, *m.* footprint, *acc.* ~aṁ, 11,28. - ³) way, path; position, standpoint; place, abode, home; *nom.* (n.) ~aṁ (maccuno) Dh. 21; Dh. 93. 254; *acc.* ~aṁ (santam = Nibbāna) Dh. 368 = amataṁ padam, Dh. 114, *cp.* amata-pada (*v.* a-mata) & a-pada, *mfn.*; assama-⁰, n., jana-⁰, m., sagga-⁰, n. (*cp.* sagga-patha) *q. v.* - ⁴) a word, verse (or quarter of a verse), sentence; n. idam ~aṁ, 85,9; *acc.* ~aṁ (dubhāsitaṁ) 110,12; *m. pl.* ~ā (caturo, saccānam i. e. cattāri ariyasaccāni) Dh. 273; attha-⁰, n. (*v. h.*); *gātha-⁰, n. (*v. gāthā*); *dhamma-⁰, n., nirutti-pada-kovida, *mfn.*, *sampunna-⁰, *mfn.*, sikkhā-⁰, n. (*v. h.*).

padakkhiṇa, *mfn.* (sa. pradak-

shiṇa) 'moving to the right'; clever, good, auspicious; ~aṁ, *indecl. (constr. w. karoti, to walk round persons or objects, keeping the right side towards them as token of respect, to salute respectfully (acc.); to go round (a city, acc.) in procession; ~aṁ katvā (mātu sayanam) 61,21; (Bhagavantam abhivādetvā) 70,12; ~aṁ kurumānassa (nagaraṁ) 64,12; ~aṁ akāsi (do.) 45,22.*

padadāti, *v.* padeti.

padara, *mn.* (sa. pradara) ¹) m. 'splitting', a cleft (in the earth); - ²) n. a piece of wood, a plank; *nom. pl.* ~āni, 28,30.

padeti (padāti & padadāti) *vb.* (sa. pra-√dā) to give away (*acc.*); *fut.* 3. *sg.* padassati (uttamattham bhariyā) 54,29.

padipa, *m.* (sa. pradīpa) a lamp, light; *nom.* ~o, 99,22; 101,3; *acc.* ~am, 99,18; ⁰-aggi, m. & tela-⁰, m. (*v. h.*).

padīpeti, *vb.* (caus. sa. pra-dīpayati) to light, kindle (*acc.*); *pot.* 3. *sg.* ~eyya (padīpaṁ) 99,18; *pp.* padīpita, *mfn.* burning, shining; *m.* ~o (sabbarattim) 99,24.

paduṭṭha, *mfn.* (sa. pradusṭa) corrupt, wicked, malignant; *instr.* ~ena (manasā) Dh. 1 (*opp.* pasanna); a-ppaduṭṭha, *mfn.* (*q. v.*) *cp.* dussati.

*padubbhati, *vb.* (sa. *pra-√druh) to do wrong, offend, commit treachery; *ger.* ~itvā (antopure) 38,17 (*cp.* dubbhati).

paduma, *n.* (& m.) (sa. padma) a lotus; *nom.* ~aṁ (hutvā) like a lotus, 23,31; 23,34; *acc.* ~aṁ (seta-⁰, a white lotus) 61,19; pañca-vanna-⁰ (of five different colours) 4,9; *⁰-puñja, m. a cluster of lotuses, *loc.* ~e, 16,6; ⁰-sara, *mn.* a lotus-lake, *acc.* ~aṁ, 3,30.

padesa, *m.* (sa. pradeṣa) ¹) spot, place, region, district; *nom.* ~o (jagati-ppadeso) Dh. 127; *acc.* ~am, 43,18. Dh. 303; *loc.* ~e, 22,24; (Himavanta-⁰) 1,2. 13,9; - ²) extent,

distance; *loc.* ~e (tigāvuta-ppamāne, yojana-ppamāne) 63,23-23; yathāpadese, *adv.* (*cp. sa. yathā-pradeṣam*) all over, at all sides, 47,1; - ³) position, rank, order (?); *acc.* ~am (jāti-gotta-kula⁰, *q. v.*) 43,30; samānabal(ādi)⁰, *mfn.* having equal position with regard to military force etc., *m. pl.* ~ā, 43,31. *cp. next.*

*padesika, *mfn.* (*fr. prec.*) 'being in the region', in the neighbourhood of (only *c. c.*); soḷasa-vassa⁰, *mfn.* about 16 years old, *m.* ~o, 38,10. *cp. uddeśika.*

padhāna, *n.* (*sa. pradhāna*, as to the meaning = *sa. pra-ni-dhāna*, *cp. also buddh. sa. prahāna*) exertion, profound religious meditation; *instr.* ~ena (kiṃ kāhasi, "what do you want with exertion?") 103,9; *dat.* ~āya, 103,10; *ukkuṭika-ppadhāna, *n.* Dh. 141 (*v. h.*); *⁰-pahitatta, *mfn.* whose mind is intent upon meditation, *acc. m.* ~am, 103,3; *⁰-sutta, *n. nom. pr.* of a chapter of Sutta-nipāta, p. 103-04; *cp. Mahāpadhāna-ghara.*

pana, *indecl.* (the enclit. form of 'puna', *q. v.*; *sa. punar*) ¹) now! well! (in the continuation of a tale): 2,19; 2,26 (tasmim ~ kāle, "now, at that time"); 10,3 etc. - ²) but (adversative, often combined with other particles): 1,22. 4,13. 8,8 (the preceeding sentence negative); 5,5. 50,23. 65,25 etc. Dh. 252. 292; ca pana (but) 7,35. 71,17; atha ca ~ (nevertheless) 3,4; na kho pana (but certainly not) 7,8. 9,31; eva pana (on the contrary) 5,10; corresponding with a preceeding eva (it is true, no doubt . . . but, *cp. greek μέν . . . δέ*): maraṇabbhāvam eva jānāmi [maraṇadivasam] pana na jānāmi, 88,22-23; sometimes repeated in both sentences: eva pana . . . pana na, 2,8; - vā pana (or else) 81,17; *cp. Dh. 42* (verivā pana = verī vā pana?); - ³) then! (in interrogative sentences, often expressive of surprise): kham ~, 1,26; kiṃ ~, 44,4; agunā pana kidisā, 44,5; katamo ~, 79,13;

in a second question: kiṃ ~, 89,25; ko ~ ettha N., 97,31; after a negative sentence: kiṃ ~ (how much less) 74,28. *cp. Pischel*, Gr. § 342.

panasa, *m.* (= *sa.*) the bread-fruit tree; *instr. pl.* ~ehi, 2,10; amba-panasādihi, 2,20.

panudati, *vb.* (*sa. pra-√nud*) to drive away (*acc.*); *imp. 2. sg.* panuda (kāme) Dh. 383.

paneti, *vb.*, *var. lect.* for paṇeti, Dh. 310 (*v. h.*).

panta, *mfn.* (*sa. prānta*) distant, secluded, solitary; *n.* ~am (sayanāsanam, "sleeping and sitting alone") Dh. 185.

pantha, *m.* (= patha; *cp. sa. panthan*) way, road; *⁰-ghāta, *m.* murder and robbery of highwaymen, brigandage; *acc.* ~am (karonti) 32,15.

panna, *mfn.* (= *sa.*, *pp.* ⁰-pajjati, √pad) fallen, gone; *⁰-bhāra, *mfn.* "who has put down his burden", *acc. m.* ~am, Dh. 402.

pannarasa, *num.* (sometimes written paṇṇarasa = pañcadasa, *sa. pañcadaṣa*) fifteen; ~ma, *mfn.* the fifteenth, Dh. XV.

papañca, *m.* (*sa. prapañca*) abundance, diffuseness, error, vanity; this word may also often be translated by 'detriment, decay; delay, omission, waste of time' etc.; it is generally explained in the commentaries by tanhā-diṭṭhi-māna⁰; *⁰-ābhīrata, *mfn.* "delighting in vanity", *m. pl.* ~ā, Dh. 254; *⁰-samatikkanta, *mfn.* "who has overcome the host of evils", *acc. pl. m.* ~e, Dh. 195. - *Papañca-sūdanī, *f. nom. pr.* of a commentary on Majjhima-nikāya by Buddhaghosa; specimen p. 61.

*papaṭikā, *f.* (rarely papatikā) ¹) a splinter, piece, fragment; *nom.* ~ā (-t-) 76,1; - ²) the outer dry bark of a tree, falling off in loose shreds; taca⁰, 95,22-23 (*v. h.*).

papatati, *vb.* (*sa. pra-√pat*) to fall off; *pr. 3. pl.* ~anti (sokā tamhā)

108,2; *aor. 3. sg. papatā* (Ed. papāta) 89,8 (*v. patati*).

*papatikā, *f., v. papatikā*.

papāta¹, *pf. (fr. patati, to be corrected to papatā, 89,8) v. papatati*.

papāta², *m. (sa. prapāta) a steep rock, precipice; ~o. 27,7; loc. ~e (Sineru-⁰) 59,26; ⁰-sadisa, mfn. like a wall, n. ~am, 27,4.*

*papupphaka, *n. (sa. *pra-push-paka) 'flower-pointed', pl. the flower-arrows of Māra; pl. acc. ~āni, Dh. 46 (ἀπαῖς λεγ.).*

pappoṭheti (or papphoṭeti). *vb. (caus. pra-√sphuṭ) to beat, slap, shake (as clothes, in order to dust them, acc.); to flap the wings (acc.); ger. ~etvā (pakkhe) 12,2.*

pappoti, *vb., v. pāpuṇāti*.

papphāsa, *n. (sa. pupphusa, m. & phupphusa, n.) the lungs; nom. ~am, 82,4. 97,21.*

*pabālha, *mfn. (cp. sa. bādha, √bamh) strong, sharp; f. ~ā (vyādhi) 78,31; pl. ~ā (vedanā) 78,24; acc. m. ~am (ābādham) 78,30.*

pabujjhati, *vb. (sa. pra-√budh) to wake up, awake (intr.); pr. 3. pl. ~anti, Dh. 296; fut. 3. sg. ~issati, 65,32; ger. ~itvā, 36,1. 65,4. 89,6; pp. pabuddha, f. ~ā (devī, awoke) 61,23. cp. su-pabuddham. adv.*

pabbaja, *m. (= babbaja, sa. balbaja) a sort of coarse grass; *pabbaja, mfn. (= pabbaja-maya) made of grass (hemp), n. ~am (bandhanam) Dh. 345. cp. Weber, Ind. Str. III, 394.*

pabbajati, *vb. (sa. pra-√vraj) 'to go forth', esp. to leave the world in order to become a hermit, or to enter the order of Buddhist monks; fut. 3. sg. ~issati (agārā nikkhamma) 61,33; 63,16; inf. ~itum, 45,2; comp. ~itu-kāma, mfn. "bent on retiring from the world", acc. m. ~am, 45,8; ger. a) pabbajja, 113,17; b) pabbajitvā (w. acc. isi-pabbajjam) 34,32. 45,13; 64,24 (nikkhamma); 113,18; - pp. pabbajita (m.) q. v. - caus. pabbājeti (q. v.) cp. next & *duppabbaja.*

pabbajana, *n. (sa. pravrajana) passing over to a religious life; a-pabbajanatthāya, 47,5 (v. a-pabbajana).*

pabbajita, *m. (pp. pabbajati) a monk (or hermit); ~o, 63,32; Dh. 184; acc. ~am, 63,30; instr. ~ena, 66,25; pl. ~ā, Dh. 74; ⁰-guṇa, m. (q. v.).*

pabbajjā, *f. (sa. pravrajyā) retiring from the world, the ordination of a layman wishing to become a Buddhist monk; acc. ~am (labheyyāham) 70,15; (yācitvā) 89,15; (isi-⁰, q. v.) 34,32. 45,13; gen. (dat. & abl.) ~āya (namitacitto) 46,18; (satim na karissati) 63,18; (cittam nami) 65,13; (antarāyam, agārasmā anagāriyam) 68,4; - ⁰-kāraṇa, n. & ⁰-samaya, m. 45,9-12 (v. h.); laddha-pabbajjūpasampada, mfn. (v. upasampadā).*

pabbata, *m. (sa. parvata) a mountain, hill, rock; nom. ~o (Himavanto) Dh. 304; acc. ~am, 16,16; gen. ~assa, 75,32; pl. ~āni (with neuter termination by attraction to the foll. vanāni (?) or adj. n. = sa. pār-vatāni (?) Dh. 188; gen. pl. ~ānam, Dh. 127; - ⁰-kūṭa, m. a mountain-peak, pl. ~ā, 75,36; - ⁰-pāda, m. the foot of a mountain, ~o, 14,9; loc. ~e, 84,31; - ⁰-rasa, m. "the essence of the mountain", acc. ~am, 16,16; Rajata-⁰, Suvanna-⁰, m. nom. pr. (q. v.).*

pabbata-tṭha, *mfn. (sā. parvata-stha) standing on a mountain; m. ~o, Dh. 28 (opp. bhumattha).*

pabbājeti, *vb. (caus. pabbajati; sa. pravrajayati) ¹) to send or drive away (acc.) (from, abl.); part. nom. m. ~ājayam (attano malam) Dh. 388; aor. 3. sg. ~esi (ratṭhā). - ²) to ordain (acc.), admit to the Buddhist monastic order (through the pabbajjā, q. v.); imp. 3. sg. ~etu (imam dā-rakam) 81,12.*

pabhamkara, *m., v. pabhā*.

pabhaṅguṇa (& pabhaṅgu), *mfn.*

(*sa. prabhaṅgura?*) fragile, brittle; frail; *n. ~am* (*idaṃ rūpaṃ, var. ~guraṃ*) 107,7 = Dh. 148; - **pa-bhaṅga*, *n. subst.* fragility; destroying, destruction, *~am* (*bhogānam*) Dh. 139.

pabhā, *f. (sa. prabhā)* light, splendour; *instr. ~āya*, 85,7; - *pabhaṃkara*, *m. (sa. prabhākara)* 'light-maker', the sun; epithet of Buddha; *~o* (*Buddho dhammarājā*) 19,1; - *nippabha*, *mfn. (q. v.)*.

pabhāta, *mfn. (sa. prabhāta)* begun to become light, *loc. f. ~āya* (*rattiyā*) "at daybreak", 42,1. - *subst. n.* = daybreak, morning.

pabhāseti, *vb. (caus., sa. pra-√bhās)* to illuminate, enlighten (*acc.*); *pr. 3. sg. ~eti* (*sabbā disā*; *tassa pabhāya* = *attano pabhāya?*) 85,8; (*imaṃ lokam*) Dh. 172.

pabhinna, *mfn. (sa. prabhinna, pp. pra-√bhid)* 'burst open', flowing with juice, *esp. m. said* of an elephant in rut; **hatthi-prabhinna*, *m.* a furious elephant, *acc. ~am*, Dh. 326. *cp. next.*

pabhedana, *n. (sa. prabhedana, cp. prabheda)* the flowing of juice from the temples of an elephant; **kaṭuka-pp*⁰, *mfn.* Dh. 324 (*v. h.*).

*pamajjati*¹, *vb. (sa. pra-√mad)* to be careless, negligent, or idle; *trans.* to neglect (*acc.*); *pr. 3. sg. ~ati* (*na-pp*⁰) Dh. 172. 259; *pot. 3. sg. ~eyya* (*do.*) Dh. 168; *ger. ~itvā*, Dh. 172; *aor. 2. sg. pāmado* (*mā ~*) 77,5 (*cp. Notes*); Dh. 371; *pp. pamatta* (*q. v.*) *cp. pamāda, m.*

*pamajjati*², *vb. (sa. pra-√mrj)* to sweep, rub, scour, wipe off (*acc.*); to stroke (along with the hand); *ger. ~itvā* (*hatthena cīvaravaṃsam*) 83,21; *grd. n. ~itabbam* (*udakam gattato*) 84,3; *f. ~ā* (*bhitti*) 84,20; *m. pl. ~ā* (*-kaṇṇabhāgā*) 84,19.

pamatta, *mfn. (pp. pamajjati*¹; *sa. pamatta)* careless, inattentive, negligent, thoughtless, indolent; *m. ~o*, Dh. 19. 309; *gen. ~assa*, 41,25; *pl. ~ā*, 77,5. Dh. 21; *gen. pl. ~ānam*,

Dh. 292; **o-bandhu*, *m.* "friend of the indolent" (*i. e. Māra*) 103,13 (*voc.*). - **o-cārin*, *mfn. (cp. sa. pramāda-cārin)* acting in a careless manner, *gen. m. ~ino*, 107,39 = Dh. 334. - *a-ppamatta*, *mfn. (q. v.)*.

pamathita, *mfn. (pp. pra-√math)* agitated; **vitakka*⁰, *mfn. (q. v.)*.

pamāṇa, *n. (sa. pramāṇa)* measure, size, extent, length, *etc.*; *c. c. (mfn.)*: equal in extent to; *nom. ~am* (*n'atthi gacchantaṇam*, "there was no end to them") 9,16; *acc. ~am* (*attano, na jānāsi*, "you don't know your measure") 9,23; *instr. ~ena* (*tesam*, in proportion to them) 57,11; *comp. udaka-ppamāṇa*, *n.* 3,3; *pāsāṇa*⁰, *n.* ib.; - *assa-potaka*⁰, *mfn.*, *gala*⁰, *mfn.*, *ghaṭa*⁰, *mfn.*, *tāvatinisa-deva-loka*⁰, *mfn.*, *ti-gāvuta*⁰, *mfn.* & *yojana*⁰, *mfn. (v. h.)*.

pamāda, *m. (sa. pramāda)* negligence, carelessness, indolence; *nom. ~o* (*maccano padam*) Dh. 21; *~o rajo sabbadā*, *~ānupatito rajo*, indolence is always dirt (*i. e. moral defilement*), dirt is the result of it (*v. anupatati*), 108,8; *instr. ~ena*, Dh. 167; *o-pamāda-tthiṇā* (*abl.*) 81,33 (*v. thāna*⁷).

pamāreti, *vb. (sa. pra-√mr)* to strike one dead, to maltreat, hurt severely (*acc.*); *pot. 3. sg. ~eyya* (*maṃ*) 87,15.

pamukha, *mfn. (sa. pramukha)* being at the head of, chief (*e. c.*); *Vijaya-ppamukhā*, *m. pl.* "with V. at their head", 110,30. 112,27. *cp. pāmokkha.*

pamuccati, *vb. (pass. pamuñcati, q. v.)*.

pamuñcati, *vb. (sa. pra-√muc)* to liberate, send away, shake off (*acc.*); *pr. 3. sg. ~ati* (*pupphāni*, "sheds the flowers") Dh. 377; - *pass. pamuccati*, to be delivered (from, *abl.*), Dh. 189. 192 = 107,22 (*sabbadukkhā*); *fut. pamokkhati*, *3. pl. ~anti* (*Māra-bandhanā*) Dh. 276; - *caus. pamocati*, to deliver (*acc.*) from (*abl.*); *aor.*

2. & 3. *sg.* ~esi (mañ dukkhā) 108,12. — *cp.* duppamuñca, *mfn.*

pamudita, *mfn.* (*pp.* pamodati; *sa.* pramudita) greatly delighted, pleased; *⁰-citta, *mfn.* greatly delighted in his mind, *m.* ~o, 16,7.

pameyya, *mfn.* (*sa.* prameya) measurable; *v.* a-ppameyya, *mfn.*

pamokkhati, *fut. pass.*, *v.* pamuñcati.

pamoceti, *vb.* (*caus.* pamuñcati, *q. v.*).

pamodati, *vb.* (*sa.* pra-√mud) to be delighted, to rejoice greatly; *pr. 3. sg.* ~ati, Dh. 16; *pp.* pamudita (*q. v.*); *cp.* pāmojja.

pamohana, *n.* (*sa.* pramohana, *mfn.*) bewilderment, delusion; *nom.* ~aṃ (Māraṣa) Dh. 274.

payāti, *vb.* (*sa.* pra-√yā) to go forth, set out, advance, proceed; *aor. 3. sg.* pāyāsi (*w. augm.*) 5,4. 34,4. 54,4; *3. pl.* pāyimsu (*do.*) 33,7; *pp.* payāta, *loc. fem.* ~āya (sukha⁰, navāya, “when the ship was fairly off”) 19,27; *gen. pl. m.* ~ānaṃ (vāñjānaṃ, Bharukacchā, who have come from Bh.) 25,30; Bharukacchā-payātānaṃ (*do.*) 20,22.

payirupāsati, *vb.* (*sa.* pary-upa-√ās) to sit beside, attend on (*acc.*); *pr. 3. sg.* ~ati (metrically = payirupāsati) Dh. 64–65 (paṇḍitaṃ).

*payuttaka, *mfn.* (*fr. sa.* prayaṅga, *cp. next*) hired, bribed, suborned; *m.* ~o, 38,38; ⁰-coro, 38,27; ⁰-dhuttā, *m. pl.* 49,7.

payojeti, *vb.* (*caus.* payuñjati; *sa.* pra-yojayati, √yuj) to use, employ; direct; practise (*acc.*); *pr. 1. pl.* payojayāma (naccāḍini) 65,1; *aor. 3. sg.* ~esi (purise, “directed some men”) 74,4; *3. pl.* ~ayimsu (naccagītavāḍitāni) 64,31.

para, *mfn.* (= *sa.*) ¹) other, different (*opp.* attan, *cp.* añña, apara); *m.* ko . . . paro (“who else?”) Dh. 160; *acc.* ~aṃ, Dh. 184; (lokaṃ) Dh. 220; *gen.* ~assa, 58,13; parassa-hetu, “for the sake of others”, Dh.

84 (*opp.* attahetu); *loc.* ~amhi (loke, *opp.* asmiṃ) Dh. 168; — *instr. n.* (*adv.*) parena (= aparena samayena) afterwards, later on, 47,31; — *m. pl. nom.* pare (others, other people; sometimes pregnantly = bad or impious people) Dh. 6; *acc.* pare, 103,30. 106,4. Dh. 257; *gen.* paresaṃ, 8,5; 34,25 (*opp.* attanā, *cp.* aññesaṃ, 34,24); 41,33 (paresaṃ (= *instr.*) tava guṇā nātā); — *comp.* ⁰-santaka, *mfn.* (*q. v.*, *cp.* corrections); — ⁰-kula, *n.* (*v. h.*); ⁰-kūla, *n.* = ⁰-tira, *n.* (*q. v.*); *⁰-dukkhūpadhāna, *v.* upadhāna; ⁰-loka, *m.* another world, 106,15 (vitinna⁰, *q. v.*); *⁰-vajjānupassin, *v.* anupassin (*cp.* vajja); para-paccaya, *v.* a-para-paccaya; *para-ppavāda *etc.*, *v.* below; in *comp.* with words beginning with u the final a drops and the u is lengthened, *v.* parūpakkama, parūpaghātina. — ²) higher, superior; highest, supreme; *acc. m.* ~aṃ (khaṇaṃ) 110,18; santi-para, *mfn.* “higher than rest”, *n.* ~aṃ (sukhaṃ) Dh. 202. — paraṃ, *indecl.* (*v. next*). — *superl.* parama (*q. v.*). — *cp.* parato, parattha, pāra, pārato *etc.*

paraṃ, *indecl.* (= *sa.*) afterwards, after (*v. abl.*); ito-paraṃ, tato-paraṃ (*v. h.*); param-maraṇā, after death, 89,20.

parakkama, *m.* (*sa.* parākrama) exertion, effort; *acc.* ~aṃ (karonto) 34,23; *instr.* ~ena (kata⁰, “when we do our best”) 12,3; *dalha⁰, *mfn.* (*v. h.*).

parakkamati, *vb.* (*sa.* parā-√kram) to advance, attack (*acc.*); to show courage *etc.*; *pot. 3. sg.* parakkame (dalham enaṃ) Dh. 313; *ger.* ~kamma, “valiantly”, Dh. 383.

parato, *adv.* (*sa.* paratas) ¹) afterwards, further; 26,3. 34,7 (gacchanto). — ²) on the other side; 21,16 (*opp.* orato) *cp.* pārato.

parattha¹, *adv.* (*sa.* paratra) in another place, in the other world; 74,3 (~āti); Dh. 177.

parattha², *m.* (*sa.* parārtha) the

advantage or interest of others; *instr.* (for the sake of) *~ena*, Dh. 166 (*opp.* attadattha, *q. v.*).

*parappavāda, *m.* (*cp. sa. para-* pravādin) disputation; *°-kusala*, *mfn.* 110,9 (*q. v.*) *cp. pavādin*, *mfn.*

parama, *mfn.* (= *sa.*) highest, best (or worst); *f. ~ā* (rogā) Dh. 203; *n. ~am* (sukham) *ib. &* 184; *n. pl. ~ā* (dukkhā, *v. dukkha*) *ib.*; *abl. n. paramā va seyyo* (better than the best) 55,2; — *comp.* *ārogya-parama, *mfn.* having health for its best, *f. ~ā* (lābhā, *v. ārogya*) Dh. 204; *vissāsa-⁰, *mfn.* *ib.* (*q. v.*). — *⁰-duk-kara, *mfn.* (*q. v.*); *°-attha*, *m.* the best sense, the whole truth (*v. next*); *abl. paramatthato* (*adv.*) *v. attha* ⁶).

*Paramattha-dīpanī, *f. nom.* *pr.* of a commentary, by Dhammapāla, on several books of the Khuddaka-Nikāya; specimen of the comm. on Petavatthu p. 84,25–86,10.

parājaya, *m.* (= *sa.*) defeat; *jaya-⁰*, *m.* victory and defeat, *acc. ~am*, Dh. 201.

parājita, *mfn.* (= *sa.*; *pp. parā-√ji* [*& jyā*]) defeated, conquered; one who has lost (in game, *w. acc.*); *m. ~o* (sahassam) 2,14; 50,31 (as finite tense, “he lost”); 60,4 (tehi *~o*).

parājīyati, *vb.* (*pass. parājeti* [*& -jināti*]; *sa. parā-√ji* [*& jyā*]) to be overcome, defeated; to lose (in game); *pr. 3. sg. ~ati* (*opp. jināti*) 48,9.

parāmasati, *vb.* (*sa. parā-√mr̥*) to touch, feel, stroke (*acc.*); *part. m. ~anto* (hatthissa kumbham) 77,1; *ger. ~itvā* ([*taṃ*] hatthena) 24,30. 25,2; *pp. parāmatṭha*, *v. dupparāmatṭha*.

parāyana, *n.* (*sa. parāyaṇa*) aim; refuge, resort; *e. c. mfn.* = destined for, resorting to; *Brahmaloka-⁰, *mfn.* 47,33; *sambodhi-⁰, *mfn.* 79,34 (*q. v.*).

pari-, *indecl.* (= *sa.*) prefix to verbs and nouns, implying ‘round, around; richly, fully, completely’ etc.; before vowels it takes the form *pariy-*

(*v. below*), but before *u* also *payir-* (metathesis, *v. payirupāsati*); it is sometimes changed into *paḷi-* (*q. v.*)

parikamma, *n.* (*sa. parikarman* ¹) attendance, waiting upon; *~am* (kā tabbam, *w. gen.*) 84,1. — ²) preparation, treatment (as painting, cleansing, dressing etc.); *⁰-kata, *mfn.* prepared treated (*e. c.*): geruka-⁰, 84,19; lakkhā-⁰, 5,38 (*v. h.*).

parikkhaya, *m.* (*sa. parikshaya*) destruction, ruin, loss; *acc. ~am* (gacchati, to be lost) 48,10; (nātinam etc.) Dh. 139. *cp. parikkhiṇa*.

parikkhāra, *m.* (*sa. parishkāra*) provisions, utensils, esp. the priestly requisites (civara etc.); *acc. (e. c.) ~am*, 97,8.

parikkhipati, *vb.* (*sa. pari-√kship*) to put, hang, or wind around, to surround (*acc.*); *pr. 3. pl. ~anti* (malādāmāni) 37,2; *aor. 3. pl. ~imsu*, 6,10; *ger. a) ~itvā* (thānam) 6,9; (mālam kaṇṭhe) 16,25; (assā sānim) 62,30; *b) ~itvāna*, 112,6; — *pp. parikkhitta*, *m. ~o* (rajjuyā, tied with ropes) 54,30; *n. ~am* (nahārunā, kaṇḍam, “wound round with sinews”) 92,21; pākāra-⁰, 23,26 (*v. h.*); *suparikkhittam* (sayanam) 112,3 (sūniyā). *cp. parikkhepa*.

parikkhiṇa, *mfn.* (*pp. parikkhiyati*; *sa. parikshīna*, *pari-√kshi*) vanished, disappeared, extinct; *m. pl. ~ā* (āsavā) Dh. 93; *kāmaḥbhava-⁰, *taṇhābhava-⁰, *nandibhava-⁰, *mfn.* (*v. h.*) *cp. parikkhaya*.

parikkhepa, *m.* (*sa. parikshepa*) throwing about, surrounding, that by which anything is surrounded; *~o*, 37,3.

parigaṇḥati, *vb.* (*sa. pari-√grah* ¹) to embrace (*acc.*); *part. m. ~anto*, 21,36; *ger. pariggahetvā* (bāhāhi) 20,6; — ²) to examine, search (through); to try, test (*acc.*); *part. m. ~anto* (bahivalaṇṇjanake) 43,8; 43,5-28; 38,18; 57,16 (taṃ, in order to test her); *part. med. m. ~amāno*, 43,12; *aor. 3. sg. ~i* (antonagaram) 43,9; *fut.*

1. *sg.* ~issāmi (janapadañi) 43,11; *ger.* ~ggahetvā (do.) 44,15. — *caus.* II. parigañhāpeti, to cause to be examined; *part. m.* ~ento, 48,26. *cp. next.*

pariggaha, *m.* (*sa.* parigraha) 'belonging to, dependent', family, wife, property, etc.; *a-pariggaha, mfn.* (unmarried) *v. h., opp.* sa-pariggaha, *mfn.* 56,4-7.

pariggahetvā, *ger., v.* parigañhati.

parighamsati, *vb.* (*sa.* pari-√ghrsh) to rub, scrub; *part. instr. m.* a-parighamsantena (*sc.* bhājanam, without rubbing) 82,21.

paricarati, *vb.* (*sa.* pari-√car) 'to go round', to attend, wait on; to serve, worship (*acc.*); *pot. 3. sg.* ~care (*aggin*) Dh. 107. — *caus.* paricāreti (*v. h.*) *cp. next.*

paricārikā, *f.* (= *sa.*) a female attendant, waiting woman; *nom.* ~ā (itthi) 49,3; *gen. pl.* ~ānañ, 19,13; *pāda*⁰, *f. id. & wife, instr.* ~āya, 56,11; *pl.* ~ā, 21,13; *~ika-yakkhinī, *f.* a menial Y., 111,2.

paricāreti, *vb.* (*caus.* paricarati; *sa.* paricārayati) to surround (*acc.*); *pass. part. m.* paricāriyamāno (nippurisehi turiyehi, "surrounded by") 67,34.

pariccajati, *vb.* (*sa.* pari-√tyaj) to abandon, give up, sacrifice (*acc.*); *fut. 1. sg.* ~issāmi (attānañ tuyhañ) 3,16; *ger.* ~itvā (attānañ) 15,33; (*jivitañ*) 60,14. *cp. next.*

pariccāga, *m.* (*sa.* parityāga) leaving, abandoning, giving up; *abl.* ~ā (mattāsukha⁰) "by leaving (a small pleasure)" Dh. 290.

parijāna, *m.* (= *sa.*) surrounding or attending people, servants; *acc.* ~aṇi, 67,28; *gen.* ~assa, 67,26.

parijñña, *mfn.* (*pp.* parijiyati; *sa.* parijirña, √ji) worn out, decayed, exhausted; *n.* ~aṇi (purānaṣeṭṭhikulañ, impoverished, reduced) 55,31; (*idañ rūpañ*) 107,7 = Dh. 148.

pariññāta, *mfn.* (*pp.* parijānāti;

sa. pariññāta, √jñā) thoroughly known; *n.* ~aṇi (sabbadukkhañ, *sc.* mayā) 108,13; *~bhojana, *mfn.* "living on recognized food", *i. e.* one who has the right view of the food he eats (who exactly knows the substance of which it consists, that it is only vile and impure matter, and that there is no pleasure in eating it) *m. pl.* ~ā, Dh. 92 (*cp.* Dh. (1855) p. 281; *Chil-ders* Dict. pariññā).

pariṇamati, *vb.* (*sa.* pari-√nam) to bend, change (*intr.*); to develop, ripen, become old, be digested (*as food*); *part. loc.* ~ante (vaye, "as age ripens") 47,12. *cp. next.*

pariṇāma, *m.* (= *sa.*) change, development; digestion; sammā-pariṇāmañ (*acc.*) gaccheyya, 78,16 (can be fully digested).

paritassati (& paritasati), *vb.* (*sa.* pari-√tras) to be frightened or alarmed, to tremble; *pr. 3. sg.* na ~ati (sabbasaṃyojanañ chetvā) Dh. 397 ("after cutting all fetters he does not tremble"); but we had perhaps better to translate "he does not feel any desire", and take paritassati = *sa.* pari-√trsh, to be afflicted by thirst, *metaph.* to feel desire or longing; the explanation Dhpd. (1855) p. 428 : tañhāya na bhāyati (he does not fear on account of thirst) and on several other passages in the commentaries is probably due to a confusion of those two verbs, of which *pp.* paritasita (*cp.* tasita) frequently occurs; paritassanā, *f.* seems to have both significations : fear & longing; *cp.* Mil. p. 253,26 (goṇo chāto paritasito), *Rhys Davids*, Dial. of the Buddha (1899) p. 53.

paritoseti, *vb.* (*sa.* pari-√tush, *caus.* paritoshayati) to satisfy completely, to appease (*acc.*); *part. med. m.* ~ayamāno (aṇike nisinnañ puttañ) 38,15 ("cherishing").

paritta¹, *mfn.* (*sa.* paritta) limited, small, little; *n.* ~aṇi (udakañ) 4,5; parittatṭhakathā, *f.* a concise commentary, *acc.* ~aṇi, 113,24.

*paritta², *n.* (*cp. sa. paritrāṇa*, *fr. pari-√trā*) protection, an amulet; ⁰sutta, *n.* a thread for defence, a charming thread, 111,₁₁ (⁰-tejana).

paridahati, *vb.* (*sa. pari-√dhā*) to put on (clothes, *acc.*); *fut. 3. sg. ~dahessati* (kāśāvam vattham) Dh. 9.

parideva, *m.* (= *sa.*) lamentation; *instr. pl. ~ehi*, 70,₂₃; *gen. pl. ~ānam* (soka-⁰) 90,₁₇; soka-⁰ (*dvandva comp.*) 66,₁₀₋₁₇. *cp. pariddava.*

paridevati, *vb.* (*sa. pari-√div*) to lament, cry, groan; *part. m. ~anto*, 30,₂₃; *f. ~anti*, 31,₃; *gen. pl. ~antānam*, 47,₃₁; *part. med. m. ~māno*, 30,₁₅; *aor. 3. sg. paridevi*, 24,₇. *parideva, m. & paridevana, n. (q. v.).*

paridevana, *n.* (= *sa.*) lamentation, groaning; ⁰-sadda, *m.* "the sound of groaning", *nom. ~o*, 23,₃₃. *cp. parideva & next.*

*pariddava, *m.* (*sa. *paridrava*, *√dru*; this word is formed after the analogy of upaddava (*q. v.*) and may probably be due to an old confusion with parideva (*v. above*), by which it is generally explained in the commentaries (Tr.); it is only found in *comp.* with soka-⁰) lamentation; *tiṇṇa-soka-⁰, mfn.* "who has crossed the flood of sorrow"? Dh. 195.

*pariniṭṭhiti, *f.* (*fr. pari-ni-√sthā, cp. niṭṭhita*) completion, accomplishment; *acc. ~im* (gatesu, fulfilled) 114,₃₁.

parinibbāti, *vb., v. parinibbāyati.*

parinibbāna, *n.* (*sa. parinirvāna*) complete extinction of individuality, so that one shall not be born again; attainment of Nirvāṇa; *abl. ~ā*, 80,₁₉; ⁰-mañcamhi nipanno, 110,₁₉.

parinibbāyati & parinibbāti, (*sa. parinirvāti, √vā*) to be extinguished, to attain Nirvāṇa; *pr. 3. pl. ~āyanti* (Tathāgata) 76,₂₈; *~anti*, Dh. 126; *aor. 3. ~āyi*, 29,₁₈; 80,₁₉ (Bhagavā); *pp. v. parinibbuta, cp. parinibbāna, n.*

parinibbuta, *mfn.* (*pp. sa. parinirvāta, √vr*, but as to the signification belonging to parinir-√vā, *v. parinibbāyati, cp. nibbuta*) completely extinguished or liberated (from the saṃ-sāra); *m. ~o*, 80,₁₁; *loc. ~e*, 80,₁₉; *pl. m. ~ā* (loke, "even in this world") Dh. 89.

paripakka, *mfn.* (*sa. paripakva*) completely cooked; quite ripe, accomplished; *m. ~o* (vayo) Dh. 260.

paripucchati, *vb.* (*sa. pari-√prach*) to put questions to (*acc.*); *inf. ~itum, comp. ⁰-kāma, mfn.* who wishes that questions shall be put to himself, *m. ~o*, 84,₇; *grd. m. ~itabbo, ib.*

paripuṇṇa, *mfn.* (*sa. pari-pūrṇa*) quite full; accomplished, perfect; *n. ~am* (candamaṇḍalam, "the full moon") 32,₃₀; *sabbākāra-⁰, *mfn.* altogether perfect, *acc. m. ~am* (purisam) 10,₂₆; ⁰-gabbhā, *f. adj. (v. gabbha).*

paripūrati, *vb.* (*sa. pari-√pr*) *intr.* to become full (completely); to become perfect; *pr. 3. sg. ~ati* (paññā) Dh. 38; *pp. paripuṇṇa (q. v.).*

parippheṣeti, *vb.* (*caus. pari-√prush*) to besprinkle, water (*acc.*); *ger. ~itvā* ([bhūmim] udakena) 84,₂₂.

pariplava, *mfn.* (= *sa.*) swimming round; unsteady; ⁰-pasāda, *mfn.* "whose peace of mind is troubled", *gen. m. ~assa*, Dh. 38.

pariphandati, *vb.* (*sa. pari-√spand*) to tremble all over; *pr. 3. sg. ~ati* (idam cittaṃ) Dh. 34 (*cp. phandana*).

paribbajati, *vb.* (*sa. pari-√vraj*) to wander about (*esp. as a religious mendicant, cp. paribbāja(ka)*); *pr. 3. pl. ~anti* (etam [bandhanam] chetvāna) Dh. 346; *pot. 3. sg. paribbaje* (kāme pahatvāna anāgāro) Dh. 415.

paribbaya, *m.* (*sa. parivyaya*) payment, salary; travelling expenses or travelling cash; *acc. ~am*, 18,₂₃; 48,₁₈.

paribbājaka, *m.* (& paribbāja;

sa. parivrāja(ka)) a religious mendicant, ascetic; *nom.* ~o (Uttiyo) 89,19; *acc.* ~am, 29,22; °-ārāma, *m.* (v. h.). — °-vesena, in the character of a p. 110,29.

paribhāvita, *mfn.* (*pp.* paribhāveti; = *sa.*, *caus.* pari-√bhū) prepared, treated; *n.* ~am (cittam, "highly cultivated") 105,2; *acc. f.* ~am (mānusiṣvācam, karuṇāya, "filled with compassion") 22,8.

paribhāsati, *vb.* (*sa.* pari-√bhāsh) to blame, censure, abuse (*acc.*); *pr. 3. sg.* ~ati (bhikkhū) 84,29.

paribhuñjati, *vb.* (*sa.* pari-√bhu) to eat, enjoy (*acc.*); *pr. 3. sg.* ~ati (dadhim) 35,22; 97,9 ("makes use of it"); *3. pl.* ~anti, 21,6; *inf.* ~itum (kāme) 69,27; *ger.* ~itvā, 36,35; *pp.* paribhutta, *n.* ~am (yassa, "when he has eaten it") 78,16. *cp. next.*

paribhoga, *m.* (= *sa.*) enjoyment, use; *devatā-°, *mfn.* 36,31. (v. h.).

parimajjati, *vb.* (*sa.* pari-√mrj) to cleanse, wipe; to touch, stroke (*acc.*); *pr. 2. sg.* ~asi (bāhiram) 106,11 = Dh. 394; *part. f.* ~antī (pitthim) 46,8.

parimaṇḍala, *mfn.* (= *sa.*) round, circular; *n.* ~am, 36,33, *adv.* ~am, all around, 82,27; *su-parimaṇḍalam, *adv.* completely, 113,7.

parimaddati, *vb.* (*sa.* pari-√mrđ) to rub, stroke (*acc.*); *ger.* ~itvā (hattena tassa sariram, "passed his hand over") 24,23.

parimāṇa, *n.* (= *sa.*) circumference, extent; *acc.* ~am (rajja-°) 43,29.

pariyatti, *f.* (*sa.* paryāpti) learning, esp. study of the holy texts; the texts themselves handed down through oral tradition (= tipitaka); *nom.* ~i, 102,10; °-antaradhāna, *n.* 'the disappearance of learning', name of a chapter of Anāgata-vaṃsa (q. v.) 102,2.

pariyanta, *mfn.* (*sa.* paryanta) ended, ceased; far, remote; — *m.* end, circumference, edge, border, outskirt:

acc. ~am (parisa-°, v. parisā) 87,23; *loc.* ~e (udaka-°) 4,2; (sara-°) 5,17; *pl.* hattha-pāda-pariyantā (the hoofs) 5,27.

pariyāti, *vb.* (*sa.* pari-√yā) to go round (*acc.*); *pr. 3. sg.* ~āti (rājanivesanam) 31,3.

pariyādāna, *n.* (*buddh. sa.* paryādāna) consuming, consumption, exhaustion, destruction, end; *abl.* ~ā (tassa, "when that has been consumed") 95,8.

*pariyāpanna, *mfn.* (*fr.* pari-√pad) included, contained in; patta-pariyāpannam, *n.* "what has been put in the bowl", 83,2.

pariyāya, *m. & n.* (*sa.* paryāya) 'going round', encompassing (also a synonym); turn, succession, series, enumeration (also a religious discourse in general, *opp.* nippariyāya, a discourse delivered on some particular occasion); way, manner, order, method, precision; view or point of view; *nom. n.* āditta-pariyāyam ("the sermon of the burning") 71,18; *instr.* ~ena (aññena = aññenākārena, in another way, from a different point of view or: wrongly?) 91,11-32; aneka-pariyāyena, *adv.* in many ways, 69,18.

pariyesati, *vb.* (*sa.* pari-√ish) to seek or search for, inquire, investigate (*acc.*); *part. m.* ~anto (gocaram) 14,29; (phalāphalāni) 35,32; *part. med. m. pl.* ~mānā (mige, in order to find) 6,8; *fut. 1. sg.* ~issāmi, 14,22; (dibbakāme) 45,5; *inf.* ~itum, 43,3; *ger.* ~itvā (core) 30,30.

*pariyogāḥa, *mfn.* (*pp.* pariyogāhati, to inquire into, penetrate; *sa.* *paryava-√gāh, *cp.* ava-gāḍha); °-dhamma, *mfn.* who has penetrated the truth, *m.* ~o, 69,13. *cp. next.*

*pariyogāha, *m.* (*fr.* pari-ava-√gāh) inquiring into, penetrating; *duppariyogāha, *mfn.* (q. v.).

*pariyodapana, *n.* (*fr. next*) cleansing, purification; sacitta-°, Dh. 183 (v. citta°).

*parivodapeti, *vb.* (*caus.* pari-

ava-√dai) to cleanse, purify (*acc.*); *pot. 3. sg.* ~eyya (metrically = paryoda-peyya, attānaṃ) Dh. 88.

pariyosāna, *n.* (*sa.* paryavasāna) end, conclusion; *loc.* ~e, 29,17 (sacca⁰, *q. v.*); 34,29 (jivita⁰); *e. c. mfn.* = ending with : gala⁰, 18,7; maraṇa⁰, 86,16; vipatti⁰, 47,16 (*v. h.*).

parilāha, *m.* (*sa.* paridāha) burning, heat; pain, suffering, sorrow; *nom.* ~o, Dh. 90; *sa.* parilāha, *mfn.* filled with pain, *n.* ~aṃ, 94,3.

parivajjeti (& parivajjayati) *vb.* (*sa.* parivarjayati, *caus.* pari-√vrj) to avoid (*acc.*); *pr. 3. sg.* ~eti (pāpāni) Dh. 269; *imp. 2. sg. (med.)* ~ayassu (kulāvakaṃ (*acc. f. or n. pl.?*) "don't disturb the birds' nests") 60,16; *pot. 3. sg.* ~aye, Dh. 123.

parivattati, *vb.* (*sa.* pari-√vrt) to turn, change (*intr.*), to change into (*nom.*); *pot. 3. sg.* ~eyya (khiram, dadhi ~) 99,38; *ger.* ~itvā, 47,12; - *caus. v. next.*

parivatteti, *vb.* (*sa.* parivartayati, *caus.* pari-√vrt) ¹ to overthrow, turn topsy-turvy; also *intr.* to rush, hurtle (on account of confusion): *part. m. pl.* ~entā, 60,8. - ² to repeat, rehearse, recite (*acc.*); *pr. 3. sg.* ~eti (Pātājali-matāṃ) 113,7; *pot. 2. sg.* ~eyyāsi (mantam) 52,26; *ger.* ~etvā, 32,10. - ³ to translate (*acc.*); *imp. 2. sg.* ~ehi (taṃ, Māgadhaṇam niruttiya) 113,33; *aor. 3. sg.* ~esi, 114,27.

parivāra, *m.* (= *sa.*) suite, retinue, followers; *e. c. mfn.*, surrounded by; *instr.* ~ena (mahantena) 7,5. 62,8; pañcasata-bhikkhu⁰, *mfn.* 87,3; pañcasata-miga⁰, *mfn.* 5,29; pañcasugandhika⁰, *mfn.* prepared with five kinds of fragrant substances, *n.* ~aṃ (tambūlam) 41,13; *sa.* parivāra, *mfn.* together with the retinue, *acc. m.* ~aṃ, 110,25.

parivāreti, *vb.* (*sa.* parivārayati, *caus.* pari-√vr) to surround, encompass (*acc.*); without *obj.* to stand around; *aor. 3. sg.* ~esi, 36,23; *fut. 3. pl.* ~essanti, 35,15; *ger.* ~etvā

(ambarukkhāṃ, "round the Mango tree") 37,19; *pp. m.* parivārito (amacca⁰) 112,26. *cp.* parivāra, *m.* & parivuta, *mfn.*

*parivitakketi, *vb.* (*fr.* pari-√tark) to reflect, ponder; *aor. 3. sg.* ~esi, 53,33.

parivisati, *vb.* (*sa.* pari-√vish, but as to the formation confounded with pari-√viṣ) to serve, wait on (*acc.*); *imp. 2. sg.* parivisa (maṇi tena, "serve me with it") 78,8; *aor. 3. sg.* parivisi, 78,11; *ger.* ~itvā, 87,17; *part. f.* ~anti (rājānaṃ, suvaṇṇa-kaṭacchum gahetvā) 53,32.

parivuta, *mfn.* (*sa.* parivṛta, *pp.* pari-√vr) surrounded by (*instr. or e. c.*); *m.* ~o (deva-gaṇena) 60,33; 36,38; 74,17; 7,28 (miga-gaṇa⁰); *acc. m.* ~aṃ (amacca-gaṇa⁰) 39,38; *f. pl.* ~ā (dāsi-gaṇa⁰) 21,1.

*parisaṃvuta, *mfn.* (*sa.* *parisaṃvṛta) covered, hidden, guarded; restrained, controlled; *su.* parisaṃvuta, Dh. 234 (*q. v.*).

parisappati, *vb.* (*sa.* pari-√srp) to run about; *pr. 3. pl.* ~anti, Dh. 342. The common form of this verb is pari-sakkati, *cp.* osakkati, nissak-kana etc.

parisā, *f.* (*sa.* parishad) an assembly; multitude, group, crowd; *nom.* ~ā (assa, "his followers") 40,3; *acc.* ~aṃ, 88,25; *instr.* ~āya, 74,17; *gen. dat.* ~āya, 6,32; 86,10 (sampatta⁰, the assembly present); *loc.* ~āyaṃ, 87,25; *comp.* catu⁰, *f. (v. h.)*; at the beginning of *comp.* generally shortened to parisa-, 87,33 (⁰-pariyantam); ⁰-majjhe, 10,21. 42,4. 51,15.

parisuddha, *mfn.* (*sa.* pariṣud-dha, √ṣudh) clean, pure; a-parisud-dha, *mfn.* 41,1 (*q. v.*).

parissaya, *n.* (& *m.*) (*sa.* pari-ṣraya, *m.* (?) Weber, Ind. Str. III, 395; as to the signification nearly agreeing, with parissama (*sa.* pari-ṣrama) by which it is sometimes replaced in the manuscripts; Fausbøll, Dhpd. (1855) p. 407 & Gloss. Sn.,

derives it from *sa. *parismaya*, √*smi*, which can hardly be possible) danger; pain, trouble, annoyance; *n. pl. ~āni* (*sabbāni*) Dh. 328. [Physically *parissaya* seems to mean 'the internal heat of the body', as it is sometimes in the comm. explained by *kammaja-tejo*; perhaps it ought to be derived from *pari + √cri* = √*crā* (or √*gram*), *cp. utu-parissaya-vinodana*, MN. I p. 10,17.]

pariharati, *vb.* (*sa. pari-√hr*)
 1) to carry (round), to wear (*acc.*);
pr. 1. sg. med. ~hare (*muñjam*, *q. v.*) 103,33; *ger. ~itvā* (*kucchiyā Bodhisattam*) 62,3. - 2) to protect, take care of, be the leader of; *fut. 1. sg. ~issāmi* (*bhikkhu-saṅgham*) 74,33; *inf. ~itum*, 74,24; *cp. parihāra*.

parihāna, *n.* (*sa. parihāṇa*) the being deprived of, falling away from; *dat. ~āya* (*abhabbo*) Dh. 32.

parihāyati, *vb.* (*sa. pari-√hīyate*, *pass. pari-√hā*, *cp. jahāti*) to be deprived of, to fall away from (*abl.*), disappear, vanish, decrease, etc.; *pr. 3. sg. ~ati* (*saddhammā*) Dh. 364; *aor. 3. sg. ~hāyi*, 18,29; *fut. 3. sg. ~issati*, 102,10; - *pp. parihīna*, *loc. m. ~e*, 102,10; *n. ~am n'atthi* (*w. abl. 'has not been neglected'*) 37,27; *a-parihīna*, *mfn.* unbroken (*v. h.*).

parihāra, *m.* (= *sa.*) 'carrying round', protection, taking care of, the making much of anything; *abl. ~ato* (*poranaka*⁰, as hitherto) 37,27; **gab-bha*⁰, *m.* (*q. v.*) 42,22 (*laddha*⁰).

parihīna, *mfn.* (*pp. parihāyati*, *q. v.*).

**parūpakkama*, *m.* (*fr. para + upakkama*) approaching or attack of others (external enemies); *instr. ~ena*, 76,27 (*cp. an-upakkamena*).

**parūpaghātīn*, *mfn.* (*fr. para + upaghātīn*) who strikes or injures others; *nom. m. ~ī*, Dh. 184.

pareta, *mfn.* (= *sa. pp. parā + √i*) reached, approached; *e. c.* = followed by, overcome with; **soka*⁰,

mfn. overcome with sorrow, *gen. m. ~assa*, 104,17.

parodati, *vb.* (*sa. pra-√rud*) to begin to weep or lament; *aor. 3. sg. parodi* (*mahantena saddena*) 16,31.

par-y, *v. pariy-*.

palavati (or *pilavati*, *plavati*), *vb.* (*sa. plavati*, √*plu*) to float, swim; *pr. 3. sg. ~ati* (*hurāhuram*) 107,30 = Dh. 334 (*metri causa ~ati*); *aor. 1. sg. a-plaviṃ* (*phalakena*) 20,23.

**palāpeti*, *vb.* (*caus. palāyati*, *q. v.*) to drive away (*acc.*); *imp. 2. sg. ~ehi* (*te*) 35,12; *2. pl. ~etha*, 52,20; *aor. ~esi*, *ib.*; *inf. ~etum*, 8,1.

palāyati (& *paleti*), *vb.* (*sa. palāyati*) to flee or fly away, escape; *pr. 3. sg. paleti*, 106,3 = Dh. 49; *2. sg. ~āyasi*, 54,21; *3. pl. ~āyanti*, 6,21; *1. pl. ~āyāma* (*let us escape*), 21,30; *aor. 3. sg. ~āyi*, 10,33; *3. pl. ~āyimsu*, 30,30; *fut. 3. pl. ~issanti*, 35,14; *1. pl. ~issūma*, 21,32; *inf. ~itum*, 21,27; *ger. ~itvā*, 60,21; - *caus. *palāpeti* (*v. h.*).

palāsa, *m. & n.* (*sa. palāṣa*)¹ *m.* a leaf; *paṇḍu-palāsa*, Dh. 235 (*q. v.*). - ² *n.* (*coll.*) leaves, foliage; *sākhā-palāsam*, 95,22 (*q. v.*); *apagata*⁰, *mfn.* 95,23.

pali- or *pali-*, *prp.* = *pari-* (*q. v.*) *cp. next etc.*

paligha, *m.* (*sa. parigha* [*& paligha*]) a bolt or bar of a door; an obstacle, hindrance; **ukkhitta*⁰, *mfn.* Dh. 398 (*v. h.*).

palita, *mfn.* (= *sa.*, but often spelled with *ph* through confusion with *phalita*, *q. v.*); ¹ grey, greyhaired; *n. ~am* (*siro*) Dh. 260 (*ph*⁰); **-kesa*, *mfn.* greyhaired, *acc. m. ~am*, 63,9. - ² *n.* grey hair (*sg. & pl.*); *nom. sg. ~am* (*ekam*) 44,25 (*ph*⁰); 46,24 (*eka-p*⁰); 46,27 (*ekam p*⁰); *pl. ~āni*, 46,23; 44,22 (*ph*⁰); - **phalita-pātubhāva*, *m.* 44,22 (*v. pātubhāva*).

**palipatha*, *m.* (*read: pali*⁰; *fr. pra-√lip*, *v. suff. -atha*) mud, mire; *acc. ~am* (*duggam*) Dh. 414 (this miry road, which is difficult to pass?)

cp. Tr. PM. p. 80–81 Notes; JPTS. '84, p. 86. Childers & Fausbøll derive it from pari-patha (-pantha), "adversary".

palibuddha, *mfn.* (probably identical with *sa. pari-ruddha*, through dissimilation (?) or from **pra-vi-rud-dha* by metathesis; in *palibodha*, *m.* hindrance, we could suppose influence from *sa. pari-√bādh* (Tr. PM. p. 66) or *pari-√bandh* (Leumann); from *palibuddha* we have verb. denom. *palibuddhati*, to check, restrain; to urge, dun; to seize upon, usurp) checked, restrained; *m. pl. √ā* (titthiyā, "there was put a stop to their mischief") 74,14. (*cp.* also *sa. pary-ava-rodha*.)

palujjati, *vb.* (*pass. sa. pra-√ruj*) to be broken, destroyed; to fall off; *pot. 3. sg. √eyya* (sākhāpalāsaṃ), 95,22; *3. pl. √eyyūṃ* (tacapapaṭikā) *ib.*

paleti, *vb.* = *palāyati* (*q. v.*).

palepana, *n.* (*sa. pralepana*) the act of smearing; **gālha*⁰, *mfn.* 92,7 (*v. h.*).

palobhetti, *vb.* (*sa. pralobhayati*, *caus. pra-√lubh*) to allure, seduce (*acc.*); *ger. √etvā* (vāṇije) 21,13.

pallaṃka, *m.* (*sa. paryaṇka & palyaṇka*) a couch or sofa; a throne or palanquin; the sitting cross-legged (as in meditation), in the phrase: *palānikena* (*instr.*) or *√e* (*loc.*) *nisidati*, 17,25. 65,4. 66,4 (*eka*⁰, *q. v.*); 53,23 (*loc.*); ⁰*majjhe*, 39,26 ("on the royal throne"); *kañcana*⁰, 42,9 (*v. h.*); *nisinna-pallaṃkato*, *abl.* "from the couch on which he was sitting", 65,27 (*vuṭṭhāya*).

pallala, *n.* (*sa. palvala*) a small pond or lake; *acc. √am*, Dh. 91; *loc. √e*, 21,36.

pavaḍḍhati, *vb.* (*sa. pra-√vṛdh*) to grow up, increase; *pr. 3. sg. √ati*, Dh. 282; *3. pl. √anti*, 107,32 = Dh. 335.

pavattati, *vb.* (*sa. pra-√vṛt*) ¹ to arise, set out, break forth; *aor. 3. sg. pavatti* (*mahānadi*) 36,25; (*udā-*

naṃ) 65,12. — ² to become, appear; to be, exist; *pr. 3. sg. √ati* (*ratho'ti nāmaṃ*) 98,24; (*Sihalesu √ati*, "is extant among the S.") 113,31; *fut. 3. sg. √issati* (*manussesu catuppādikā gāthā*) 102,22. *caus. v. pavatteti*; *cp. next*.

pavattar, *m.* (rather fr. *sa. pravakti* than fr. *pra-varit̥i*, *cp. next*) one who tells or relates, expounder, teacher; *acc. √āraṃ* (*nidhīnaṃ*, "who tells of hidden treasures") Dh. 76.

pavatti, *f.* (*sa. pravṛtti*) appearance, what appears or happens, news, tidings, etc.; *acc. √im* (*ārocesi*) 6,22; *tatr'assa √im na jānāma*, "we don't know what happened afterwards", 73,23.

pavatteti, *vb.* (*caus. pavattati*, *sa. pravartayati*) to cause to arise, send forth (*acc.*); *ger. √etvā* (*mahoghaṃ*) 35,19.

pavara, *mfn.* (*sa. pravara*) the choicest, best; noble, excellent; *acc. m. √am*, Dh. 422.

pavassati, *vb.* (*sa. pra-√vr̥sh*) to rain, begin to rain; *imp. 2. sg. pavassa* (*deva!*) 104,22; *aor. 3. sg. pāvassi* (*mahāmegho*) 105,31.

pavāti (& pavāyati), *vb.* (*sa. pra-√vā*) to blow through, pervade (*acc.*); *pr. 3. sg. √āti* (*sabbā disā*) Dh. 54.

pavādin, *m.* (*sa. pravādin*) a disputer, polemic; *acc. pl. √ino* (*āhīṇḍanto*) 113,5. *cp. parappavāda*.

pavāla (& pavāla), *m. n.* (*sa. pravāda & pravāla*) ¹ coral; *comp. -ppavāla-*, 27,28; ² a sprout, a young leaf or branch; *kālā*⁰, 47,20 (*q. v.*).

pavāsa, *m.* (*sa. pravāsa*) absence from home, departure; *abl. √ā* (*āgato*) 9,27. *cp. cira-ppavāsin*, *mfn.*

pavijjhati, *vb.* (*sa. pra-√vyadh*) to hurl or cast down (*acc.*); *aor. 3. sg. pavijjhi* (*mahantaṃ silaṃ*) 75,35.

pavitt̥ha, *mfn.* (*pp. pavisati*, *sa. pra-visit̥a*) entered, one who has entered or come into (*acc. or abl.*); *m. √o* (*himagabbhaṃ*) 16,9; *acc. √am* (*ādittapaṇṇasālaṃ*) 44,20; *mukhe*

pasanna, *mfn.* (*pp.* pasīdati; *sa.* prasanna) ¹⁾ clear, bright; placid,

tranquil; pleased, happy (*v. gen. or loc.*); *m.* ~o, (te) 7,13; (tassā) 31,14; (Buddhasāsane) Dh. 368; 114,1; *instr.* ~ena, 8,3; Dh. 2 (manasā). —

²) who is clear in his persuasion, believing, full of faith or devotion, pious; *m.* ~o, 28,3. 102,33; evaṃ ~o ahaṃ, 79,37; *pl.* ~ā, 76,32 (*opp.* a-ppasanna, *q. v.*); *⁰-citta, *mfn.* with a pious mind, believing, *acc. m.* ~aṃ, 68,22.

pasavati, *vb.* (*sa. pra-√sū*) to procreate, produce (*acc.*); *pr. 3. sg.* ~ati (veraṃ) Dh. 201; *pp.* pasūta (*q. v.*).

pasahati, *vb.* (*sa. pra-√sah*) to conquer, overcome (*acc.*); *pr. 3. sg.* ~ati (metri causa ~ati) Dh. 7 (taṃ); Dh. 8 (na-ppasahati); 104,5 (taṃ senaṃ); *pot. 3. sg. med.* ~etha (na-pp⁰) Dh. 128.

pasāda, *m.* (*sa. prasāda*) ¹) brightness, purity; ²) favour, kindness (*opp.* kopa); ³) conviction, persuasion, faith (*opp.* nāna); *abl.* ~ā, 79,29; *⁰-mattā, *f.* a minute portion of faith (Gota-massa, "on G.") 94,23; *pariplava-⁰, *mfn.* Dh. 38 (*v. h.*).

pasādana, *n.* (*sa. prasādana*) ¹) clearing, calming, propitiating; ²) = *prec.* *yathā-pasādanam, *adv.* according to one's favour, pleasure, or faith, Dh. 249.

pasādhana, *n.* (*sa. prasādhana*) decoration, vesture; ~aṃ (uracchada-⁰, *q. v.*) 23,32; (yakkharāja-⁰) 112,22; *instr. pl.* ~ehi, 112,23.

pasādhethi, *vb.* (*sa. pra-√sādh*) to adorn, decorate, array (*acc.*); *aor. 3. sg.* ~ayi (bhaccam, pasādhanehi) 112,23; *pp.* pasādhita, *m.* ~o (maṇḍita-⁰, "dressed and arrayed") 41,10. *cp. prec.*

pasāreti, *vb.* (*sa. prasārayati, caus. pra-√sr*) to stretch or spread out, to open (*acc.*); *aor. 3. sg.* ~esi (āpanam, "opened a shop") 48,31; *ger.* ~etvā (pakkhe) 10,14; (hattham) 62,18; *pp.* pasārita, outstretched, ⁰-gīvā, *f.* 17,22 (*v. h.*).

pasibbaka, *m.* (*sa. prasevaka,*

*cp. Fausbøll, Dhpd. (1855) p. 268; fr. *pra-sivvaka (?) Childers*) a bag, sack, purse; *acc.* ~am, 12,31; 13,5 (chinna-⁰); *loc.* ~e, 12,24; tambūla-⁰, 57,33 (*q. v.*).

pasidati, *vb.* (*sa. pra-√sad*) to become clear, tranquil, or pleased (*v. gen.*); *pr. 3. sg.* ~ati (cittam) 103,21; *ger.* ~itvā (tassa) 37,17; *pp.* pasanna (*q. v.*) *cp. pasāda & pasādana.*

pasu, *m.* (*sa. paçu*) cattle; putta-pasu-⁰, Dh. 287 (children and cattle).

pasuta, *mfn.* (*sa. prasita, pp. pra-√sā, si*) intent upon, devoted to (*gen. or loc., or e. c.*); *m.* ~o (miga-vadha-⁰) 5,32; (gocara-⁰) 13,13; (sad-attha-⁰) Dh. 166; *pl.* ~ā (sa-kicca-⁰) 86,23; (jhāna-⁰) Dh. 181.

pasūta, *mfn.* (*pp. pasavati, sa. prasūta, √sū*) procreated, brought forth; *n.* ~am (bahum apuññam) 76,3.

passa, *n.* (*sa. pārçva*) side; *instr.* ~ena (nipajjāpetvā, "upon his side") 13,17; *loc.* ~e (pitthi-⁰, brāhmanassa, "behind") 50,18; *loc. pl.* ~esu (ubho-su) 40,5; — *sammattā-⁰, *mfn.* 47,19 (*v. h.*).

passati, *vb.* (*sa. √paç*) to see, look at, consider, perceive, notice, find out (*acc.*) *cp. dissati* ²); *pr. 3. sg.* ~ati (paññāya, understands) 107,11 = Dh. 277; (rājānam, comes to see, visits) 52,24; *2. sg.* ~asi, 10,13. 73,6. 85,16. 111,19; *1. sg.* ~āmi, 31,35. 97,30; 42,17 (~ vo'ham attānam, 'an example thereof I am myself?'); *3. pl.* ~anti, 63,10. 110,12 (find); *1. pl.* ~āma, 73,32; *part. m.* ^a) passam (evaṃ, 'considering this') 71,4; a-passam, Dh. 114; ^b) passanto, 14,27. 46,4 (a-⁰, not seeing); *gen.* ^a) passato, 96,8. Dh. 114; ^b) passantassa (*gen. abs.*) 17,24; *instr.* passatā (intelligent) Dh. 245; *pl.* a-passantā, 30,31; *f.* a-passantī, 68,29; *gen.* ~antiyā, 64,17; — *imp. 2. sg.* passa, 2,1. 5,7 (pass'); 11,17. 19,22. 103,24; *2. pl.* ~atha, 18,6. 51,18. 88,3; — *pot. 3. sg.* ^a) passe, Dh. 76. 170; ^b) passeyya, 16,14 (find); 69,1; 90,34 (look for); — *fut. 1. sg.*

~issāmi, 65,26; — *aor. 3. sg. passi*, 28,8. 36,7. 54,8 (mahājano mā ~); *a-passi*, 111,17; *3. pl. ~imsu*, 27,1; *1. pl. ~imha*, 54,13; — *inf. passitum*, 4,13; — *ger. a-passitvā* (not seeing) 13,5; — *pass. v. dissati*¹); — *caus. v. dasseti*.

passāsa, *m.* (*sa. praçvāsa*) breathing in, inhaling; *nom. ~o* (*assāsa*-⁰, *q. v.*) 80,32.

*pahamsati*¹, *vb.* (*sa. pra-√ghrsh*) to rub, stroke (*acc.*); *ger. ~itvā* (*pharasuṃ hatthēna*) 35,8. *cp. parighamsati*.

[*pahamsati*²] *vb.* (*sa. pra-√hrsh*) to rejoice, be glad; *pp. v. pahatṭha*.

pahaṭa, *mfn.* (*pp. paharati*, *q. v.*). *pahatṭha*, *mfn.* (*sa. prahrshṭa*, *pp. pra-√hrsh*) erect (as the hairs of the body *etc.*); delighted, glad, pleased; ⁰-*kaṇṇa-vāla*, *mfn.* with the tail and ears erect, *m. ~o*, 76,31.

pahata, *mfn.* (*sa. prahata*, *√han*; sometimes confounded with *pahaṭa*, *sa. prahrta*, *v. paharati*) beaten, killed, severely hurt; *m. ~o*, 30,22. *cp. next*.

pahatvāna, *ger. v. pajahāti* (*Dh. 243: 415-16* = *Sn. 639-40*; the Birm. reading is always *pahantvāna*, *fr. pra-√han*).

paharati, *vb.* (*sa. pra-√hr*) to beat, strike, cut; to strike at, hit, attack (*w. acc.*, or rarely *v. loc.* or *gen.*); *pr. 3. sg. ~ati* (*kaṇṇam*, "reaches his ear") 22,34; *part. m. pl. ~antā* (*bhūmiṃ muggarehi*) 6,11; *imp. 2. sg. ~āhi*, 50,17; *pot. 3. sg. ~eyya* (*brāhmaṇassa*, B. has *hareyya*) *Dh. 389*; *aor. 3. sg. pahari* (*taṃ mukhe*) 12,10; 13,20. 50,19 (*sise kapparena*); 89,8; *1. sg. ~im*, 51,8; *3. pl. ~imsu*, 52,18; *inf. ~itum*, 7,36; *comp. ~itukūma*, *mfn.* desiring to beat, *m. ~o*, 29,25 ("to butt"); *f. ~ā*, 50,16; *ger. ~itvā*; 13,21. 23,9. 36,3. 41,18. 50,9; — *caus. II. *paharāpeti*, to let strike; *imp. 2. sg. ~eli* (*etaṃ katipāyehi pahārehi*) 55,8; *aor. 3. sg. ~esi* (*ubho-su passesu*) 55,14; *ger. ~etvā* (*jāraṃ tava sise*) 51,1; — *pp. pahaṭa*, *m.*

~o, 12,11; *n. pl. ~āni* (*lonajala*-⁰, *cakkhūni*, "injured") 24,16; *cp. pahata*, *pahāra*.

pahassatha, *pahātave*, *pahātum*, *v. pajahāti*.

pahāna, *n.* (*sa. prahāna*) abandoning, giving up; *nom. ~am* (*sabassa dukkhassa*) *Dh. 331*.

pahāya, *ger., v. pajahāti*.

pahāra, *m.* (*sa. prahāra*) ¹) a stroke, blow; *nom. ~o* (*thaddho*) 50,22; *acc. pl. ~e*, 55,15; *instr. pl. ~ehi*, 55,8; *pahāra-sate* (*loc.*) 55,12 (a hundred stripes); *eka-ppahāren'eva* (*instr.*) *v. eka*³); *daḥha-pahāraṃ* (*acc.*) 30,13 = *su-ppahāraṃ*, *ib.*; *pāni-ppahāra-saddena* (*instr.*) "at the clapping of the hands", 18,18. — ²) the mark of a blow, wound; *acc. ~am*, 50,24. 52,33; *acc. pl. ~e*, 6,21.

pahināti (& *~ati*) *vb.* (*sa. pra-√hi*) to send, send away (*acc.*); *aor. a* (*augm.*) *3. sg. pāhesi* (*paṇṇam*) 36,22; (*dārakam*) 81,12 [hence we have by false analogy a new verb *pāheti*, *pr. 3. sg.*]; ^b) *3. sg. pahini*, 48,29; 64,6 (*sāsanam*); *3. pl. pahiniṃsu* (*paṇṇākāre*) 58,22; *pp. v. next*.

pahita, *mfn.* (*pp. pahināti*, *sa. prahita*) sent, directed towards; *acc. m. ~am* (*paṇṇākāraṃ*) 58,22; — *pahitatta*, *mfn.* (*sa. prahitātman*, *cp. attan*) whose mind is intent upon, energetic, resolute; *acc. m. ~am*, 103,17; *padhāna*-⁰, 103,2 (*v. h.*); *pl. m. ~ā*, 104,9; *acc. pl. ~e*, 108,19 (*sāvake*).

pahina, *mfn.* (*pp. pajahāti*; *sa. prahina*, *√hā*) thrown off, abandoned, ceased; *n. ~am* (*taṃ rūpaṃ Tathā-gatassa*) 95,10; **puñña-pāpa*-⁰, *mfn.* "who has ceased to think of good and evil", *gen. m. ~assa*, *Dh. 39*; **sabba-gantha*-⁰, *mfn.* *Dh. 90* (*v. gantha*); *⁰-*māna*, *mfn.* free from pride, *gen. m. ~assa*, *Dh. 94*.

pahūta, *mfn.* (*sa. prabhūta*, *pp. pra-√bhū*) much, abundant; *n. ~am* (*sūkaramaddavaṃ*) 78,2; (*puññaṃ*) 103,9.

pākāṭa (or pākata) *mfn.* (*fr.* pakati, *q. v.*; *sa.* prākṛta, *cp. sa.* prakāṭa) 'natural', vulgar, universal; known, widely known, famous; *m. ~o* (sakalakappaṇi) 16,15; 38,17; *n. ~aṇi* (bhikkhusaṃghe) 29,28; *comp. ~bī-* bhacca-sambādha-tṭhānā (disclosed) 65,7.

pākūra, *m.* (& *n.?*) (*sa.* prākūra) a wall, rampart; *~aṇi* (*n.?* perhaps we have to read: sabbaso vā pana tesāṇi pākāro na hoti, "or else [because] those [towns] have no fortification at all") 91,19; thira-^o, & dālha-^o (*v. h.*); — ^o-parikkhitta, *mfn.* surrounded by a wall, *n. ~aṇi* (nagaraṇi) 23,26; ^o-vivara, *n. acc. ~aṇi*, 90,34 = pākārassa chinnaṭṭhānaṃ, 91,30; ^o-sandhi, *f.*, *acc. ~iṃ*, 90,34 = dvinaṇaṃ itṭhakānaṃ apagataṭṭhānaṃ, 91,29.

pācana (rarely pājana) *n.* (*sa.* prājana) a goad; ^o-yaṭṭhi, *f.* 71,29 (= patoda-laṭṭhi, 98,6) *v. yaṭṭhi. cp.* pāceti.

pācīna, *mfn.* (*sa.* prācīna) eastern; ^o-loka-dhātu, 32,30 (*v. h.*); ^o-sīsaka, *mfn.* with the head turned towards the east, *n. ~aṇi* (dibbasayanāṇi) 61,16.

*pāceti (& pājeti) *vb.* (*sa.* *prava-*aj*, *caus.*) to drive (as cattle, *acc.*); *pr. 3. sg. ~eti* (gāvo) Dh. 135. *cp.* pācana.

pāṭalī, *f.* (= *sa.*) the trumpet flower tree (Bignonia suaveolens); *Citta-^o, *f.* 59,29 (*q. v.*).

pāṭha, *m.* (= *sa.*) reading, lecture; the text of a book, passage, lectio varians; Khuddaka-^o, *m. nom. pr. (q. v.)*.

pāna, *m.* (& rarely *n. pl.* (*sa.* prāṇa) breath, life; a living being; *pl. & sg. coll.* living beings; *nom. ~o*, 17,29; *acc. ~aṇi*, 60,17 (= jīvitaṃ, 60,14); eka-pānaṇi, 27,23; *coll.* 97,10. Dh. 246; *n. pl. ~āni*, Dh. 270; *gen. pl. ~ānaṃ* (sabba-^o) *ib.*; ^o-vadhakamma, *n.* destroying life, *acc. ~aṇi*, 60,13. *cp. next etc.*

pānaka, *m.* (*sa.* prānaka) a little animal, a worm or insect; *pl. ~ā*, 16,5.

*pānaghātīn, *m(fn).* (*cp. sa.* prāna-ghātaka) one who kills or murders; *m. nom. ~ī*, 17,29.

pānātipāta, *m.* (*sa.* prānātipāta) destroying life, taking animal life; *nom. ~o*, 97,15; *acc. ~aṇi*, 15,31. 17,26; *abl. ~ā*, 17,31; 81,22 (veramaṇi). *cp. pānaṃ atimāpeti*, Dh. 246.

pāṇi, *m.* (= *sa.*) the hand; *instr. ~inā*, 112,28; Dh. 285; *loc. ~imhi*, 44,26; *comp. ~ppahāra-saddena*, 18,18 (*v. h.*) *cp. tamba-paṇṇi* (*v. tamba*).

pāṇin, *mfn.* (*sa.* prāṇin) living; *subst. m.* a living being; *acc. ~inaṇi*, 17,29; *gen. pl. ~inaṇi* (= pāṇinaṇi) Dh. 135 (*cp. Kuhn*, Beitr. p. 81).

pāṇupeta, *mfn.* (*sa.* prānōpeta) living, "while one's life lasts"; *acc. m. ~aṇi* (maṇi, saraṇaṇi gataṇi) 69,20 (*cp. upeta*).

pāta, *m.* (= *sa.*) falling (down or into); *v. piṇḍapāta*, *m.* 83,13.

*Pātañjali-mata, *n.* the doctrine of Patañjali (*q. v.*); *acc. ~aṇi* 113,6. (Pātañjali- must either" be *adj.* = *Pātañjaliya or *subst.* = Patañjali; *cp. sa.* Pātañjala, *mfn.* & Pātañjali = Patañjali.)

pātārāsa, *m.* (*sa.* prātar-āṇa) morning meal, breakfast; *acc. ~aṇi*, 8,20; ^o-bhattaṇi, 57,9 (*id.*); bhutta-^o, *mfn.* one who has eaten his breakfast, *m. ~o*, 22,23. *cp. pāto*.

pāti, *f.* (*sa.* pātri) a cup, bowl; *acc. ~iṃ*, 56,25; tuccha-^o, 56,27; punṇa-^o, 27,18; bhatta-^o, 34,13; *loc. ~iyā*, 56,26; *pl. ~iyo* (suvanna-rajata-^o) 61,27; *instr. ~ihi* (*id.*) *ib.*

pātimokkha, *n.* (*buddh. sa.* prātimoksha, *m.*, *fr. prati-*/muc, *cp. SBE. XIII. p. xxvi*) the moral law, the title of the oldest collection of moral precepts of the Buddhists; *loc. ~e* (saṃvara, "living restrained under the law") Dh. 185. 375 (*cp. SBE. X. p. 51 Note; Hardy, Eastern Monachism p. 8; a translation of the Pāti-*

mokkha-precepts is given by *Rhys Davids & Oldenberg*, SBE. XIII. p. 1-69.)

pātu-, *indecl.* (before vowels : pātur-; *sa.* prādur) forth, in sight (only prefixed to the verbs karoti & bhavati and their derivatives) *v. below.*

pātuṃ, *inf.*, *v.* pivati.

pātu-bhavati, *vb.* (*sa.* prādur-*v*bhū) to become visible or clear, appear; *pr.* 3. *pl.* ~anti, 66,20; *aor.* 3. *sg.* pātur-ahosi, 67,31; *pp.* pātu-bhūta, *n.* ~aṃ, 45,4. *cp.* next.

pātu-bhāva, *m.* (*sa.* prādur-bhāva) becoming visible, manifestation, appearance; *acc.* ~aṃ (phalita-⁰) 44,32.

pāteti, *vb.* (*caus.* patati; *sa.* pātayati) to cause to fall, let fall, drop, loose, throw down (*acc.*); *part.* *m.* ~ento (daṇḍakam) 13,21; *aor.* 3. *sg.* ~esi, 29,27. 36,1; *fut.* 2. *sg.* ~es-sasi, 4,29; *ger.* ~etvā, 4,28. 12,31. 23,9; *pp.* pātita, *m.* ~o, Dh. 407.

pāto, *adv.* (*sa.* prātar, *cp.* pātarāsa above) in the early morning; ~ va (nikkhamitvā) "quite early in the morning", 14,21; ~ va tāva hotu, "let it be till to-morrow", 15,16.

pātheyya, *n.* (*sa.* pātheya; *cp.* patha) provisions for a journey, viaticum; ~aṃ, Dh. 235.

pāda, *m.* (= *sa.*; *cp.* pada) 1) the foot or leg (of a person or an animal), the foot (of a mountain, tree etc.), basis, foundation (?); *nom.* ~o (pabbata-⁰) 14,9; *instr.* ~ena (gacchantassa) 97,35; *loc.* ~e, 76,1; *pl.* ~ā, 97,36; hattha-⁰, 99,13 (hands and feet) *comp.* 5,27; *acc.* *pl.* ~e, 49,6. 57,16. 62,28; *instr.* ~ehi, 40,25; pacchima-⁰, 24,26 (hind feet); *loc.* ~esu, 59,8. 75,22 (sirasā nipatitvā) *cp.* pāda-mūle (*loc.*) "at one's feet", 49,5. 36,27; - pādodaka, *n.*, *⁰-kathalika, *n.*, *⁰-paṇṇsu, *n.* = ⁰-raja, *n.*, ⁰-paricārikā, *f.*, ⁰-piṭṭha, *m.*, ⁰-saññata, *mfn.* (*v. h.*). - *thura-pākāra-pāda, *mfn.* whose fortifications have a strong foundation; *n.* ~aṃ, 91,20 (comment

on dalhuddāpaṃ). - ²) the fourth part of a verse; *abl. pl.* ~ehi, 114,21. *cp.* catuppādika, *mfn.*

pādaka, *mfn.* (= *sa.*) having feet (*e. c.*); *sarabha-⁰, *mfn.* 42,9 (*q. v.*).

pādukā, *f.* (= *sa.*) a shoe, slipper; *acc. pl.* ~āyo (suvaṇṇa-⁰, "gilt slippers") 68,2; *abl. pl.* ~āhi (do.) 68,16.

pāna, *n.* (= *sa.*) drinking, a drink; *instr.* ~ena (*opp.* anna) 20,26; *comp.* ⁰-bhojana, *n.* (drink and food) *loc.* ~e, Dh. 249; dibba-⁰, *n.* 59,25 (*i. e.* the liquor of the Devas); surā-⁰, surā-meraya-⁰ (*q. v.*).

pānaka, *n.* (= *sa.*) a drink, beverage; *sakkharā-pānakādihi (*instr. pl.*) "sugar-water and the like", 18,27.

pāniya (or pāniya), *n.* (= *sa.*) a drink, *esp.* water, drinking water; *acc.* ~aṃ, 1,12; *instr.* pāniyena, 83,13; *⁰-tittha, *n.* a watering-place, 11,28 (*loc.* ~e); vāsita-⁰, *n.* 41,11 (*q. v.*).

pāpa, *mfn.* (= *sa.*) bad, evil, wicked; *m.* ~o, Dh. 119 (*opp.* bhadra); *n. subst.* evil-doing, sin, crime (often *esp.* of sexual intercourse); *nom.* ~aṃ (mayā kata-⁰) 17,17; *acc.* ~aṃ, Dh. 117 (*opp.* puñña); 48,7 (unchastity); 59,21; 85,26 (mukhasā); 104,24; *gen.* ~assa (phalaṃ) 17,26; Dh. 183 (sabba-⁰); *abl.* ~ā, Dh. 116; *loc.* ~as-mim, *ib.*; *pl.* ~āni, Dh. 119. 265; *gen. pl.* ~ānaṃ, Dh. 265. 333 (pāpān'); - *cp.* nippāpa, *mfn.*, bāhita-⁰, *mfn.* (*v. h.*); puñña-pāpa-pahina, *mfn.* (*v. pahina*); ⁰-vagga, *m.* the 9th chapter of Dh. - *compar.* ~iyo (or ~iya) *v. h.* *cp.* next etc.

pāpaka, *mfn.* (= *sa.*) bad, evil, wicked; *f.* ~ikā (gati) Dh. 310; *acc.* ~ikaṃ (diṭṭhiṃ) 91,16. Dh. 164; *n.* ~aṃ (diṭṭhigataṃ) 90,24; (kammaṃ) 100,6; *abl. pl.* ~ehi (kammehi) 100,8; *n. subst.* ~aṃ, evil-doing, 59,21.

pāpa-kamma, *n.* (*sa.* pāpa-karman) wickedness, sin, crime; *nom.* ~aṃ, 51,7; *acc.* ~aṃ (vācāya) 85,24; 99,13. (Sattthārā kata-⁰) 73,27; *abl.* ~ā, Dh. 127.

pāpa-kammīn, *mfn.* (*sa.* pāpa-

karmin) evil-doing; *m. pl.* ~ino, Dh. 126.

pāpa-kārin, *mfn.* (= *sa.*) = *prec.*; *m.* ~ī, Dh. 15.

pāpimat, *mfn.* (*sa.* pāpman) wicked, sinful; *m. subst.* 'the wicked one', *i. e.* Māra; *nom.* ~mā, 71,27 (Māro); *gen.* ~mato (Mārassa) 71,24; *voc.* ~ma, 71,31.

pāpiya(s), *compar. fr.* pāpa (*sa.* pāpiyas) worse; [*m.* ~o; *n.* ~am &] pāpiyo, Dh. 42. 76 (*opp.* seyyo).

pāpuṇāti (& pappoti) *vb.* (*sa.* pra-√āp) to arrive at, attain to, reach, obtain (*acc.* or *gen.* (*dat.*)); *pr.* 3. *sg.* pappoti (sukham) Dh. 27; 3. *pl.* pāpuṇanti (maraṇam) 6,32; *imp.* 3. *sg.* ~ṇātu (vāro, mama parisāya (*gen.* *dat.*) *cp.* 6,32) 6,36; *pot.* 3. *sg.* ~ne, Dh. 138; *aor.* 3. *sg.* ~ṇi, 6,32 (*v. gen. dat.*); 20,3 (rukkhaṣṣa santi-kam); 42,32; 89,16; 1. *sg.* ~ṇim, 17,7; *fut.* 3. *pl.* ~ṇissanti, 34,19; 2. *pl.* ~ṇissatha (vināsam) 32,38; *ger.* patvā, 17,11 (dukkham); 23,21 (dipam); 30,4. 38,11. 45,39. 87,23. 110,18; *pp.* patta (*q. v.*) as finite tense: *m.* ~o, 30,23; *n.* ~am, 43,3 (= pāpuṇi); *caus. v.* next. *cp.* patti, f.

pāpeti, *vb.* (*caus.* pāpuṇāti; *sa.* prāpayati) to cause one (*acc.*) to reach or attain (*acc.* or *gen. dat.*); *pr.* 3. *sg.* ~eti (nāvam vināsam) 27,12; *imp.* 2. *sg.* ~ehi (vāram aṇṇassa) 7,8; *fut.* 1. *sg.* ~essāmi (taṁ vināsam) 5,10; *inf.* ~etum (vāram aṇṇesam) 6,35; *ger.* ~etvā (taṁ jīvitak-khayam) 4,32.

pāmado, *aor.* 2. *sg.* (*v.* pamaj-jati.)

*pāmokkha, *mfn.* (*fr.* pamukha, *q. v.*) eminent, famous; chief, principal; disā⁰, *mfn.* (*v. h.*); brāhmaṇa-pāmokkhe (*acc. pl.* the most eminent among the Br.) 61,24; Mahākassapa-pāmokkhā therā, the Theras whose chief was M., 110,15.

*pāmojja, *n.* (*fr.* pamodati; *cp.* *sa.* pramoda) joy, delight; *acc.* ~am (pīti⁰, "happiness and joy") Dh. 374;

⁰-bahula, *mfn.* full of delight, *m.* ~o, Dh. 376.

pāyāsa, *m. n.* (*sa.* pāyasa) rice boiled in milk, milk-porridge; *gen.* ~assa (vara⁰, excellent milk-porridge) 61,26.

pāyāsi, pāyimsu, *aor.*, *v.* payāti. pāyeti, *vb.* (*caus.* pivati; *sa.* pāyayati) to give to drink (*v. double acc.*), to give suck (*acc.*); *pr.* 1. *sg.* ~emi (naṁ) 58,33; *imp.* 2. *sg.* ~ehi, *ib.*; *ger.* ~etvā (asure dibbapānam) 59,25.

pāra, *n.* (= *sa.*) the opposite bank or shore, the other side; the highest end, *metaph.* = Nibbāna; ~am (*prp. w. gen.*) on the other side, beyond; 2,11 (samuddassa); *comp.* ⁰-Gaṇḍāya (*loc.*), on the other side of the Ganges, 1,14; nadi-pāre (*loc.*) 56,21; *acc.* ~am (essanti) Dh. 86 (perhaps to be taken as one word: pāram-essanti, "will pass over", SBE. X. p. 25); *abl. (adv.)* pārato, *v. below*; pāram a-pāram vā, 'neither the further nor the hither shore', Dh. 385, & pārāpāram, 'both shores', *ib.* seem to be used *metaph.* in the sense of 'this and the future existence, the whole existence' (?) *cp.* orapāram, *adv.* 108,26 (*v. h.*).

pāra-ga, *mfn.* (= *sa.*) going to the opposite shore, crossing over, who has overcome or mastered, knowing thoroughly, versed in (*gen.* or *loc.*); *m.* ~o (tisu vedesu) 113,3; *pl.* ~ā (jāti-maraṇassa) 105,26. *cp.* pāra-gū.

pāra-gata, *mfn.* (= *sa.*) who has reached the opposite shore (*i. e.* Nibbāna); *m.* ~o, Dh. 414.

*pāra-gavesin, *mfn.*, looking for the other shore; *m. pl.* ~ino, Dh. 355.

pāra-gāmin, *mfn.* (= *sa.*) passing over to the opposite shore; *m. pl.* ~ino, Dh. 85.

pāra-gū, *mfn.* (= pāra-ga, *q. v.*) *nom. sg. m.* ~ū (tiṇṇam vedānam, brāhmaṇo) 16,23; (bhavassa) Dh. 348; (dvayesu dhammesu) Dh. 384.

pārato, *adv.* (*sa. pāratas; abl. fr. pāra, q. v.*) on or to the further side; 83,²¹ (*opp. orato*).

*pāramī, *f.* (& *pāramitā, f.; buddh. sa. id.*) perfection, accomplishment; virtue (*esp. pl. ~iyo*, the ten virtues: *dāna, sila, nekkhamma, khanti, mettā, paññā, viriya, sacca, adhiṭṭhāna, upekkhā*); *sacca*⁰, 108,³¹; — *pāramigata, mfn.* having attained to perfection; *m. pl. ~ā (w. loc. saddhamme)* 109,²¹.

*Pāricchattaka, *m. (cp. sa. pārijātaka) nom. pr.* of a tree in Devaloka, under which Sakka's throne (*paṇḍukambalasīlāsana*) is placed; ~o, 59,²⁸.

pāruta, *mfn.* (*sa. prāvṛta, pp. prā-√vr*) covered, dressed; put on; *m. ~o (sihacammena)* 8,³⁸; *su-pāruta, mfn.* duly dressed (*i. e. according to the rules of the order*) *acc. m. ~am (pabbajitain)* 63,³⁰. *cp. next.*

pārupati, *vb.* (*sa. prā-√vr*) to cover, dress; put on (*acc.*); *ger. ~itvā (gadrabham sihacammena)* 8,¹⁸; (*saṃghāṭiyo*) 82,²⁸; *pp. pāruta (q. v.) cp. pārupana, n.* [Tr. PM. p. 63; *cp. apāruta & avāpurāpeti.*]

pārupana (or pāpuraṇa) *n. (sa. prāvaraṇa)* an upper garment; *nom. ~am*, 29,³³ (*cp. nivāsana*).

pāla(ka), *m. (= sa.)* guard, protector keeper (*c. c.*); *v. uyyāna*⁰, *khetta*⁰, & *gopāla(ka), cp. Dhana-pālaka & Saṅghapāla, m. nom. pr.*

pāli (often written pāḷi) *f. (= sa.)* a line, row, series; a holy text, reading or passage of the holy text; *nom. sātṭhakathā pāli* (the text together with the commentary) 102,³; *acc. ~im (viya, "as the text itself")* 114,³⁰; ~im (*abhidhammassa, "a passage from the A."*) 113,¹⁵; *pl. abl. ~ihi* (the verses?) 114,³¹; *pāli-mattain*, the text alone without the Comm. 113,³⁶. [Tr. PM. p. 69; *Frankel, Anzeiger, BB. XXII. 296.*]

pāvaka, *m. (= sa.)* fire; *nom. ~o (bhaṣmāchanno)* 106,³² = Dh.

71; *aggi ~o*, Dh. 140 ("lightning-fire"?).

pāvacaṇa, *n. (sa. pravacana)* speaking, recitation, discourse, *esp.* the words of Buddha, the holy scriptures (the suttas); *nom. ~am (atīta-satthukam)* 79,³; ~am (Gotamassa) 95,²⁵.

Pāvā, *f. nom. pr.* of a city of the Mallas (near Vesālī); *nom. ~ā*, 77,¹⁶; *acc. ~am*, 77,²¹; *loc. ~āyam*, 77,¹⁹.

pāvisi, *aor., v. pavisati.*

pāsa, *m. (sa. pāṣa) ¹* a snare, trap; *acc. ~am (oddetvā)* 11,²⁹; *loc. ~e*, 11,³⁰. — ²) = pāsaka (*v. next*).

pāsaka, *m. (sa. pāṣaka, cp. prāsaka) & die; acc. pl. ~ake (suvaṇṇa*⁰, *khapati)* 48,⁸; *pāse* = pāsake, 50,²⁹; ⁰*khipana, n.* throwing the dice, 48,²³.

pāsāṇa, *m. (sa. pāshāṇa)* a stone, rock; *nom. ~o*, 3,¹; *voc. ~a*, 3,⁷; *acc. ~am*, 2,³². 104,¹³; *instr. ~ena*, 3,⁶; *kāla*⁰, a black rock, 24,²¹; **piṭṭhi*⁰ (*v. h.*); ⁰*tale*, 10,⁷; ⁰*ppamāṇa, n.* 3,⁸; ⁰*pitṭha, n.* 17,²⁰; *⁰*sakalikā, f.* 17,²² (*q. v.*).

pāsāda, *m. (sa. prāsāda)* a platform or terrace, the upper story of a house, a lofty building, palace; *nom. ~o (Vejayanta*⁰, *q. v.)* 60,²⁴; *acc. ~am*, 63,¹⁴; *abl. ~ā*, 67,²⁴; *loc. ~e*, 50,⁶; *pl. ~ā*, 67,²²; *acc. pl. ~esu*, 76,²⁹; ⁰*talato*, 65,³⁴ (*v. tala*); *upari*⁰, 64,¹² (*v. h.*); *metaph. paññā*⁰, Dh. 28 (*v. h.*).

pāsādika, *mfn. (sa. prāsādika; cp. pasāda)* kind, amiable; graceful, beautiful; *m. ~o*, 24,¹¹.

pāhesi, *aor., v. pahiṇāti.*

pi, *indecl. (enclit. form of api. q. v.) ¹* and, also; 2,²⁵ (*punadvise pi*); 4,³⁶ (*tam pi*); 5,³¹ (*añño pi*); 5,³² (*so pi*); 6,³³ (*aham pi*); 7,¹⁷ (*etesam pi*); 26,¹⁰ (*tato pi*); 29,³² (*pubbe pi*) *etc.*; *v. negation*: *nāpi*, 16,¹ (*neque*); 97,¹⁵ (*nor*). — ²) *emphatically*: very, even, although; 9,¹ (*ciram pi*); 7,¹³ (*manussesu pi*); 27,²⁷; 53,¹⁶; 68,²⁴ (*seyyathā pi nāma*);

106,² (yathāpi); 112,¹⁵ (idhāpi, *cp.* idha); — 20,²⁹ 22,¹⁸ 24,¹⁷ 31,¹³ 41,³³ 57,³ *etc.*; *pleonast. repeated* 114,²² (potthakesu pi tisu pi); *w. negation* : 4,²⁵ (eka-maccham pi na); 16,¹⁰ 17,¹⁸ 18,³⁰ 27,²³ (*cp.* kiñcāpi). — ³) Similarly used after word expressing 'quantity' (numerals *etc.*) implying the notion of totality : sabbe pi, 3,²⁴; ubho pi, 5,¹²; tayo pi, 11,²⁶ (*cp.* te pi tayo, 13,⁶); dvīhi pi, 12,²; cattāro pi, 14,¹⁰; sakalo pi, 16,¹³ *etc.* — ⁴) but (*vero*; after a new subject at the beginning of a sentence) : 9,³ 10,²³ 13,⁶ 23,¹⁵ 79,²⁴ (but then). — ⁵) perhaps, probably, may be (*w. foll. fut. or pot.*) : 7,¹⁶ 35,¹⁹; 13,¹⁵ 87,¹⁵. — ⁶) *repeated* : ^a) both -- and; 4,¹⁴ (jale pi thale pi); 9,¹⁶ 67,⁸ 76,¹²; ^b) either -- or : 6,²² 35,⁵; 17,¹⁴ (whether -- or). — ⁷) *prp.* (prefix to verbs) *v.* pidahati (pithiyati), pilandhati (āpeti).

pimsati, *vb.* (*sa.* √pish, pinashti) to crush, pound; to hurt, injure (*acc.*); *part. med. n.* ~ mānaṃ (tassa matthakaṃ) 24,⁵.

piṭaka, *n.* (= *sa.*) a basket; a collection of sacred books ('a basket of oral tradition', *cp.* Tr. PM. p. 67-68). The Buddhist canonical works are divided in 3 great collections : ti-piṭaka, *n.* (*q. v.*, *cp.* tepiṭaka) *viz.* ^a) Vinaya-piṭaka, 102,¹⁶⁻¹⁷; ^b) (Sutta-) or Suttanta-p. 102,¹³ (which is also named āgama-p. 110,³); ^c) Abhidhamma-p. 102,¹³ (*cp.* dhamma^{3b})). The term piṭaka is also applied to the last book of the Sutta-piṭaka : Cariyā-piṭaka (*q. v.*). — *Piṭaka-ttaya, *n.* = ti-piṭaka, *acc.* ~aṃ, 113,¹⁸ 114,¹¹; *loc.* ~e, 114,²⁵.

piṭṭha, *n.* (& piṭṭhi, *f.*, *v. next*) (*sa.* prsthā) the back; the hinder part or upper side of anything, top, surface; pāsāna-⁰, *n.* the top of a rock, *acc.* ~aṃ, 17,²⁰; kavāṭa-⁰, *n.* 84,¹² (*v. h.*; in this *comp.* and in piṭṭha-saṃghāṭa(ka) *n.* 91,²¹ (*comm.* on toraṇa) piṭṭha seems to have the signification of 'post, door-post'; *cp.*

sayana-piṭṭhaṃ, 'bed-side', 41,³⁰; *instr.* & *loc.* (at the end of *comp.*) are often used prepositionally = along, over; beside, on *etc.*; *instr.* ~ena (samudda-⁰ gacchanto, "passing the ocean") 23,²¹ 60,⁶; (udaka-⁰) 28,¹⁰; *loc.* piṭṭhe, 5,¹⁷ (pauṅka-⁰); 16,¹⁸ (taruṇa-dabbatīna-⁰); 20,⁷ 41,²⁵ 65,⁴ (sayana-⁰); 23,¹¹ 59,³³ (samudda-⁰); 45,³² (hatthi-⁰). *cp.* SBE. XX. 105.

piṭṭhi, *f.* (*sa.* prsthā & prsthī) = piṭṭha [*cp.* Tr. PM. p. 55; Franke, Anzeige, BB. XX. 287]; *nom.* ~i (rucirā) 10,¹⁹; *acc.* ~iṃ, 1,¹⁷ 46,⁸; *abl.* ~ito, 2,⁵ 8,¹⁷; *adv.* ~ito ~ito (upajjhāyassa, 'hot-foot upon') 83,²⁸; *loc.* ~iyaṃ, 52,³³ 55,¹²; *⁰-passe, behind (*v. gen.*) 50,¹⁸ (*v. passa*); *~pāsāna, *m.* a rock in the surface of the water, or a flat rock, a bare rocky ground; ~o, 2,²³; *loc.* ~e, 2,³¹ 10,²⁹ (*cp.* pāsāna-piṭṭha, 17,²⁰).

piṇḍa, *m.* (= *sa.*) a lump of food, alms of food (received by the Buddhist monks in their alms-bowl); *acc.* ~aṃ (ratṭha-⁰, "the charity of the land") 107,² = Dh. 308; *dat.* ~āya (for alms) 76,¹⁷ 86,⁵. — *piṇḍa-cāra, *m.* wandering about for alms, 85,² (⁰-atthāya). — piṇḍa-pāta, *m.* the food received in the alms-bowl, 83,¹² 97,⁸; ⁰-paṭikkanta, *m.* one who has returned from seeking alms, 86,⁵ (~o). *cp. next.*

piṇḍi, *f.* (*sa.* piṇḍi) a ball, lump; a cluster or bunch of fruits; *acc.* ~iṃ (amba-⁰) 15,²; *comp.* pakka-phala-⁰, 2,¹.

pitar, *m.* (*sa.* pitr) father; *nom.* pitā, 87,¹⁰ 108,¹⁵; (*acc.* ~araṃ, *loc.* ~ari); the weak stem is pitu (or piti), hence *gen.* (*dat.*) *sg.* pitu, 24,¹³ 56,³¹ 87,¹⁴ & pituno, 69,²² (after the analogy of u-stems); *pl. nom. acc.* ~aro, 22,¹³ (mātā-⁰, parents); *gen.* ~unnaṃ (do.) 31,¹⁸; *loc.* ~ūsu (do.) 7,²⁴; pitāputte, *acc. pl.* a father and a son, 32,¹⁸; pitu-hadayaṃ, a father's heart, 64,¹⁷. *cp.* petteyyatā, *f.*

pitta, *n.* (= *sa.*) bile; *nom.* ~aṃ, 82,⁴ = 97,²²; 103,²⁰.

pithiyati, *vb.* (*pass.* pidahati; *sa.* (a)pi-*√*dhā; the Burmese write pidhiyati, *v.* Tr. PM. p. 62(17) to be covered or shut; to shut, close (*intr.*); *pr.* 3. *sg.* ~ati, Dh. 173; *aor.* 3. *pl.* ~imsu (akkhini) 3,19.

pidahati, *vb.* (*sa.* (a)pi-*√*dhā) to cover, conceal; to shut, close (*acc.*); *part. med. f.* ~mānā (tassa akkhini) 50,14; *inf.* ~itum (mukhaṃ) 13,18; *ger.* pidhāya (dvāraṃ) 6,14; *pass.* pithiyati, *pp.* pihita (*q. v.*).

pipati, *vb.*, *v.* pivati.

pipāsā, *f.* (= *sa.*) thirst; *v.* khuppipāsā.

pipilikā, *f.* (= *sa.*) an ant; *nom.* ~ā (ekā) 53,19; *pl.* ~ā, 53,30; *gen.* *pl.* ~ānaṃ, 53,16. *cp.* kipillikā.

piya, *mfn.* (*sa.* priya) beloved, dear; pleasant, agreeable; *n.* ~am, 55,1; *abl.* ~ato, Dh. 212 ("from pleasure"); *n. pl.* ~āni (beloved objects or pleasures) 55,1; piyā = piyāni, 55,2; *instr. abl.* ~ehi, 67,10. 106,25 = Dh. 210; *gen.* ~ān[am] 106,36; - *subst. m.* = friend, *acc.* ~am, Dh. 220; - *comp.* piyāpāya, *m.* (*v.* apāya); piyāppiyam, *n.* pleasant and unpleasant, Dh. 211 (*cp.* a-ppiya, *mfn.*); piya-ggāhin, *mfn.* grasping at pleasure, *m.* ~i, Dh. 209; °bhaṇḍa, 54,34; °mā-tulaka, 5,5; °saṃvāsa, 11,27 (*v. h.*); Piya-vagga, *m.* the XVIth chapter of Dh. - *compar.* piyatara, *mfn.* 54,33 (*m. o*) *cp.* next.

piyāyati, *vb.* (*denom. fr.* piya; *sa.* priyāyate) to be fond of, love, fondle; *part. med. f.* ~mānā, 9,22.

*pilandhati, *vb.* (*denom. fr.* pilandha = *sa.* pi-naddha, api-*√*nah) to dress, deck, decorate (*v. double acc.*); to deck oneself with (*acc.*); *ger.* ~itvā (pupphāni) 41,7. - *caus.* *pilandhāpeti; *ger.* ~etvā (maṃ pupphāni) 33,3. *cp.* onaddha, upa-nayhati, san-nayhati. (Tr. PM. p. 55.)

pilavati, *vb.*, *v.* palavati.

*pilotikā, *f.* (rarely *n.*) cloth, stuff (made of hair, worn by poor people; felt?) *n. pl.* ~āni (jinṇakāni)

57,5. If this word is not a loanword [Trenckner refers to Syriac *piloto* fr. Greek *πλωτος* (?)] then it is probably derived from *sa.* plotā = prota, *mn.*

pivati (or pipati) *vb.* (*sa.* *√*pā, pibati) to drink; *pr.* 3. *sg.* ~ati (maj-jam) 97,11; 2. *sg.* ~asi (suram) 74,7; *part. nom. m.* ^a) pivam, Dh. 205; ^b) pivanto, 45,28; *pl.* ~antā, 74,4; *imp.* 2. *sg.* piva, 22,30. 111,20; 2. *pl.* ~atha, 21,5; *fut.* 2. *sg.* ~issasi, 56,22; 1. *sg.* ~issāmi, 22,32; *inf.* pātum, 11,30; *ger.* ^a) pītvā, Dh. 205; ^b) pīvitvā, 1,12 etc.; *pp.* pīta (*q. v.*); *caus.* pāyeti (*q. v.*) *cp.* pāna, pāniya, pītin, pipāsā.

pihaka, *n.* (*sa.* plihan, *m.*) the spleen; *nom.* ~am, 82,3 = 97,21.

pihita, *mfn.* (*pp.* pidahati; *sa.* pihita) covered, shut, closed; *°-dvāra, *mfn.* whose doors are barred, *loc. n.* ~e (bhavane) 41,22.

piheti (or pihayati) *vb.* (*sa.* *√*sprh, sprhayati) to desire (*acc. or gen.*); to envy (*gen. pers.*); *pr.* 3. *sg.* ~eti (pihet'attānuyoginam, *gen. pl.*) Dh. 209; 3. *pl.* ~ayanti, Dh. 94; Dh. 181 (according to the metre: pihenti); *part. nom. m.* ~ayam (aññesam) Dh. 365.

pīṭha(ka), *n.* (= *sa.*) a chair, stool; *nom.* ~am, 84,13; *acc.* ~am, 83,18 (hetṭhā-°, *v. h.*); 83,29 (jantāghara-°, *v. h.*); *loc.* ~ake, 87,17; - pāda-°, *n.* a foot-stool, *nom.* ~am, 83,6.

pīṇita, *mfn.* (*pp.* pīneti; *sa.* *caus.* pīṇayati, *√*pri) satisfied, pleased, delighted; *f.* ~itā (yakkhi) 111,35. *cp.* piya, pīti.

pīta, *mfn.* (*pp.* pivati; = *sa.*) drunk or having drunk; *gen. m.* ~assa (yāguṃ) "when he has drunk it", 82,30.

pīti, *f.* (*sa.* prīti) pleasure, joy; *acc.* ~im (buddhārammaṇam) 28,6 (*cp.* ārammaṇa); °pāmojja, *n.* Dh. 374 (*v. h.*); *°-bhakkha, *mfn.* "feeding on happiness", *pl. m.* ~ā (devā yathā) Dh. 200; *°-somanassa-jāta, *mfn.*

64,¹³ (*v. jāta*); — *dhamma-pīti, *f.* delighting in the dhamma, Dh. 205 (⁰-rasam); *dhamma-pīti, *m(fn)*. id. Dh. 79 (so all Mss; the comm. takes it = dhamma-pītin (*i. e.* pāyako, pivanto), but I don't know whether the word pītin (drinking) is found elsewhere in the Pāli texts).

pītin, *mfn.* (*sa. pītin, e. c.*) drinking (*v. pīti & dhamma*⁰).

pīleti, *vb.* (*sa. √pīd, pīdayati*) to press, squeeze, wring; to hurt, annoy, oppress (*acc.*); *ger.* √etvā (pabataṃ) 16,¹⁶; (colakam) 84,²¹; 45,¹ (without *obj.* oppressing); *pp.* pīlita, vexed, annoyed, *m. ∼o* (sumsumārena) 108,²⁵.

puggala, *m.* (*sa. pudgala*) a person; personality, individuality, the Ego or individual soul; *nom.* ∼o, 3,²⁴. 92,⁶; na h'ettha ∼o upalabbhati, 97,². *cp.* paṭipuggala & *next*.

Puggala-paṇṇatti, *f. nom. pr.* of a canonical Pāli work, the 4th part of the Abhidhamma-piṭaka; 102,¹².

pucimanda, *m.* (*sa. picumanda* or ⁰-marda) another name of the Nimb tree (*v. nimba*); *acc. pl. ∼e*, 38,¹; ⁰-parivāra, *mfn.* surrounded by Nimb trees, *m. ∼o* (ambo) 37,³³.

pucchati, *vb.* (*sa. √prach, prachati*) to ask, question (*acc. pers. & rei*); *pr. 3. sg. ∼ati*, 91,¹⁴; *3. pl. ∼anti*, 21,⁹; *2. pl. ∼atha*, 88,⁹; *part. m. ∼anto*, 9,²⁵; *pl. ∼antā* (Mahā-sattam samuddassa nāmaṃ) 25,²⁴; *imp. 2. pl. ∼atha*, 79,¹⁸; *pot. 3. sg. ∼eyya*, 94,³²⁻³⁴; *2. pl. ∼eyyātha* (maṃ imaṃ kāraṇaṃ) 17,¹; 79,²⁴; *fut. 1. sg. ∼issāmi*, 56,⁷; *aor. 2.-3. sg. apucchi*, 91,¹⁰ (Bhagavantaṃ pañhaṃ); 112,⁸; pucchi, 9,¹⁷; *3. pl. apucchisum*, 110,³⁰; pucchimsu, 4,³; *ger. ∼itvā*, 25,³¹; 43,²⁶ (vayaṃ); 86,³² (kumārīkam pañhe); 109,¹⁵; *grd. m. ∼itabbo* (upajjhāyo pāniyena, he ought to be offered water to drink) 83,¹³; *cp. a-puccha, mfn.*; — *pp. a*) putṭha, *m. ∼o*, 25,²⁸ (evaṃ tehi ∼); 85,¹⁴ (katakammaṃ); 90,²⁶ (pañhaṃ);

f. ∼ā, 73,¹³; ^b) pucchito, *m.* 54,²⁷; 91,¹⁵; *comp. mayā pucchita-pañho*, 88,¹¹. *cp. pañha & next*.

pucchā, *f.* (*sa. prcchā*) question; *acc. ∼am*, 91,¹⁵; *gen. pl. ∼ānam* (sabba⁰) 91,¹⁴.

pujja, *mfn.* (*grd., v. pūjeti*).

puñja, *m.* (= *sa.*) a heap, mass, quantity, multitude; *loc. ∼e* (paduma⁰) 16,⁷; *comp. ratta-kambala*⁰, 5,²⁷.

puñña, *n.* (*sa. puṇya*) virtue, good work, moral or religious merit (*opp. pāpa*); *nom. acc. ∼am*, Dh. 196. 331; 103,⁹; 107,²⁷ = Dh. 18; 106,⁶ = Dh. 267; *instr. ∼ena*, 103,¹⁴; *pl. ∼āni* (katvā) 8,¹³; dānādini ∼, 17,³⁴; 103,⁷; *gen. pl. ∼ānam* (phalaṃ) 58,¹²; 103,¹⁵ (read: puññena?). — *comp. kata-puñña, mfn.* one who has done good, virtuous, *m. ∼o*, 107,²⁶ = Dh. 18; *acc. ∼am*, Dh. 220; — ⁰-pāpa-pahīna, *mfn.* (*v. pahīna*); — ⁰-pekha, *mfn.* (*v. h.*).

puññavat, *mfn.* (*sa. puṇyavat*) full of merit, virtuous, fortunate; *f. ∼vatī*, 56,¹.

putṭha¹, *mfn.* (*pp. v. pucchati*).

putṭha², *mfn.* (*sa. pusṭha, pp. √push*; *cp. posāpeti*) nourished, fed; *m. ∼o* (nivāpa⁰, *q. v.*) Dh. 325. *cp. phuṭa & phutṭha*.

puṇṇa, *mfn.* (*pp. pūrati, pūreti*; *sa. pūrṇa*) full; ⁰-ghaṭa, 62,⁶ (*q. v.*); ⁰-pāti, 27,¹⁸.

Puṇṇa, *m. nom. pr.* of a therā; *nom. ∼o* (dhammakathikānam [aggo]) 109,⁹.

puṇṇa-canda, *m.* (*sa. pūrṇa-candra*) the full moon; *acc. ∼am*, 42,³; ⁰-mukha, *mfn.* with a face splendid like the full moon, *m. ∼o* (Gotamabuddho) 87,⁶.

puṇṇamā, *f.* (*sa. pūrṇimā* (pūrṇamā)) the day of full moon; *gen. ∼āya*, 61,³; puṇṇamuposathadivasa, 22,¹⁹ (*v. uposatha*).

putta, *m.* (*sa. putra*) a son, *pl.* children (also the brood of animals); *acc. ∼am*, 7,²⁹; *pl. nom. ∼ā*, 105,⁵; *acc. ∼e*, 13,⁴; *instr. ∼ehi*, 105,²⁸; at

the end of *comp.* it is often used as designation of family or caste, as metronymic or patronymic, *v.* kammāra⁰, kula⁰, khara⁰, deva⁰, rāja⁰, ludda⁰, seṭṭhi⁰, Māluṅkyā⁰; *cp.* ayya-putta, bhagini-putta; *dvandva* : ⁰-dāra, *m.* (*q. v.*); ⁰-dhītāsu (*loc. pl.*; *v.* dhitar); ⁰-pasu-, Dh. 287; pitā-putte, *acc. pl.* 32,18.

puttaka, *m.* (*sa.* putraka) a little son or child; *nom.* ~o (eka⁰, an only son) 23,6; *acc.* ~am, 6,33; *acc. pl.* ~e, 12,35 (young ones).

*puttimat, *mfn.* (probably arisen by confusion between *sa.* putrin & *putra-mat = putravat) having sons; *nom. m.* ~mā, 105,28-31.

puthu, ¹) *mfn.* (*sa.* prthu) extensive, broad, large; manifold, diverse, common, general; *acc. m. pl.* ~ū (*sa.* maṇa-brūhmane) 19,2. — ²) *indecl.* (*adv.*) extensively, far and wide, all round; 104,8 (*cp.* *sa.* prthak & *next.*)

puthujjana, *m.* (*sa.* prthag-jana) a vile or ignorant person, a fool; *coll.* common people, the vulgar; *loc.* ~e (andhabhūte) Dh. 59; a-puthujjana-sevita, Dh. 272 (*q. v.*); ⁰-kālakiriya, *f.* 87,29 (*q. v.*) *cp.* pothujjanika.

puna (& punaṃ) *adv.* (before vowels also pun' or punar-, punad-; *sa.* punar) back, again; ~ gantvā, 4,23; ~ ānetvā, 4,17; at the beginning of a sentence : 53,29; 63,19 (pun'ekadivasam); puna pi, again, once more, 3,8. 53,31; punar eva (do.) Dh. 338; puna . . . va, again as before, 38,4; *v. negation* : na punaṃ, not again, no more, Dh. 238. 348; puna-nāsakhi, 55,17; na . . . vā puna (nor yet) Dh. 271; puna asūrānaṃ an-āgama-natthāya, in order that they might not come back again, 60,26. The enclitic form of this word is pana (*q. v.*) *cp. next etc.*

*puna-divasa, *m.* the next day; *loc.* ~e, 2,25.

punappuna(ṃ), *adv.* (*sa.* punah-punar) again and again, repeatedly; 25,18. 73,4; ~am, 52,23. 108,5.

punabbhava, *m.* (*sa.* punar-bhava) new birth, transmigration; *nom.* ~o, 108,18. *cp.* pono(b)bhavika.

*puna-vāre, *adv.* (*loc.*, *cp.* vāra) another time, the next time; 18,17.

puppha, *n.* (*sa.* pushpa) a flower; *acc.* ~am, 106,2 = Dh. 49; *pl.* ~āni, 33,3; 37,16 (akāla⁰); 41,6 (nānā⁰); Dh. 47 (~ān'eva); *instr.* ~ehi, 20,9 (dibba-gandha⁰); 34,6 (vana⁰); *gen.* ~ānaṃ, 65,29; — *comp.* pupphanta-rehi, 62,13 (*v.* antara); *⁰-kannika-sadisā, *mfn.* 7,29 (*v.* kannikā); *⁰-gandha, *m.* the scent of flowers, ~o, Dh. 54; *⁰-rāsi, *m.* a heap of fl., Dh. 53 (*abl.* ~imhā); *⁰-vagga, *m.* the IVth chapter of Dh.

pupphati, *vb.* (*denom. fr.* puppha; *sa.* pushpyati) to flower, blossom; *pr.* 3. *sg.* ~ati, 59,31; *pp.* ~ita, *gen. f.* ~āya, 59,29; — *caus.* *pupphāpeti, to cause to flower or blossom; *part. m.* ~ento (akāla-pupphāni) 37,16.

pubba¹, *m.* (*sa.* pūya) pus, purulent matter; *nom.* ~o, 82,4 = 97,22.

pubba², *mfn.* (*sa.* pūrva) first, former; except *loc.* pubbe (*adv. q. v.*) it is only used in *comp.* like ⁰-kamma, *n.* & ⁰-nimitta, *n.* (*q. v.*) and *esp.* at the end of *adj. comp.* whose first part is a past participle, implying the sense of 'before', with a negation : 'not before, never' : diṭṭha-pubba, *mfn.* seen before, *m.* ~o (na mayā, I have never seen (before this day)) 7,13; ito me tiṇṇaṃ saṃvaccharānaṃ matthake Satthā ~o, it is three years since I saw the master, 87,3; the same *comp.* is also used in an active sense (*v. obj. acc.*) : aññapurisaṃ diṭṭhapubbaṃ itthim, a woman who has seen another man before, 48,13 (but this construction may probably have arisen through a dissolution of a longer *comp.* *aññapurisa-diṭṭha-pubba, *mfn.*); dinna-pubba, *mfn.* given before, *v.* a-dinna; *cp.* a-pubba, anu-pubba & *next.*

pubbaṅgama, *mfn.* (*sa.* pūrvam-gama) preceeding, going before, leading, chief; *v.* mano⁰.

pubbaṇha, *m.* (*sa.* pūrvāṇha) morning, forenoon; *⁰-samaya, *m.* id.; *acc.* ~aṃ, in the morning, 76,15; rat-tindivam-pubbaṇhādisu (*loc.*) 88,22.

pubbāpara, *mfn.* (*sa.* pūrvāpara) being before and after; successive; *n.* *pl. acc.* ~āni (*scil.* akkharāni, in the right order) Dh. 352; ⁰-vasena, according to the consecutive order, 114,20 (*cp.* vasa).

pubbe, *adv.* (*loc. fr.* pubba, *cp.* *sa.* pūrvam) before, formerly, in times past; 28,15 (~ pi); 54,12; 69,28; 85,12; 86,7 (~ va). — *⁰-nivāsa, *m.* (*cp.* *sa.* pūrva-nivāsa) 'former habitation', *i. e.* former existences, *acc.* ~aṃ, Dh. 423.

pura, *n.* (= *sa.*) a city, town; *nom.* ~aṃ (yakkha-⁰) 112,12; *acc.* ~aṃ (deva-⁰) 27,21. *cp.* antopura.

pura(s), *indecl.* (*sa.* puras) at the beginning of *comp.* pura-⁰ or puro-⁰ (*v. below*) = pure (*q. v.*) *cp.* purato, purima.

purakkhata, *mfn.* (*sa.* puras-kṛta) 'placed before', followed by, filled with, attacked or injured by (*gen. or instr.*); *f.* ~ā (paṇā, tasiṇāya) Dh. 342.

purato, *adv. & prp.* (*w. gen.*) (*sa.* puratas) before (of place), in front of; forward, further; ~ tṭhapetvā, 35,27; ~ paṭicchādetvā (*opp.* pacchato) 83,32; after *gen.* assa ~, 23,1; tesaṃ ~, 42,3; rathassa ~, 54,9; mātu ~, 62,23; 76,36. 94,29.

puratthā, *adv.* (*sa.* purastāt) before, in front; hence: *puratthima, *mfn.* eastern; *acc. f.* ~aṃ (disaṃ) 95,5 (*opp.* pacchimaṃ).

purāṇa, *mfn.* (= *sa.*) ancient, old; ⁰-gāma, *m.* 35,22 (a ruined village); ⁰-jaṭila, *m.* who has been Jaṭila before, 70,22; ⁰-setṭhikula, *n.* 55,31 (*q. v.*); *n. pl.* purāṇāni, events of the past, Dh. 156. *cp.* porāṇaka.

*purima, *mfn.* (*fr.* pura(s), *cp.* pure) former, previous, first; the same as before; *instr. m.* ~ena (kathāsallāpena) 94,22; *gen.* ~assa, 101,22; *loc.* ~e (yāme, the first watch) 99,19;

comp. ⁰-bhava, in a previous existence, 58,11; ⁰-nayan'eva, *v.* naya; ⁰-sadisa, *mfn.* happening as before (or above), *n.* ~aṃ (sabbam) 31,28.

purisa (rarely pūrisa), *m.* (*sa.* purusha) a man, person; *nom.* ~o, 92,7; Dh. 117 (pūriso); 36,3 (rukkhe nisinna-⁰); 86,19 (bhūta-⁰); sap-puriso, Dh. 54 (*cp.* sat & santa³); *voc.* ~a, 23,34. 101,6; 76,3 (mogha-⁰); *acc.* ~aṃ, 10,26; *gen.* ~assa, 9,13; *pl.* ~ā (rāja-⁰, royal servants) 40,3. 74,7; Dh. 235 (Yama-⁰, *q. v.*); *acc. pl.* ~e, 74,4; — *comp.* purisādhama, *m. acc. pl.* ~e, low people, Dh. 78 (*cp.* adhama); *purisajāṇṇa, *m.* a remarkable man, supernatural person (*i. e.* Buddha) Dh. 193 (*cp.* ājāṇṇa); purisuttama, *m. acc. pl.* ~e, the best people, Dh. 78 (*cp.* uttama); purisantara, *m.*, *v.* antara²; *⁰-gabbha, *m.* (*q. v.*); ⁰-vadha, murder, 74,14 (⁰-daṇḍa, *q. v.*); ⁰-sahassaṃ, *n.* a thousand men, 34,9; — eka-purisikā, *f.* & nip-purisa, *mfn.* (*v. h.*) *cp.* porisa & posa.

pure, *adv.* (*sa.* puras) in front, before, formerly; ~ ca pacchā ca majjhe ca, Dh. 421; munca ~ ("give up what is before") Dh. 348; of time: 37,30. 47,1. 61,3. Dh. 326 (once, formerly); 108,15 (in former births); 85,5 (id. = pubbe atitajātiyaṃ, 85,12). *cp.* pura(s) (pura-, puro-) & next.

purekkhāra, *m.* (*sa.* puraskāra) 'placing before', intention; giving preference to, preference, precedence; *acc.* ~aṃ (bhikkhusu) Dh. 73. *cp.* purakkhata.

*pure-dvāra, *n.* the front door of a house (*opp.* pacchima-dvāra); *instr.* ~ena (nikkhamantaṃ, by the front door) 12,10; *loc.* ~e (dārūni nikkhipitvā) 57,13.

purohita, *m.* (= *sa.*) a family priest, a king's domestic chaplain; ~o, 48,9; *instr.* ~ena, 48,5; *gen.* ~assa, 45,21; *⁰-brāhmaṇa, *m. id.*; *gen.* ~assa, 51,19; *⁰-tṭhāna, *n.* the rank or situa-

tion of a p., *loc.* ~e, 45,²⁹ (*cp.* *Fick*, Soc. Glied. p. 107–117).

pūjana, *n.* & pūjanā, *f.* (*sa.* pūjana, *n.*) worship, homage, adoration; *nom.* ~ā (*sā*) Dh. 106.

pūjā, *f.* (= *sa.*) worship, honour, care, etc.; *acc.* ~am, 37,³¹; *acc. pl.* ~ā, Dh. 73; – pūjāraha, *mfn.* (*sa.* pūjārha) deserving homage; *acc. pl.* *m.* ~e, Dh. 195 (*cp.* *araha*).

pūjeti, *vb.* (*sa.* pūjayati, √pūj) to honour, worship, revere (*acc.*); *part. gen. m.* ~ayato (pūjārahe) Dh. 195; *pot. 3. sg.* ~aye (bhāvitattānam) Dh. 106; *aor. 3. pl.* a-pūjesum (kākam mamsena) 18,³³; *ger.* ~etvā, 34,⁷; *pp.* pūjita, *m.* ~o, Dh. 303; *grd.* pūjja, *mfn.*, *v.* a-pūjja. *cp.* pūjana (~ā), pūjā.

pūti, *mfn.* (= *sa.*) stinking, foul, putrid; *f.* stink, stench; **o*-sandeha, *m.* a heap of corruption, ~o, 107,⁸ = Dh. 148.

*pūti-latā, *f.* name of a certain kind of creeper or shrub; *acc.* ~am, 105,¹⁹; according to the comment Jāt. I. p. 177,⁶ & Dhpd. (1855) p. 313,³ [read: tarunā pi galocilatā pūtilatā] it is another name of the young (or soft) galoci-creeper.

pūraṇa, *mfn.* (= *sa.*) filling, completing; *v.* Manoratha-pūraṇi.

pūراتi, *vb.* (*pass.* √pī, pūr, *sa.* pūryate & ~ti) to be filled; *pr. 3. sg.* ~ati, Dh. 121–22; *pp.* punṇa & *caus.* pūreti (*q. v.*).

pūrisa, *m.* = purisa (*q. v.*).

pūreti, *vb.* (*caus.* √pī, pūr, *sa.* pūrayati) to fill (*acc.*) with (*gen.* or *instr.*); to fulfill, complete (*acc.*); *part. m.* ~ayanto, 105,²¹; *part. med. m.* ~ayamāno (saggapatham) 34,²⁹; *aor. 3. sg.* ~esi (tuccha-pātim yāguyā) 56,²⁸; *devanagaram*, *devapuram*, *saggapadam* (or *saggapatham*) pūresi is a frequently occurring expression for 'going to heaven', or 'attaining heavenly bliss': 17,³⁴. 27,³¹. 44,¹⁵ (34,²⁹); *aor. 3. med.* (= *aor. 3. pass.*) pūrayittha ("was filled with", *instr.*)

28,³⁹; *ger.* ~etvā (pātiyo pāyāsassa) 61,³⁷; (*silam*, "fulfilling the moral law") 16,¹⁹; *pp.* pūrita, filled, *n.* ~am (uyyānam) 6,¹⁶; *pass.* pūراتi (*v.* above).

pūva (rarely pūpa), *m.* (& *n.*) (*sa.* pūpa, *m.*) a cake; *acc.* ~am (a rice-cake) 57,¹⁹⁻²¹; *o*-khaṇḍa, *m. n.* 53,¹⁸ (*v. h.*).

pe, *indecl.*, a syllable indicating abbreviation = 'and so on' (in the same way); 92,⁴ (*cp.* 89,²⁵, etc.); 92,³²⁻³³. 93,¹⁻⁵ (*cp.* 89,²⁸⁻²⁹, etc.); 93,²⁹⁻³¹. 94,⁴ (*do.*); 96,¹⁹⁻²¹ (= 66,¹³); 100,²³⁻²⁴ (= 100,¹²); instead of pe we find also frequently pa or la (*q. v.*), and in the Birm. Mss. gha is similarly used (probably arisen through corruption of the letters pe or pa-la). According to the native comm. pe is an abridgment of peyyāla, *m. n.*, which most likely is another form of pari-yāya (*q. v.*) *i. e.* 'repetition' [*pali-yāya, *payyāla] *cp.* Oldenberg, KZ. 25,³²⁴; Tr. PM. p. 66. *Buddh. sa.* peyāla & preyāla, *v.* Windisch, Māra und Buddha, p. 315.

pekkha(ka), *mfn.* (*e. c.* = *sa.* prekshā, *f.* & prekshaka, *mfn.*) seeing, regarding, looking at; *puñña-pekha, *mfn.* aiming at merit, Dh. 108.

pekkhati, *vb.* (*sa.* pra-√iksh) to look at, regard, view (*acc.*); *part. nom. m.* ~am (attham anāgataṁ, foreseeing) 112,⁴; *part. med. m.* ~māno (ti ~) 47,²⁶. *cp.* *prec.*

*pekkhūna (or pekhūna), *n.*, a tail feather (*esp.* that of a peacock); *pl.* ~āni (vyāmamattāni) 10,²⁰; citra-⁰, *mfn.* 10,¹⁰ (*v. h.*). – The etymology of this word is unknown; but it may be akin either to pakkha (*q. v.*), or to piñja, *n.* (*cp. sa.* piccha), by which it is explained in the comm. Jāt. I, 207,³⁷ & VI, 218,²⁹. *Pischel*, Gr. § 89, refers to *sa.* preñkhana, *Prākṛ.* pe-ḥuṇa; *cp.* *Weber*, Ind. Str. III, 396. pekha, pekhūna, *v.* pekkha, pekkhūna.

pecca, *adv.* (*orig. ger. fr.* pra-

√i, *sa. pretya*) after death, in the next world; 74,2; 107,28 = Dh. 18 (*opp. idha*). *cp. next*.

peta, mfn. (sa. preta, pp. pra-√i) dead, deceased; *m.* the spirit of a dead person, a ghost, demon; *nom.* ~o, 84,32; *acc.* ~am, 85,3; **sūkara-mukha*^o, a *peta* with a pig's mouth, 84,27; **sūkara-peta-vatthu*, the story of that *peta*, 86,10. *peti, f. (q. v.)*.

Peta-vatthu, n. nom. pr. of a canonical Pāli-book (a section of the *Khuddaka-Nikāya*); specimen thereof (with the comm. of *Dhammapāla* [*Paramattha-dīpanī*]) p. 84,25-86,10.

**petī, f.*, a female *peta* (*q. v.*); *pl. acc.* ~iyo, 23,16-23.

**petteyyatā, f. (fr. pitar through *petteyya, mfn.)* the state of a father; Dh. 332. *cp. matteyyatā, f.*

pema, n. (sa. preman, m. n.) love, affection; *abl.* ~ato, Dh. 213.

peyyāla, m. n., v. pe.

**pesakāra, m. (fr. sa. *peṣa-kāra?)* a weaver; ^o*geha, n.* 88,5; ^o*dhitar, f.* 86,13; ^o*sālā, f.* 88,5 (*v. h.*) *cp. Fick, Soc. Gl. p. 211.*

**pesanaka, mfn. (fr. pesana, n. 'sending', errand, commission; sa. preshana)* one who sends a message; only in the *comp.* ^o*corā, m. pl.* robbers who use to despatch one to fetch the ransom, 32,15, etc.

pesala, mfn. (sa. peṣala), beautiful, lovely; skilful, clever; *su-pesalo, m. (catuppado)* 30,8.

pesi, f. (sa. peṣi) a small piece of flesh or meat; the foetus shortly after conception; *gen.* ~iyā, 99,11.

pesikā, f. (sa. peṣikā) a piece, stick (*esp. of bamboo*); *instr.* ~āya (*velu*^o) 52,31.

pesuñña, n. (sa. paṇṇya) backbiting, calumny; ^o*kāraka, m.* a slanderous person, *gen.* ~assa, 42,7.

peseti, vb. (sa. preshayati, caus. pra-√ish) to send, send forth or away (*acc.*); *pr. 3. sg.* ~eti (*pañṇākāraṃ*) 64,27; *3. pl.* ~enti, 32,18; *imp. 2. pl.* ~etha (*maccham*) 4,14; *part. m.*

~ento, 37,4; *aor. 3. sg.* ~esi, 24,30; *ger.* ~etvā, 65,28. *cp. pesanaka.*

pokkhara, n. (sa. pushkara, cp. paushkara) a lotus-flower, *esp.* the blue lotus; *acc. pl.* ~e (= *pokkharāni?*) 111,9; ^o*patta, n.* a lotus-leaf, *loc.* ~e, Dh. 401.

pokkharāṇi, f. (sa. pushkarinī & paushkarinī) a lotus-tank; *acc.* ~im, 58,28. 111,7; *loc.* ~iyam, 52,28.

**pokkharatā, f. (fr. pokkhara)* beauty; *instr.* ~āya (*vaṇṇa*^o, beauty of complexion) Dh. 262.

Poṭṭhapāda, m. (cp. sa. proṣṭhāpāda) nom. pr. of a parrot; *nom.* ~o, 9,8.

pota(ka), m. & potikā, f. (= sa.) a young animal; *assa-pota*^o, 2,18; *assa-potaka*^o, 5,29; *suka-potaka, m. acc. pl.* ~e, 9,11; *supaṇṇa-potakā, pl.* 60,3; *hamsa-potakassa, gen. m.* 10,21; ^o*potikā, f.* 10,1.

potthaka, m. n. (sa. pustaka) a book or manuscript; *acc.* ~am, 114,16; *acc. pl.* ~e, 114,8; *loc. pl.* ~esu, 52,11 (*porāṇa*^o); 52,14. 114,32; ^o*dva-yam, 114,18* (two books); ^o*ttayam, 114,19* (three books).

**pothujjanika, mfn. (fr. pu-thujjana)* vulgar; *m.* ~o, 66,26 (*synon. hina, gamma*).

potheti, vb. (sa. √puth, caus. pothayati) to strike, beat, cudgel (*acc.*); *pot. 3. sg.* ~eyya (*maṃ*) 87,15; *ger.* ~etvā, 8,29. 39,15. 51,26.

pono[b]bhavika, mfn. (sa. paunar-bhavika) causing new births; *f.* ~ā (*tanhā*) 67,13 (*cp. punabbhava*).

porāṇa, mfn. (sa. paurāṇa) relating to the past, ancient; *n. (subst.)* ~am, "an old saying", Dh. 227 (*opp. ajjatana*); ^o*potthakesu, loc. pl.* in the old manuscripts, 52,11. *cp. purāṇa & next.*

porāṇaka, mfn. (sa. paurāṇika) ancient, former, old; what has been hitherto, usual; *comp.* ^o*uyyānapāla, m.* 37,17; ^o*parihāra, m.* 37,27.

porisa, m. (fr. purisa; sa. paurusha) a man; *nom.* ~o (*uttama*^o, *q. v.*) Dh. 97. *cp. next.*

*posa, *m.* (= purisa, porisa; arisen by contraction, perhaps influenced by the verb poseti, *v. next*) a man; *nom.* ~o, Dh. 228; purisa (metrically = posa) *voc.* Dh. 248; *gen.* ~assa, Dh. 104.

*posāpeti, *vb.* (*caus. II.* poseti, to feed, nourish; *sa.* poshayati, √push) to rear, bring up (*acc.*); *ger.* ~etvā (kumārikam) 48,20. *cp.* putṭha, *mfn.* plavati, *vb.*, *v.* palavati (pilavati).

Ph.

phandana, *mfn.* (*sa.* spandana) moving (suddenly), quivering, trembling; *n.* ~am (cittam) Dh. 33 (*synon.* capala). *cp.* pari-phandati.

pharati, *vb.* (*sa.* √sphar (sphur)) to spread, extend (*trans. & intr.*); to pervade, suffuse, fill up (*acc.*); *aor.* 3. *sg.* phari (hatthim mettēna cittēna) 76,34; *ger.* ~itvā (rasaharāṇiyo) 57,23; *pp.* phuṭa & phuṭṭha (*q. v.*).

pharasu, *m.* (*sa.* paraṣu) an axe; *nom.* ~u, 35,5; *acc.* ~um, 35,7; — *dim.* *pharasuka, *m.* 35,5 (vāsi⁰, *q. v.*).

pharusa, *mfn.* (*sa.* parusha) harsh, cruel; *acc. f.* ~am (vedanam) Dh. 138; *n.* ~am, Dh. 133 (of speech); *instr. m. pl.* ~ehi (yakkhehi) 41,34.

phala, *n.* (= *sa.*) fruit; *metaph.* consequence, result (good or bad), retribution, reward, advantage; ¹) *pl.* ~āni, 2,23; 1,13 (kaṣaṭa⁰); *gen. pl.* ~ānam (madhura⁰) 1,15; pakka-phala⁰, ripe fruits, 2,1; ⁰-rukka, *m.* a fruit tree, *instr. pl.* ~ehi, 2,20; *cp.* phalāphala below; — ²) *nom. acc.* ~am, 17,26 (pāpassa); 29,10 (silassa); 58,12 (puññanam); 42,14 (kataviriya-ssa, samijjhati); 42,18 (viriya⁰); ⁰-paṭisedhana, *n.* (*q. v.*); sakadā-gāmi⁰, 29,17 & sotāpatti⁰, 87,1 (*v. h.*); magga-phala-nibbānāni, *n. pl.* (*dvandva comp.*) *v.* nibbāna; — at the end of *adj. comp.* phala is often

spelled with 'pph', *v.* kaṭuka-pphala, madhura⁰, maha⁰, *cp.* a-phala & sa-phala, *mfn.*

phalaka, *n.* (= *sa.*) a board, plank; *nom.* ~am (apassena⁰, *q. v.*) 84,16; *instr.* ~ena, 20,23; *loc.* ~e, 20,1; 48,8 (*rajata⁰, a silver table for dicing).

phalati, *vb.* ¹) (*sa.* √phal) to burst open, split asunder; *aor.* 3. *pl.* ~imsu (devadundubhiyo) 80,20; *pp.* phalita (*q. v.*); *caus.* phāleti (*q. v.*). — ²) (sometimes written phallati; *sa.* phalati, ~te, *denom. fr.* phala) to bear fruit, ripen; *pr.* 3. *sg.* phallati (dummedho, phalāni kaṭṭhakassēva) Dh. 164.

*phalāphala, *n.* (*sg. & pl.*) various kinds of fruits (*cp.* phala); ~am, 1,15; 2,7 (tava ~ tam eva hotu, 'only keep all those fruits to yourself'); *instr.* ~ena, 18,15. *cp.* maggāmagga [Tr. PM. p. 74].

phalika, *m.* (*sa.* sphaṭika) crystal; ⁰-vimāna, *n.* a crystal palace, 23,15.

phalita, *mfn.* ¹) (*pp.* phalati; = *sa.*) burst, split; bearing fruit; *instr. n.* ~ena (hadayena) 59,10. — ²) grey; *n.* grey hair (through confusion with palita (*q. v.*), because the grey hairs split and fall off).

phallati, *vb.*, *v.* phalati.

phassa, *m.* (*sa.* sparṣa) touch, contact; *nom.* ~o, 66,8 (salāyatana-paccayā); ⁰-nirodha, *m.* 66,14 (*v. h.*); ⁰-paccayā, 66,8 (*v.* paccaya). *cp.* phusati.

phāṇita, *n.* (= *sa.*) the juice of the sugar cane, molasses, sugar; ⁰-bindu, *n.* a drop of molasses, 53,18; ⁰-sa-kaṭa, *n.* a cart-load of m., 53,20; *dvandva-comp.* madhu-phāṇitehi (*instr. pl.*) 53,17; madhu-phāṇita-pūve (*acc. pl.*) 53,21.

*phāli-, only in *comp.* phāli-phulla, *mfn.*, which seems to be either an intensive formation of *vb.* phalati, or a *dvandva-comp.* phālin (= *sa.* phalin, bearing fruit) + phulla (= *sa.* flowery); at any rate, preceded by words like

sabba or eka as it is always found, it means 'flowery all over', or 'with fruits and flowers all over'; 'sabbam eka-phāliphullam' [*scil.* Lumbini-vanam] ahosi o: it was in full blow, 62,11.

phāleti, *vb.* (*caus.* phalati; *sa.* phālayati) to split, break (*trans.* *w.* *acc.*); *part. m.* ~ento (hadayaṃ) 27,5; *ger.* ~etvā (pasibbakam) 12,31.

*phāsu, *n.* [*& adj.*?] (either from *prāsu, *i. e.* pra + asu, or from *ved. sa. prāṣu*, quick) health, healthiness; ease, comfort; *Vin.* I, 92,24. *Jāt.* II, 394,18. *cp.* next.

*phāsuka, *mfn.* (*fr. last*) agreeable, comfortable, pleasant; °-tṭhāne (*loc.*) on a pleasant spot, 35,26; a-phāsuka, *mfn.* (*v. h.*). The etymology of phāsu & phāsuka has often been discussed; Childers derives it from *sa. spārha* (√sprh), but see the objections of Weber, *Ind. Str.* III, 396, and Sénart, *Journ. As.* 1876, II, 485 (referring to *Buddh. sa. sparṣa*); Trenckner, *PM.* p. 81,20, takes it = *ved. sa. prāṣu*; Jacobi refers to *Prākr. phāsuya*, *sa. prāsuka* (from pra + asu) *ZDMG.* 34, p. 311; Pischel, *Gr.* § 208, to √sprṣ, *sparṣuka.

phāsukā, *f.* (*sa. parṣukā*, pār-ṣukā & pārṣvaka, *m.*) a rib; *pl.* ~ā, Dh. 154 (*metaph.* said of the rafters of a house).

phuṭa, *mfn.* (*pp.* pharati, *cp. sa.* sphuṭa; it is often written putṭha & phutṭha, *q. v.* *cp.* MN. I, 276, Note) thrilled, pervaded, filled with (*instr.*); *m.* ~o (manasā, thoughtful? = pūrito, *Comm.*) Dh. 218.

phuṭṭha, *mfn.* ¹) = phuṭa (*v. above*); *m.* ~o (mettena cittena) 76,35. - ²) = phusita (*pp.* √sprṣ, sprṣṭa) touched; *m. pl.* ~ā (sukhena) Dh. 83; tamba-bhūmi-rajo-⁰, 112,29 (*v. corrections*). *cp.* phusati, phoṭṭhabba.

phulla, *mfn.* (= *sa.*) blown (as a flower); *v.* phālī-⁰ above, *cp.* phalati.

phusati, *vb.* (*sa.* √sprṣ) to touch; to reach, attain (*acc.*); *pr. 1. sg.* ~āmi (nekkhamma-sukham) Dh. 272; *3. pl.* ~anti (nibbānam) Dh. 23; *pot. 3. pl.* ~eyyu, Dh. 133; *pp. v. next*; *grd. v.* phoṭṭhabba; *cp.* phassa & phutṭha.

phusita, *mfn.* (= phutṭha, *pp.* phusati, *q. v.*) touched, reached, attained; *m.* ~o (mayā, maggo) 108,14.

pheggu, *f.* (? = *sa. phalgu*; *cp. sa. velli* = valli, *Tr.*) brittle or weak wood, fibrous wood, bast (?); *nom.* ~u, 95,22; apagata-phegguka, *mfn.* "free from the unsound wood", *m.* ~o, 95,24.

phena, *m.* (*sa. phena* & phēna) foam, scum; phēṇupama, *mfn.* (*sa. phenopama*) resembling scum; *acc. m.* ~am (kāyam) Dh. 46.

phoṭṭhabba, *m.* (& *n.*) (*orig. grd. fr. phusati, q. v.*; *sa. sprashṭavya, n.*) touch, contact; *pl.* the objects of contact; *nom. pl.* ~ā, 70,32; *loc.* ~esu, 71,10. *cp.* phassa.

B.

baka, *m.* (= *sa.*) a heron, crane; *nom.* ~o, 4,1 etc. - °-jātaka, *n.* 3,29.

bajjhati, *vb.* (*pass.* bandhati; *sa. badhyate*) to be bound or tied, to be ensnared or caught; *ger.* ~itvā (pāse) 11,30.

baddha, *mfn.* (*pp.* bandhati; = *sa.*) bound, tied; ensnared, caught; *m.* ~o (bandhanāgāre) 46,20; Dh. 324; *f.* ~ā, 104,30; *⁰-rāva, *m.* the cry of one who has been caught, *acc.* ~am (ravi) 11,30; *ālā-⁰, *mfn.* 111,10 (*q. v.*); *bhaṇḍika-⁰, *mfn.* 34,12 (*q. v.*).

bandha, *m.* (= *sa.*) binding, bond; imprisonment; vadha-⁰, Dh. 399 (*v. h.*); hatthi-bandha, *v.* bhaṇḍa.

bandhati, *vb.* (*sa.* √bandh) to bind, tie; catch, ensnare; to bind round, put on (*acc.*), bandage (*acc. & instr.*); *imp. 3. pl.* ~antu (pañṇasaññam)

8,8; *aor. 3. sg.* bandhi (mukhañ) 50,14; *3. pl.* ~imsu (verañ, añña-maññañ, "nursed enmity") 11,20; *ger.* ~itvā (dvārañ) 6,5; (te devasañ-khalikāya) 21,14; (rājānañ gālhaban-dhanañ) 39,31; (mukhañ sātakena) 50,12; (kāyabandhanañ) 82,28; *caus. II.* bandhāpeti, *pass.* bajjhati, *pp.* baddha (*q. v.*) *cp.* bandha, bandhana, etc.

bandhana, *n.* (= *sa.*) binding, bond, fetter; *nom.* ~aṃ, 64,7; 23,32 (pañcañgika⁰, *q. v.*); *abl.* ~ā, 33,2; Dh. 276 (Māra⁰); *pl.* ~āni, 105,19; kāya⁰, *n.* (*q. v.*); *gālha⁰, *mfn.* (*q. v.*); *pañña-bandhana-sañña, *n.* (*v.* pañña); bandhanāgāra, *n.* a prison; *abl.* ~ato, 32,1; *loc.* ~e, 46,20.

bandhava, *m.* (*sa.* bāndhava) a kinsman, relative; *pl.* ~ā, Dh. 288.

*bandhāpeti, *vb.* (*caus. II.* bandhati) to cause to bind or bandage (*acc.*); *ger.* ~āpetvā (mukhañ) 50,15.

bandhu, *m.* (= *sa.*) a kinsman, relative; a friend; *voc.* ~u, 103,13 (pamatta⁰, *q. v.*); *instr.* ~unā, Dh. p. 94, v. 3 (ādicca⁰, *q. v.*).

babbaja, *m., v.* pabbaja.

bala, *n.* (= *sa.*) power, strength, force; military force, army; *nom.* ~aṃ, Dh. 109; 13,25 (yañ ~aṃ ahuvamhase, "according to what power we had"); *acc.* ~aṃ, 10,13; 60,20 (reinforcement); *instr.* ~ena (mahantena) 36,28; *c. c. mfn. v.* khanti⁰, nāga⁰, *cp.* a-bala, dub-bala, etc. — *balappatta, *mfn.* mighty (*i. e.* by wisdom), *m.* ~o (Tathāgato) 80,25; — balānika, *mfn.* 'who has strength for his army', strongminded; *acc. m.* ~aṃ, Dh. 399. *cp. next etc.*

*bala-vāhana, *n.* military force, army; *acc.* ~aṃ, 39,8; *instr.* ~ena, 38,24.

balava (& balavat), *mfn.* (*sa.* balavat) powerful, strong; ~aṃ (mayā katapāpañ) 17,17.

balin, *mfn.* (= *sa.*) 'powerful, strong; *m.* ~ī, Dh. 280.

balivadda, *m.* (*sa.* balivadda) a

bull, ox; *nom.* ~o, Dh. 152; *acc. pl.* ~e, 71,31; *instr. pl.* ~ehi, 71,32.

balya, *n.* (*sa.* bālya) foolishness, stupidity; *nom. acc.* ~aṃ, 54,21. Dh. 63. *cp.* bāla.

bahala, *mfn.* (= *sa.*) thick (of consistence), dense, compact, firm, deep (as water) etc.; *ati-bahala, mfn.* (*q. v.*).

bahi, *adv.* (*sa.* bahis) out, outside; ~nikkhante, 50,6; 52,2 (apart from that place, *viz.* khāditatthānañ; but here bahi is perhaps an error for bahu, *cp.* bahu-tinassa, 51,33); *comp.* bahinagare (*loc.*) outside the city, 39,20. 43,9. 73,34 (*opp.* antonagare); *bahivalaṇjanaka, *m. pl.* out-door people, *acc.* ~e, 43,8 (*v.* valaṇja). *cp.* bāhira & next.

bahiddhā, *adv.* (*sa.* bahirdhā) outside (*abl.*), from outside; *⁰-samutthāna, *mfn.* 'originating from outside', resulting in outward behaviour (*i. e.* in good manners); *n.* ~aṃ (ottappañ) 10,16 (*opp.* ajjhatta⁰).

bahu, *mfn.* (= *sa.*) much (many), great, frequent, abundant; *n.* ~u & ~uṃ, Dh. 258 (bahu bhāsati); ~uṃ (dhanāñ) 23,6; (apunnāñ) 76,3; (nāvattthāñ) 111,32; tañ ~yañ hi jīvasi, it is a wonder that you are still alive, 13,29; *instr. m.* ~unā, Dh. 166; *n. pl.* ~ūni, 49,16; *m. pl.* ~ū (macchā) 3,32; ~avo, Dh. 307; *instr. pl.* ~ūhi, 91,22; *gen. pl.* ~unnañ, 23,27; ~ūnañ, 108,21; *comp.* bahumige, 6,5; ⁰-bhattāñ, 57,11, etc. (*v. below*); *cp.* bahuka, bahula, bāhu⁰, bhiyyo (*compar.*), bhiyyoso, yebhuyyena.

*bahu-abhiññāta, *mfn.* highly esteemed; *m. pl.* ~ā (sāvaka) 109,19.

bahuka, *mfn.* (= *sa.*) much, many; *acc. m.* ~aṃ (janañ) 108,12.

bahu-jana, *m.* (= *sa.*; sometimes written bahujjana, metri causa or after the analogy of puthujjana; Fausbøll, Das. Jāt. p. 28) many people; *nom.* ~o, 88,32; Dh. 320 (-jj-).

*bahu-jāgara, *mfn.*, very watch-

ful, awake; *m.* 0 (*opp.* sutta) Dh. 29. *cp.* jāgarati.

bahujjana, *v.* bahu-jana.

bahu-tiṇa, *n.* (*sa.* bahu-tiṇa) abundant grass, beautiful pasture; *gen.* 0assa, 51,33 (= manūpassa tiṇassa 52,3).

*bahu-dvāra, *mfn.*, having many doors or gates; *loc. n.* 0asmiṃ (*na-gare*) 91,22.

*bahu-buddhi, *mfn.*, wily, cunning, crafty; *f. gen. pl.* 0īnaṃ (*thi-nam*) 51,30.

*bahu-bhāṇin, *mfn.*, who speaks much; *acc. m.* 0inaṃ, Dh. 227.

*bahu-bhāva, *m.*, quantity, abundance; *acc.* 0aṃ, 49,19.

bahula, *mfn.* (= *sa.*) much, large, abundant; *c. c.* abounding in; *pā-mojja*⁰, *mfn.* full of delight, *m.* 00, Dh. 376. *cp.* sambahula.

*bahu-saṃkappa, *mfn.*, having many purposes, full of schemes; *acc.* 0aṃ (*kāyaṃ*) Dh. 147.

bahussuta, *mfn.* (*sa.* bahu-ṣruta) very learned; *m.* 00 (*Ānando*) 109,18; *acc.* 0aṃ, Dh. 208; *gen. pl. m.* 0ānaṃ, 109,7. *cp.* bāhusacca.

*bahūpakāra, *mfn.*, very useful (*v.* upakāra); *m.* 00 (*amhākam, sakuno*) 18,12.

bādhita, *mfn.* (= *sa.*; *pp.* bādhati, *√bādh*, to press, pain, vex) pained, oppressed; *m.* 00 (*saso*, "a snared hare") Dh. 342. *cp.* bībhacca.

Bārāṇasī (& 0i), *f.* (*sa.* Vārānasī) *nom. pr.* of the city Benares; *abl.* 0iyā (*avidūre*) 36,30; *loc.* 0iyaṃ, 1,2; ⁰rājā (0i) the king of B., 5,32, etc.; ⁰rajja, *n.* (0i) the kingdom of B., 38,23; ⁰rajja-sāmika, *m.* king of B., 43,22.

bāla, *mfn.* (= *sa.*) ignorant, foolish; *m.* 00, 2,7. 54,16; *voc.* 0a, 44,30; *acc.* 0aṃ (*yathā*) 75,23; 106,22 = Dh. 71; *pl.* 0ā, 54,12; *gen. pl.* 0ānaṃ, 107,10 = Dh. 60; *comp.* ⁰sumsumāra (*voc.*) 2,5; ⁰rājā, 54,6; ⁰ma-hājano (many unconverted) 74,14; *andha⁰, *mfn.* (*v. h.*); *0-saṅgata-

cārin, *mfn.* "walking in the company of fools", *m.* 0ī, Dh. 207; ⁰vagga, *m.* the fifth chapter of Dhpd. — *com-par.* bālātara, *mfn.* 54,22 (*m.* 00) *cp. next* & balya, *n.*

bālatā, *f.* (= *sa.*) stupidity, foolishness; *instr.* 0āya (*attano*, on account of their foolishness) 5,3.

*bālisika (& bālīsika), *m.* (*fr.* balisa or balisa, *m.* a fish-hook; *sa.* baḍiṇa & vaḍiṇa) a fisherman, angler; *nom.* 00, 14,22.

*Bāveru, *f.* (?) *nom. pr.* of a city (perhaps = Babylon, *cp.* Minayeff, Bull. de l'Acad. de St. Pétersbourg, T. 17. p. 70 (*Mél. As. VI* 591); *Morris*, JPTS '91-93. p. 25; *Franke*, ZDMG. 47. Bd. p. 606); *acc.* 0um, 18,34; ⁰jātaka, *n.* 18,1; ⁰raṭṭha, *n.* the kingdom of B. 18,4-5.

bāhā, *f.* (= bāhu, *sa.* bāhu, *m.*) the arm; *pl. acc.* 0ā, 30,19; *instr.* 0āhi, 20,6; *pacchā-bāhaṃ, *adv.* (*v. h.*) *cp.* *Franke*, Pāli u. Sanskr. p. 102.

bāhita, *mfn.* (*pp.* bāheti, *q. v.*) removed; ⁰pāpa, *mfn.* 'who has got rid of evil', *m.* 00 ti brāhmaṇo (*intended to be the etymology of the word brāhmaṇa, cp. Franke*, Pāli u. Sanskr. p. 117) Dh. 388.

bāhira, *mfn.* (*fr.* bahi; *sa.* bāhya, *cp.* bāhika) being outside (one's self, one's body, house, or family); being outside the Buddhistic order, non-Buddhistic; *n.* 0aṃ, the exterior (*opp.* abbhantaram) 106,11 = Dh. 394; *m.* 00 (*samaṇo n'atthi*, "there is no Samaṇa beyond the order" [just as there is no path through the air]) Dh. 254-55 (*var.* bāhire, *loc. adv.*) *cp.* bāhiya (0ika), Jāt. I 421,23 & III 432,23, which probably is a *nom. pr.* (*cp.* Müller, Pāli Gr. p. 31.)

bāhu, *m.* & *f.* (also bāhā, *f.* (*q. v.*); *sa.* bāhu, *m.*) the arm; *v.* Siha-bāhu, *nom. pr.*

*bāhṡsacca, *n.* (*fr.* bahussuta, *sa.* bahu-ṣruta, rather than *fr.* *bahu-sati (*sa.* *bahu-smṛti) which is not found in Pāli) much learning, erudi-

tion; *instr.* ~ena, Dh. 271 (*cp.* Dhpd. (1855) p. 381; Tr. PM. p. 75, corrections).

bāheti, *vb.* (*sa.* barhayati, *caus.* √bṛh (Tr.), if not *denom. fr.* bahi (Weber, ZDMG. 14,82) *cp.* also √bādḥ & √vāh) to tear out, eradicate, remove (*acc.*); *ger.* ~etvā (puññañ ca pāpañ ca) 106,6 = Dh. 267; *pp.* bāhita (*q. v.*).

bindu, *m. & n.* (= *sa.*) a drop; *nom.* ~u (uda-⁰) 108,2 = Dh. 336; ~um (madhu-⁰, phāṇita-⁰, *q. v.*) 53,18; uda-bindu-nipātena, Dh. 121.

bimba, *m. n.* (= *sa.*) an image (as a picture or statue); *acc.* ~aṃ (said of the human body) Dh. 147.

biḷāra, *m.* (*sa.* biḷāla) a cat; *⁰-nissakkana-matta, *mfn.* just large enough that a cat can sneak out through it, *n.* ~aṃ (pākāra-vivaraṃ) 90,35.

bībhaccha, *mfn.* (*sa.* bībhatsa) loathsome, disgusting; ⁰-sambādha-tṭhāna, *n.* 65,7 (*q. v.*).

bīraṇa, *n.* (*sa.* viṇaṇa) name of a fragrant grass (Andropogon Muricatum); ~aṃ, 107,32 = Dh. 335 (its root is called usīra, 108,1).

bujjhati, *vb.* (*sa.* √budh) to know, perceive, understand (*acc.*), to be conscious of; *pr. 3. sg.* ~ati (*v. part.* pāpāni kammāni karaṃi, "when he commits evil deeds") Dh. 136; (*do.* rahokammaṃ āvikubbaṃ, "when he openly does what ought to be secret") 54,17; (antarāyaṃ) Dh. 286; *pp.* buddha, *mfn.* intelligent, wise, enlightened (*esp. subst. m. & nom. pr., v. next*); *acc.* ~aṃ, Dh. 398. *cp.* buddhi, bodhi, etc.

Buddha, *m.* (= *sa.*; *pp.* bujjhati, *q. v.*) a Buddha, *i. e.* a person who has attained to infinite knowledge, and who is liberated from all existence, so that he shall not be born again; *nom. pr.* 'the Buddha' (*i. e.* Gotama, *q. v.*) mostly mentioned by epithets like Bhagavat, Satthar, Sugata (*q. v.*) *cp.* Tathāgata & Sammāsambuddha; ~o (viya) 113,21; yadi ~o tiṭṭheyya ("if

the B. were alive") 98,33; ~o bhagavā, 66,2; ~o dhammarājā pabhaṃkaro, 19,1; ~o bhavissati loke vivatta-cchaddo, 61,33; ~o tapati tejasā, 107,35 = Dh. 387; mahā-Gotama-⁰, 87,8; *acc.* ~aṃ (anantaḡocaraṃ) Dh. 179; *gen.* ~assa (viya) 113,20; *loc.* ~e (in the formula B., dhamma, saṃgha, *cp.* 107,17) 79,17; *pl. instr.* ~ehi, 102,24; *gen.* ~ānaṃ, 68,22. 74,15. 86,24. 108,20 (metri causa: Buddhāna). *comp. v. next etc.*

*Buddha-gata, *mfn.*, directed to Buddha; *f.* ~ā (sati) Dh. 296.

*Buddha-ghosa, *m. nom. pr.* of a Buddhist teacher, author of several commentaries on canonical books (living about 420 A. D.); *nom.* ~o (ti naṃ viyākaraṃ, Buddhassa viya gambhiraghosattā) 113,21.

*Buddha-desita, *mfn.*, taught by the Buddha; *acc. m.* ~aṃ (dhammaṃ ca vinayaṃ ca) 109,25.

*Buddhantara, *n.*, a period between two Buddhas; *acc.* ~aṃ (ekaṃ) 84,30. (*cp.* antara.)

Buddha-manta, *m.* (*sa.* ⁰-mantra) a sacred text of the Buddha; ~o, 113,16.

*Buddha-liḷhā, *f.*, the grace or charm of a Buddha; *instr.* ~āya (dhammaṃ desetvā) 7,27. 47,17.

*Buddha-vagga, *m.*, the title of chapter XIV. of Dhpd.

Buddha-vacana, *n.* (= *sa.*) the word of the Buddha, the holy texts; *acc.* ~aṃ (karoṭha) 108,6; *loc.* ~e (tepitake) 102,3.

*Buddha-vira, *m.*, 'the enlightened hero' (Buddha); *voc.* ~a, 108,11.

*Buddha-seṭṭha, *m.*, 'the best of Buddhas' (Buddha); *gen.* ~assa, 109,23.

*Buddhārammaṇa, *mfn., v.* ārammaṇa.

buddhi, *f.* (= *sa.*) intelligence, insight; *v.* dubbuddhi & bahubuddhi, *mfn. cp. next.*

buddhimat, *mfn.* (= *sa.*) en-

dowed with insight, wise; *m.* ~mā, 113,24; *pl.* ~manto, 76,32.

*Buddhuppāda, *m.*, the appearance or birth of a Buddha, the period after the appearance of a Buddha; *gen.* ~assa abhiāvā, because the Buddha had not appeared, 63,31; *loc.* ~e (imasmim) in the present Buddha-period, 84,31.

bubbula, *m. & n.* (*sa.* budbuda) a bubble; *dimin.* bubbulaka, *m. & n.*, *id.*, *acc.* ~am, Dh. 170; (*cp.* Morris, JPTS. '84,89).

bojjhaṅga, *m.* (*sa.* bodhy-aṅga, *n.*) one of the seven faculties necessary for attaining perfect knowledge (or Buddhahood), *viz.* sati, dhammavicaya, viriya, piti, passaddhi, samādhi, upekkhā; *pl.* ~ā (satta) 82,12; *acc. pl.* ~e, 91,8. *cp.* sambodhi-aṅga.

bodhi, *m. & f.* (= *sa.*) ¹ *f.* perfect knowledge (possessed by a Buddha), Buddhahood; *v.* bojjhaṅga, *cp.* sambodhi; ² *m.* the sacred tree under which Buddhahood is achieved, a Bo-tree; ⁰-rukka-mūle, *loc.* at the foot of the Bo-tree, 66,3; *cp.* Mahābodhi & next.

*Bodhimaṇḍa, *m.* or *n.* (?) the terrace of the great Bo-tree in Magadha; ⁰-samīpamhi (*loc.*) near B., 113,2.

Bodhisatta, *m.* (*sa.* Bodhisattva) one who is destined to become a Buddha, the Buddha in any of his anterior births; ~o, 1,3; *acc.* ~am, 2,27; *gen.* ~assa, 1,6; *abl.* ~ato, 8,10.

*bondi, *f.* (& *m.*) (probably akin to *sa.* budhna) the body; *nom.* ~i (mahatī) 2,12 (= sarīra, 2,7). *cp.* Prākṛ. boṁdi, buṁdi; Kuhn, Beitr. p. 41; Morris, JPTS. '89,207.

bya- etc., *v.* vya-.

brahma-cariya, *n.* (*sa.* brahmacarya) a holy or religious life, holiness, purity, chastity (sometimes = the Buddhism or the Buddhist religious system and practice); *nom.* ~am

(vusitaṁ) 71,15; *acc.* ~am (cara, "lead a holy life") 70,16. 92,3; ⁰-vāsa, *m.* the living a religious life; *nom.* ~o, 92,27; *gen.* ~assa (kālo) 46,35. — ⁰-ādi-brahmacariyika, *mfn.* (*v.* ādi¹) *cp.* next etc.

brahmacariyavat, *mfn.* (*sa.* brahmacaryavat) who leads a holy life, practising chastity; *nom. m.* ~vā, 106,6 = Dh. 267.

brahmacārin, *m.* (= *sa.*) one who leads a religious life, who practises chastity, a priest; *nom.* ~ī, 30,19. Dh. 142; sa-brahmacārī (*m. pl.*) 96,30 ("fellow-priests").

brahmaññatā, *f.* (*sa.* brahma-ñyatā) ¹ friendliness towards Brahmins; ² the state of a Brahman; *nom.* ~tā, Dh. 332.

brahma-daṇḍa, *m.* (= *sa.*) name of a certain kind of punishment imposed by the order on a Bhikkhu; *nom.* ~o, 79,13-14 ("the Bhikkhus should neither speak to him, nor exhort him, nor admonish him", 79,15) *cp.* Vin. II p. 290; Kern, Manual of Indian Buddhism, p. 87.

Brahma-datta, *m.* (= *sa.*) *nom. pr.* of several mythic kings in Benares; *loc.* ~e, 1,2. 2,17, etc.; ⁰-kumāro, 42,24; ⁰-mahārājā, 43,22.

Brahman, *m.* (= *sa.*) the god Brahma; *nom.* ~ā, 110,11; ~Sahampati, 80,21; *instr.* ~unā, Dh. 105; Mahā⁰, *id.* (*v. h.*) *cp.* sa-brahmaka, *mfn.* & next.

Brahma-loka, *m.* (= *sa.*) the world or heaven of Brahma; *loc.* ~e, 45,16; ⁰-ūpaga, *mfn.* going to B.; *m.* ~o, 45,18 (*cp.* upaga); ⁰-parāyana, *mfn.* destined for B.; *m.* ~o, 47,33.

brahma-vihāra, *m.* (= *sa.*) one of the four perfect states of mind (*viz.* mettā, karuṇā, muditā, upekkhā); *acc. pl.* ~e (bhāvetvā) 45,15-18.

brāhmaṇa, *m.* (= *sa.*) a man belonging to the priestly caste, a Brahman; *nom.* ~o, 9,9. 92,10; 106,8 = Dh. 393 etc. (in a moral sense); *acc.*

~am, 30,9; *gen.* ~assa, 9,9. 66,20; *voc.* ~ā (metri causa), 30,12; *pl.* ~ā, 61,30; *gen.* ~ānaṃ, 61,26; purohita⁰, 51,19 (*q. v.*); *⁰-pāmokkha, *mfn.* (*q. v.*); *⁰-mānava, *m.* a young Br., *nom.* ~o, 113,2; *⁰-vesena (*instr.*) in the disguise of a Br., 15,10; *⁰-vagga, *m.* title of Dhpd. ch. XXVI; — *dvandva comp.* samaṇa⁰, 19,2; amacca⁰-gahapati, 42,2; ⁰-gahapatikesu, 7,25 (*cp.* gahapati); sa-ssamaṇa-brāhmaṇa, *mfn.* (*q. v.*).

brāhmaṇī, *f.* (= *sa.*) a Brāhmaṇ's wife, 9,10; *acc.* ~iṃ, 9,14.

brūti, *vb.* (*sa.* brūte & bravīti, √brū) to say, reply; to speak to (*acc.*); to tell (*acc. & gen.*); to call (*w. double acc.*); *pr.* 1. *sg.* brūmi (tan te, = kathemi) 85,25-28; 106,13 (taṃ brāhmaṇaṃ) = Dh. 395; 106,34; *aor.* 3. *sg.* a) a-bravi (Māraṃ) 103,12; b) a-bruvi, 110,31; 111,9.

brūheti, *vb.* (*sa.* brūhayati, *caus.* √brūh) to increase, further, promote, cherish, practise (*acc.*); *imp.* 2. *sg.* ~aya (santimaggam) Dh. 285.

Bh.

bhakkha, ¹) *mfn.* (*e. c.*; *sa.* bhaksha) eating or drinking; *⁰lohita⁰, *mfn.* blood-drinking; *gen.* ~assa, 13,28; *⁰pīti⁰, *mfn.* (*q. v.*). — ²) *m.* (*sa.* bhaksha, *m.* or bhakshya, *grd.*) food; ~o si mama ("thou art my prey") 111,10.

bhakkheti, *vb.* (*sa.* bhakshayati, √bhaksh) to eat, devour; *inf.* ~etum, 111,11; *pp.* ~ita, *m. gen. pl.* ~ānaṃ (vāṇijānaṃ) 111,32; bhakkha, *mfn.* (*v. above.*).

bhagavat, *mfn.* (= *sa.*) illustrious, venerable, holy; *esp. m.* used as a term of veneration by Buddhists when speaking of Buddha, "the Blessed one"; *nom.* Buddho bhagavā or only Bhagavā, 66,2-3-5. 104,23. 108,17; *acc.* ~vantaṃ, 68,17. 104,11; *instr.*

~vatā, 69,18; *gen. abl.* ~vato, 76,1; 68,11; *loc.* ~vati, 74,32; 92,2 ("under the Blessed one").

bhaginī, *f.* (= *sa.*) a sister; also used as a term of address to any woman (or said of a woman of the order); *voc.* ~i, 73,5; *instr.* ~iyā (kaniṭṭha⁰) 56,36; *⁰~i-putta, *m.* a nephew; *v.* ati-bhagini-putta. *cp.* bhāgineyya.

bhagga, *mfn.* (*pp.* bhañjati; *sa.* bhagna) broken; *n.* ~am, 30,17. 53,30; *f. pl.* ~ā, Dh. 154.

bhaṅga, *m.* (= *sa.*) breaking, breach; bending, fold; *nom.* ~o, 83,11; *acc.* ~am (sarīra⁰) 47,16.

bhacca, *m.* (*sa.* bhrtya, *grd.* √bhr) a servant, attendant; *acc.* ~am (taṃ taṃ) 112,23; *pl.* ~ā, 111,18; *acc. pl.* ~e, 111,19; *instr. pl.* ~ehi, 111,20.

bhajati, *vb.* (*sa.* √bhaj) to partake of, recur to, keep company with, frequent, follow, practise (*acc.*); *pr.* 3. *sg.* ~ati (padesaṃ) Dh. 303; *part. med. gen. m. sg.* ~mānassa, Dh. 76; *imp. 2. sg. med.* ~assu (mitte) Dh. 375; *pot. 3. sg.* bhaje, Dh. 76. 78; 3. *sg. med.* ~etha, Dh. 78. 208; *caus.* bhājeti (*q. v.*).

bhañjati, *vb.* (*sa.* √bhañj) to break, bend; to defeat (*acc.*); *pr.* 1. *sg.* ~āmi (senam) 104,6; *part. m. pl.* ~antā (atṭhīni) 8,29; *aor. 3. sg.* (mā) bhañji (vo) 108,5; *pp.* bhagga (*q. v.*) *cp.* bhaṅga, *m.*

bhaññati, *vb.* (*pass.* bhaṇati, *q. v.*).

bhaṇati, *vb.* (*sa.* √bhaṇ) to speak, say; to recite, propound (*acc.*); *pr.* 3. *sg.* ~ati (musā) 97,11; 1. *sg.* ~āmi (do.) 98,21; 1. *sg. med.* bhaṇe (*v. next*); *part. m.* ~am, 103,11 (imā gāthā); Dh. 264 (alikaṃ); *part. med. m.* ~māno, 83,4; *gen.* ~mānassa, 83,3; *imp. 2. sg.* bhaṇa, 11,13; *pot. 3. sg.* bhaṇe (saccaṃ) Dh. 224; 1. *sg.* bhaṇeyyāham, 11,11; *aor. 1. sg.* abhāṇim (an old augmented formation) 47,3; *pass.* bhaññati, *loc. n. part.* bhaññamāne (veyyākaraṇasmiṃ) 71,17;

pp. n. bhaṇitaṃ (alikaṃ tassa, *scil.* mayā) 108,30. *cp.* bhāṇaka, bhāṇin.

bhaṇe, *indecl.* (*orig. pr. 1. sg. med. fr.* bhaṇati) *lit.* 'I say', look here! my friends! a term of address used by a superior to inferiors (the latter answer with 'bhante', *q. v.*); mayāṃ kho ~, 76,10; tena hi ~, 76,12.

bhaṇḍa, ¹⁾ *n.* (*sa.* bhāṇḍa) *sg.* & *pl.* goods, wares, things; utensils, implements, instruments, ornaments, etc.; *nom.* ~aṃ, 30,17; *acc.* ~aṃ (appaggha-⁰, "wares of a little value") 26,2; (piya-⁰, "anything that is dear") 54,34; *pl.* ~āni (turiya-⁰, "musical instruments") 65,5. — ²⁾ *m.* (*e. c.* = bandha) a keeper, groom (*cp.* *sa.* bhaṇḍa); *hatthi-⁰, *m.* an elephant-keeper (= *hatthi-bandha, *cp.* *sa.* aṇḍa-bandha) *pl.* ~ā, 76,15; *acc. pl.* ~e, 76,10. *cp.* SBE. XVII, 141, Note².

bhaṇḍaka, *n.* (*sa.* bhāṇḍaka) = bhaṇḍa, *n.*; *assa-⁰, 65,17 (horse-trappings).

bhaṇḍikā, *f.* (*sa.* bhāṇḍikā) a bundle, a small packet; *acc.* ~aṃ, 8,17. 33,7; saḥassa-⁰, a purse of 1000 pieces, 23,1 (*cp.* saḥassa-thavika, 102,34); — *bhaṇḍika-baddha, *mfn.* packed, bundled up; *gen.* ~assa (dha-nassa) 34,12.

bhata, *mfn.* (*sa.* bhr̥ta, *pp.* bharati) 'born', brought up, reared, supported; *f.* ~ā (bhariyā) 51,4; *attavetana-⁰, *v.* attan.

bhataka, *m.* (*sa.* bhr̥taka) a servant; *nom.* ~o, 105,8.

bhati, *f.* (*sa.* bhr̥ti) wages, hire, support; service for wages; *instr.* ~iyā, 105,9.

bhatta, *n.* (*sa.* bhakta) a meal, ration; food, *esp.* boiled rice; *nom.* *acc.* ~aṃ, 78,3; 21,5. 33,25. 53,30. 70,10. 76,11; bahu-⁰, 57,11; *pacchā-⁰, 86,5; *pātarāsa-⁰, 57,9; *mataka-⁰, 16,23 (*v. h.*); *ratti-⁰, 15,19; *loc.* ~e, 57,27; ~asmim, Dh. 186; *pl.* ~āni, 111,33; — *comp.* *bhatta-kāraka, *m.*

(*sa.* bhatta-kāra) a cook; *nom.* ~o, 6,20; — bhatta-kicca, *n.* preparations for a meal; ⁰āvasāne, *loc.* (*v.* āvasāna) after the meal, 86,15; — *bhatta-pāti, *f.* a rice-bowl, *acc.* ~im, 34,13; — *bhatta-sakaṭa, *n.* a cart-load of rice, 53,30.

bhadanta, *m.* (= *sa.*) a venerable person, a term *esp.* used in addressing (or mentioning) a Buddhist priest, often equal to *pron. 2. pers.* (but with the verb in *3. sg.*); kathaṃ ~o ñāyati, "how is your reverence named", 96,29. [bhadanta (also often written bhaddanta) seems to be a later formation from the *voc.* bhadante, which has probably arisen from the phrase bhaddam (or bhadraṃ) te (*q. v.*) and has been contracted into bhante (*v. below*); *cp.* Windisch Māra und Buddha, p. 68; Tr. PM. p. 69–70; Weber, Bhag. II, 155 & I, 418; Sénart, Kacc. p. 115 (II, 4,35); Pischel, Gr. § 366^b.]

bhadda (& bhadra), *mfn.* (*sa.* bhadra) happy, good, pleasant, beautiful; *m.* ~ro (a good man, *opp.* pāpo), Dh. 120; *acc.* ~raṃ (assaṃ) Dh. 380; *f.* ~ā (mātā) 20,25; *voc. f.* ~e (my dear!) 1,8; *n.* ~raṃ, happiness, Dh. 119; *pl.* ~rāni (good things) Dh. 120; *n.* ~aṃ is often used with *gen. pron. 2. pers.* parenthetically in a sentence, meaning 'if you please', 'let it be said with all deference', 'sit venia verbo' and the like: na me ruccati bhaddaṃ vo, 11,16; taṃ vo vadāmi bhaddaṃ vo, 108,3 (*cp.* *sa.* bhadraṃ te (*val*) & bhadanta above).

bhaddaka, *mfn.* (*sa.* bhadra) = bhadda; *m.* su-bhaddako (catu-ppado), very pleasant or lovely, 30,8.

bhanta, *mfn.* (*pp.* bhamati; *sa.* bhr̥anta) wandering, moving, or rolling about (unsteadily); *acc. m.* ~am (rathaṃ) 106,33 = Dh. 222.

*bhaṇte, *indecl.* (*fr.* bhadanta, *q. v.*) a term of address to superiors or venerable persons: reverend sir, your reverence! ¹⁾ = *voc.* 28,12 (to

Buddha); 35,³ (tāpasa); evaṃ ~, 76,¹⁴ (Devadatta); 79,¹⁰ (an elder bhikkhu ought to be addressed by bhante or āyasmā); 85,²⁹ (Nārada); kinnāmo si ~, 96,²⁹; - ²) = *nom.* ~ Bhagavā, 69,⁴ (with 3. *sg.* of the verb). [bhante has generally been considered as a Magadhimism, from *sa. bhavant-* (Weber, *Trenckner & Franke*, KZ. XIV, p. 419), from which also bhadanta (*v. above*) possibly might have arisen through insertion of an inorganic 'd'; but I think it will be impossible to arrive at a true historical view of the various terms of address, bhagavā, bhavam (bhonto, *etc.*), bhadanto (~te), bhante, bhāṇe, which seem to be connected with one another phraseologically as well as etymologically.]

bhabba, *mfn.* (*grd.* bhavati; *sa. bhavya*) future, what probably will be or ought to be, suitable, proper; *w. inf.* being able to; *m.* ~o (kāme paribhūñjitum) 70,¹; a-bhabba, *mfn.* (*q. v.*).

bhamati, *vb.* (*sa. √bhram*) to wander about, to move to and fro (on account of perplexity); *caus.* bhameti, to swing, agitate, perplex; *imp. 2. sg. med.* bhamassu, Dh. 371, seems to be used as *imp. 3. sg.*, but perhaps we have here an old error; the Mss. Khar. reads mā te kāmaguṇā bhamessu cittam, which seems to prove that we ought to read kāmaguṇā bhamiṃsu (*aor. 3. pl.*) or bhamessum (*aor. 3. pl. caus.*).

bhamara, *m.* (*sa. bhramara*) a bee; ~o, 106,² = Dh. 49; ⁰-gaṇā, swarms of bees, 62,¹² (pañcavaṇṇa-⁰).

bhaya, ¹) *n.* (= *sa.*) fear, danger; *nom.* ~am, 53,¹⁰ 110,³² Dh. 283; *instr.* bhayena, from fear, 13,¹⁵ 43,⁷, often at the end of *comp.*: geha-pātana-⁰, 19,¹⁶; niraya-⁰, 17,³⁰; maraṇa-⁰, 6,²¹; rukkha-nibhattana-⁰, 37,⁵ (*q. v.*) *cp.* a-kuto-bhaya, 'a-bhaya, mahā-bhaya, *mfn.*; - ⁰-janana, *mfn.* (*q. v.*); - bhayaṭṭha, *mfn.* (*sa. bhaya-*

stha) terrified, *f.* ~ā, 111,²⁶; - ⁰-tājṇita, *mfn.* (*q. v.*); - ⁰-dassin & ⁰-dassivas, *mfn.* seeing danger, fearing; *nom. m.* ~vā, Dh. 31; *pl.* ~ino, Dh. 317; - ⁰-bhīta, *mfn.* & ⁰-saṇhita, *mfn.* frightened, alarmed (*v. h.*) - ²) *mfn.* dangerous; *acc. m.* ~am (maggam) Dh. 123.

bharati, *vb.* (*sa. √bhr*) to bear, support, hire; *cp. next etc.*, bhāra, bhacca, bhata(ka), bhati.

bharita, *mfn.* (= *sa.*) filled with (*e. c.*); vipaviddha-nānakuṇapa-⁰, *mfn.* 65,¹⁰ (*v. h.*).

bhāriyā, *f.* (*sa. bhāryā*) a wife; *nom.* ~yā, 1,⁵ 51,⁴; *acc.* ~yam, 101,¹⁸; *gen.* (*dat. loc.*) ~yāya, 1,²²; 54,²⁹ (*metri causa* contracted to bhāriyā); 58,³ (dovārika-⁰).

Bharukaccha, *n.* (*sa. id.* & Bhṛgukaccha) *nom. pr.* of a seaport-town in Western India (Baroach, *Baṇḍuṣā*); *nom.* ~am (nāma paṭṭa-nagāmo) 24,⁹; ⁰-paṭṭanam, 25,¹²; ⁰-payāta, *mfn.* 20,²³ (*v. payāti*); ⁰-vāṇija, *m.* 19,³⁴ (*q. v.*).

*Bharu-raṭṭha, *n. nom. pr.* of a country; *loc.* ~e, 24,⁹. - *Bharu-rājan, *m.* the king of that country; *nom.* ~ rājā nāma, 24,⁹.

bhava, *m.* (= *sa.*) ¹) coming into existence, birth; existence, any mode of existence, being, life; *nom.* ~o (upādāna-paccayā) 66,⁹; ⁰-paccayā (jāti) 66,¹⁰; *gen.* ~assa (pāragū) Dh. 348; *loc.* ~e (pūrima-⁰, in a former life) 58,¹¹; *pl.* tayo bhavā, "the three modes of existence", *viz.* sensual, corporeal, formless existence, or existence in the three worlds kāmā, rūpa-, arūpa-loka, 65,¹¹ (*cp.* kāmā, bhava, vibhava 67,¹⁴); - ⁰-taṇhā, *f.* thirst for existence, 67,¹⁴; ⁰-nirodha, *m.* cessation of ex., 66,¹⁸; ⁰-salāṇi, *n. pl.* "the thorns of life", Dh. 351; kāmā-⁰, taṇhā-⁰, nandī-⁰ (*v. h.*) - ²) increase, welfare, prosperity (*opp.* vibhava, *q. v.*); *dat.* ~āya, Dh. 282. - *cp.* bhāva, punabbhava, *etc.*

bhavam, *pron. (orig. part. bhavat*

fr. next; *sa. bhavān, m. & bhavati, f.*) thou, you (used as a respectful term of address, often comb. with the name of the person addressed, but mostly with the 3. pers. of the verb); *nom. ~aṃ* (Gotamo) 90,19. 93,37; (*acc. bhavantam*); *instr. bhotā* (Gotamena) 90,15; *gen. bhoto* (Gotamassa) 94,6; (*loc. bhavati*); *pl. nom. voc. acc. bhonto* (or *bhavanto, nom., bhavante, acc.*): *supāntu me ~o*, 97,3; (*instr. pl. bhavantehi*; *gen. pl. bhavantānaṃ, or bhavataṃ*). As *voc. sg. & pl. we* have a contracted form *bho* (*q. v. separately below*).

*bhavati, vb. (sa. √bhū; very often contracted to hoti, q. v.) to be, exist, stay, become, arise, come into, etc. (also used as auxiliary verb); pr. 3. sg. ~ati, Dh. 375; 3. pl. ~anti (jāti-paccayā) 66,11; 111,4; pr. 1. pl. med. bhavāmase, 105,26; part. v. bhavaṃ above; imp. 2. sg. bhava (cp. hohi) Dh. 236; 2. pl. bhavātha (var. ~atha) Dh. 143; pot. 3. sg. bhaveyya, 1,25; 1. sg. ~eyyaṃ, 56,5; 2. sg. ~eyyāsi, 86,3; aor. ahu, ahosi, etc., v. hoti; fut. 3. sg. bhavissati (cp. hessati) = will be, 'must be', or 'is probably', 'is certainly': 32,26. 87,3. 99,7, etc.; 12,27. 34,3 (vassāpitaṃ ~); 40,22 (gahito ~); 56,30 (laddhaṃ ~ maññe); also in questions and answers: kim ~ (supinaṃ) 61,29; kin nu kho ~ (kumārīkā) "how may she be"? 86,39; evaṃ ~, 56,15; fut. 2. sg. ~issasi, 46,14. 56,12; 1. sg. ~issāmi, 23,29; 3. pl. ~issanti, 6,28. 21,11-27. 33,27 (imaṃ dhanam dve koṭṭhāsā ~, pl. instead of sg.); 1. pl. ~issāma, 21,12; - *cond. 3. sg. a-bhavissa, 42,11. 92,28; bhavissa, 29,8; - inf. bhavitum, 24,34. 56,4; - ger. v. hutvā (under hoti); - grd. bhavitabba, mfn. (cp. hotabba & bhabba) n. ~aṃ* (used like *fut. in pass. construction*) 24,2 (imināpi āgatenā ~ = *ayam pi āgato bhavissati*); 34,4-10. 47,13. 48,26. 91,33, etc.; *acc. n. ~am ev'etaṃ kathesi, "you**

tell of what must be", 47,11 (*cp. kūlikam, 47,10*); - *pp. bhūta* (*q. v.*); - *caus. bhāveti* (*q. v.*) *cp. bhava. bhāva, m., bhavana, n.*

bhavana, n. (= sa.) house (palace), home, abode (world); *acc. ~aṃ* (attano) 19,18; *loc. ~e*, 41,39; *asura*⁰, *tāvatiṃsa*⁰, *nāga*⁰, *Sakka*⁰, *su-panna*⁰ (*v. h.*).

bhastā, m. (sa. basta) a he-goat; acc. ~aṃ, 54,16 (*cp. Jāt. VI, 12,2; Abhidh. has vasso*).

*bhasma, n. (sa. bhasman) ashes; *0-āchanna, mfn. 106,32* (*v. āchanna*).

bhassati, vb. (sa. √bhrañc) to fall down, drop; to swoop down, go on shore; to take a road, lounge about; aor. 3. sg. bhassi (adho Gaṅgaṃ) 14,24; (*tassa matthakaṃ*) 24,5; *aor. 3. sg. med. a-bhassatha* (vinā kacchā) 104,17 (*cp. Kuhn, Beitr. p. 110*).

bhāga, m. (= sa.) ¹) a part, fraction (often *comp. v. numbers, v. catu-bhāga, ti-bhāga & saḥassa*⁰); - ²) a portion, share, lot; task, business, wages, salary; (*v. ācariya*⁰); - ³) place, region, side, quarter (*v. upari*⁰, *kappa*⁰, *bhūmi*⁰, *cp. sabhato-bhāgena, instr. adv.*); - ⁴) time, division of time (*v. ratti*⁰, *cp. aparabhāge, loc. adv.*) *cp. bhaga, etc., sobhagga*.

**bhāgavat, mfn. (fr. prec.) partaking of, having a share in* (*gen.*); *nom. m. ~vā* (sāmaññassa) Dh. 19. 20.

bhāgineyya, m. (sa. bhāgineya) a sister's son, nephew; 0-hamsapota-kassa (*gen.*) a young hamsa, a nephew of his, 10,31. *cp. bhagini*.

bhājana, n. (= sā.) a vessel, an earthen jug; acc. ~aṃ, 82,19.

bhājeti, vb. (caus. bhajati; sa. bhājayati) to divide, distribute (*acc.*); *inf. ~etum* (matamanussaṃ) 40,32; *ger. ~etvā, 27,29. cp. bhāga, bhājana*.

*bhāṇaka, m. (= sa.; fr. bhanati) a reciter, repeater, declarer; *Digha*⁰, *m. (q. v.)*.

bhāṇavāra, n. (& m.) a section

of the holy texts, which are divided into such sections for purpose of recitation; paṭhamaka-⁰am, the first section of Dhpd. containing ch. I–XIV; Dh. 196.

*bhāṇin, *mfn.* (fr. bhaṇati) saying, speaking; *v.* bahu-⁰, mañju-⁰, manta-⁰, mita-⁰, *mfn.*

bhātar, *m.* (sa. bhrātr) a brother; *nom.* ~tā, 108,15; 9,7 (kaniṭṭha-⁰); *acc.* ~taraṃ, 31,30; *instr.* ~tarā, 31,31; *nom. pl.* ~taro, 31,13. 34,32.

bhātika, *m.* (sa. bhrāṭṛka) a brother; *acc.* ~aṃ (jetṭhaka-⁰) 32,21; *gen.* ~assa (jetṭha-⁰) 35,20.

bhāyati, *vb.* (sa. √bhī, bibhēti & bhayate) to fear, be afraid of (*gen.*); *pr. 3. pl.* ~anti (maccuno) Dh. 129; *aor. 2. sg.* (mā) bhāyi, 1,10. 4,30. 75,20; *2. pl.* (mā) bhāyittha, 32,21. 76,26; *pp.* bhīta (*q. v.*); *ger.* bhāyitvā (kassa) 98,13. *cp.* bhaya, bhimsanaka, bhīru, bherava.

bhāra, *m.* (= sa.) burden, load; trouble, labour; task, charge; *nom.* ~o (mayhaṃ ~, or mayhaṃ esa ~, "let it be my charge, leave that to me") 42,6. 49,30; imassa sukha-dukkhaṃ tava ~o, "look after him in better and worse", 28,20; khāri-⁰, *m.* & panna-⁰, *mfn.* (*v. h.*).

bhāraka, *m.* (?) (= sa.) burden, load; only in the *comp.* *gadrabha-⁰, *m.* (?) ¹ an ass-driver; ² goods carried by an ass, *instr.* ~ena vohāraṃ karonto, 8,16.

bhāva, *m.* (= sa.) ¹ being, becoming, appearance, state, condition, nature; *nom.* ~o (thīnaṃ) 51,31. – ² do., at the end of *comp.* (*subst. m.*): ^a *v. adj.*: tittaka-⁰, duggata-⁰, dubbaca-⁰, nihata-māna-⁰, paṇḍita-⁰, bahu-⁰, sapariggaha-apariggaha-⁰, samāna-vaya-⁰, sassāmika-⁰, sithila-⁰, suddha-⁰ (*q. v.*); – ^b *w. adv.*: tathā-⁰ (*q. v.*); – ^c *w. subst.* (*cp.* dhamma): atta-⁰, mitta-⁰, soṭṭhi-⁰, & likewise with the verb atthi, *3. sg.*: atthi-⁰ (*q. v.*) – khuracakka-⁰ (= "that it was") 24,6; yakkhini-⁰, 21,26 (do.)

cp. hāva-bhāva (*q. v.*) 21,13; – ^d *w. pp.* or *grd.* (which in English is expressed by a full sentence: "that it was . . .", or "that it ought to be"): āgata-⁰, gata-⁰, gahita-⁰, bhinna-⁰, mārita-⁰, vañcita-⁰, hattha-gata-⁰; chaddetabba-⁰ (*q. v.*); – ^e *similarly w. nom. actionis*: avattharaṇa-⁰, āgama-⁰, an-āgama-⁰, gamana-⁰, nikkhamana-⁰, maraṇa-⁰ (*q. v.*) *cp.* tuṇhī-bhāva & pātu-bhāva, *m.*; a-bhāva, *m.* & an-abhāva-kata, *mfn.*

bhāvanā, *f.* (= sa.) ¹ producing, acquiring, mastering, developing (one's own mental faculties), meditation; *acc.* ~aṃ (anuyujjati, "applies himself to meditation") 97,9; *loc.* ~āya (atta-nā bhāvita-⁰) 29,2; (rato mano) Dh. 301; – ² veneration, respect, praise, reputation; *acc.* ~aṃ (asataṃ, metri causa bhāvanā) Dh. 73.

bhāvita, *mfn.* (*pp.* fr. next; = sa.) produced, developed, cultivated, practised; *f.* ~ā (maraṇa-sati) 86,20; ⁰-bhāvanāya (pattinī, "the powers I have developed") 29,2; – bhāvitattā(n), *mfn.* (sa. bhāvitātman) one who has trained himself (by meditation); *acc.* ~ānaṃ, Dh. 106. *cp.* a-bhāvita, su-bhāvita, *mfn.*

bhāveti (& bhāvayati), *vb.* (*caus.* bhavati; *sa.* bhāvayati) to produce, develop, cultivate, apply oneself to (*acc.*); *pr. 3. sg.* ~eti (metri causa bhāvayati) Dh. 350 (asubhaṃ); *imp.* 2. *pl.* (or *pot. 3. sg. med.*) ~etha (mettaṃ) 40,8; (maraṇa-satiṃ) 86,17; *pot. 3. sg. med.* ~etha (paṇḍito) Dh. 87; *aor. 3. sg.* ~esi, 86,25; *inf.* ~etum, ib.; *ger.* ~etvā (brahma-vihāre) 45,15; (bojjhaṅge) 91,8; *pp.* bhāvita, *v. above*; bhāvanā, *f.* (*q. v.*).

bhāsati, *vb.* (sa. √bhāsh) to speak, talk; to say, pronounce, recite (*acc.*); *pr. 3. sg.* ~ati, 22,3; Dh. 1–2 (metrically = ~ati; Dh. 258; 2. *sg.* ~asi (alikaṃ) 97,31; *part. m.* ~amāno, 103,4; Dh. 19; *imp.* 2. *sg. med.* bhāsassu, 98,20; *pot. 3. sg.* bhāse (gāthā sataṃ) Dh. 102; *fut. 1. sg.* ~issāmi

(gātham) 87,1; *aor. 3. sg. abhāsi*, 13,30. 80,22; *3. sg. med. abhāsatha*, 105,22; *pp. bhāsita (q. v.) cp. next.*

bhāsā, f. (sa. bhāshā) language (esp. vernacular), dialect; loc. ~āya (Sihala⁰, in the Sinhalese language) 113,31; mūla-bhāsāya (abl. or instr.?) 114,28 (v. mūla); sabba-bhāsa, mfn. (v. h.).

bhāsita, mfn. (pp. bhāsati) said, spoken; n. ~am, 98,28; gen. ~assa (attham) 90,30. n. subst. ~am, speech, word, Dh. 363; 93,18; cp. dubbhāsita, subhāsita, mfn.

**bhimsanaka, mfn. (fr. sa. bhishana & bhishma) terrible; m. ~o, 27,6 (saddo); 80,20 (bhūmicālo); n. (subst.?) ~am, 81,3.*

bhikkhati, vb. (sa. √bhiksh, bhikshate) to beg, ask for, esp. to beg alms (from, acc.); pr. 3. sg. med. ~ate (pare, "others") 106,4 = Dh. 266. cp. next etc.

bhikkhā, f. (sa. bhikshā) the act of begging alms; dat. ~āya (caranto) 29,21.

bhikkhu, m. (sa. bhikshu) a mendicant, a Buddhist monk or priest; nom. ~u, 79,8. 106,4 = Dh. 266; Dh. 75 (Buddhassa sāvako); acc. ~um, Dh. 362; instr. ~unā, 79,8; gen. ~uno, 79,12; eka-bhikkhussa, 79,17; pl. nom. ~ū, 29,28; ~avo, 109,16; voc. ~ave, 29,30. 70,25; ~avo, Dh. 243; acc. ~ū, 66,24; instr. ~ūhi, 79,15; -⁰-vagga, m. title of Dhpd. ch. XXV; -⁰-sata, n. 79,33; ⁰-sahassa, n. 70,22 (q. v.); ⁰-saṅgha, m. the congregation of Buddhist monks, the Buddhist brotherhood; gen. ~assa, 72,27; instr. ~ena, 70,21; loc. ~e, 29,27; pl. ~ā, 109,2.

bhikkhunī, f. (sa. bhikshunī) a Buddhist nun; instr. ~iyā, 98,28.

bhikkāra, m. (sa. bhr̥ṅgāra) a pitcher, bowl or vase (golden); instr. ~ena (suvanna⁰) 41,11.

bhijjati, vb. (pass. bhindati) to be broken or wrecked; to be scattered or dispersed; pr. 3. sg. ~ati, 107,8

= Dh. 148; *fut. 3. sg. ~issati (nāvā) 19,30; 1. pl. ~issāma (tattha tatth'eva) 11,8.*

bhitti, f. (= sa.) a wall; nom. ~i (kaṇṇakita) 84,20.

**bhindāpeti, vb. (caus. II. bhindati) to cause to be broken (acc.); fut. 1. sg. ~essāmi (silam assā) 48,26.*

bhindati, vb. (sa. √bhid) to break, cut asunder, destroy, disturb, violate (acc.); part. m. ~anto (ghaṭam) 16,29; (sotāni) 27,5; pot. 3. sg. ~eyya (mettim) 53,9; aor. 3. sg. bhindi (nāvam) 20,1; ~itum (raṇṇo vacanam, to disobey) 40,2; (itthiyā silam, to seduce) 48,28; ~itvā, 10,14 (hirottappam); 50,5. 58,23 (dvidhā); pp. bhinna; grd. bhejja; caus. II. bhindāpeti (q. v.) cp. bheda.

*bhinna, mfn. (pp. bhindati; = sa.) ¹) broken, destroyed, violated; wrecked; n. ~am (bhaṇḍam) 30,17; f. ~ā (nāvā) 20,23. 28,22; loc. ~āya (nāvāya) 28,16; bhinna-nāva, mfn. (cp. sa. bhinnanau) shipwrecked; m. pl. ~ā, 21,9; gen. ~ānam, 20,33. -²) separate, different, deviating; *-rūpa, mfn. id.; m. pl. ~ā (ācariya-vādā, "the schismatic doctrines of old teachers") 113,27.*

bhiyyo, adv. (sa. bhūyas; compur. fr. bahu) ¹) more, still more; ~ citam pasidati, 103,21; ~ nandati, 107,27 = Dh. 18; -²) once more, again; ~ opammam karohi ("give another illustration") 99,27. cp. next & yebhuyyena.

*bhiyyoso, adv. (sa. bhūyaṣas) still more; only in the comp. *bhiyyosomattāya (v. mattā, f., cp. buddh. sa. bhūyasyā mātrayā) in still higher degree, 65,8.*

bhisakka, m. (sa. bhishaj) a physician; acc. ~am, 92,8. (As to the form cp. sa. a-tvak-ka) cp. bhesajja.

bhisi, f. (sa. bṛsi) a cushion, roll, pad; nom. ~i, 104,30 (baddhā hi ~usamkhatā; in this sentence bhisi seems to be somewhat ambiguous; could it also mean a sort of cushion,

made of twisted grass, used instead of a swimming-girdle? *Fausbøll*, SBE. X, (2) p. 4, translates it by 'raft'; cp. SBE. XX, p. 163. Note 3); *instr.* ~iyā, 104,31.

bhīta, *mfn.* (*pp.* bhāyati; = *sa.*) frightened, terrified (*w. gen.* or *e. c.*); *m.* ~o (tāsam) 21,33; (marāṇa-bhaya⁰) 8,25; 75,17; *m. pl.* ~ā, 40,10; 17,31 (niraya-bhaya⁰); bhīta-tasitā, *m. pl. dvandva comp.* 27,5; ⁰-puriso, 86,19 (āsivisaṁ disvā ~).

bhīru, *mfn.* (= *sa.*) timid, cowardly; *subst. f.* bhīrū, cowardice, 103,27 (chātṭhā [senā Mārassa]). *cp.* bherava.

bhuñjati, *vb.* (*sa.* √bhuj) to enjoy, eat (*acc.*, rarely *instr.*), to take a meal; to swallow, devour (*acc.*); *pr.* 3. *sg.* ~ati (vinā maṁsena na ~) 6,1; Dh. 324; 3. *pl.* ~anti, 57,10; *part. gen.* *m.* ~antassa (sāyamāsam) 53,29; *imp.* 2. *pl.* ~atha (bhattam) 21,5; *pot.* 3. *sg.* ~eyya, 101,3. 107,2 = Dh. 308; 3. *sg. med.* ~etha, Dh. 70; *aor.* 3. *sg.* bhuñji, 41,10. 57,15; 1. *sg.* bhuñjīm, 101,8; 3. *pl.* a-bhuñjisum, 111,34; *ger.* ^a) bhutvā, 15,15; ^b) bhuñjitvā, 21,7 (khāditvā ~); 57,15; 61,7 (bhojanam); 78,29 (bhattam); ^c) bhuñjiya, 111,35; *pp.* bhutta (*q. v.*); *grd. v.* bhojaniya; *caus.* bhojeti (*q. v.*) *cp.* bhoga², bhojana.

bhutta, *mfn.* (*pp.* bhuñjati; *sa.* bhukta) ¹) enjoyed, eaten; *m. pl.* ~ā (me kāmā) 45,5; *m.* ~o (ayogulo, "swallowed") 107,1 = Dh. 308; ⁰-pātaraṣa, *mfn.* (*v. h.*); - ²) one who has eaten; *gen. sg.* ~assa (*w. instr.* sūkaramaddavena) 78,31.

*bhuttāvi(n), *mfn.* (*fr. last*) one who has enjoyed or eaten (*acc.*), who has finished the meal; *gen. m.* ~vissa (bhattam) 78,24; 83,14.

bhutvā, *ger. v.* bhuñjati.

bhumma, ¹) *mfn.* (*sa.* bhūmya, *cp.* bhauma) belonging to the earth. - ²) *comp.* = bhūmi, *f.* (arisen through bhummi? or from the old *loc.* bhūmyā, Jāt. I, 507,12. V, 84,12, etc.); *bhumma-tṭha, *mfn.* standing on the ground;

acc. m. pl. ~e, Dh. 28; - *bhumma-ttharaṇa, *n.*, 'floor covering', a carpet; ~am, 84,17. *cp.* bhūma.

bhusa¹, *mfn.* (*sa.* bhr̥ṣa) strong, vehement, excessive; *m. pl.* ~ū (sotā) Dh. 339.

bhusa², *n.* (*sa.* busa) chaff; ~am (viya) 53,2; yathā ~am, 106,17 = Dh. 252.

bhūta, *mfn.* (*pp.* bhavati; = *sa.*) ¹) being, existing, real, true; become, happened; *n.* ~am, 9,29 (*opp.* a-bhūtam, *q. v.*); 101,30. - ²) *subst. m. n.* any living being; *pl. m.* ~ā (sabbe) 80,23; *n.* ~āni, Dh. 131; *loc.* ~esu, Dh. 405. - ³) *e. c.* being, being like (sometimes almost pleonast.): ^a) *agārika⁰, *anda⁰, *andha⁰, *tanu⁰, *sāmkāra⁰, *mfn.* (*v. h.*); ^b) -i-bhūta: *v.* tunhī⁰, *samanāgi⁰, sammukhī⁰, sīti⁰; *cp.* yathā-bhūta (⁰-bhucca) & pahūta.

⁰bhūma & ⁰bhūmaka, *mfn.* (only *e. c.* = bhūmi, *cp. sa.* bhūmikā & bhumma above): satta-bhūmaka, *mfn.* (*sa.* sapta-bhūma, & ⁰-bhūmika) having 7 stories; *n.* ~am (geham) 48,31.

bhūmi, *f.* (= *sa.*) ¹) the earth, soil, ground; *nom.* ~i (acalā) 110,7; *acc.* ~im, 6,11; (otiṇṇā, gone on shore) 112,27; *loc.* ~iyā (on the ground) 61,25. 83,19. 97,34; ~iyam, 5,12. 53,19. 56,27 (katvā); tamba⁰, 112,29 (*q. v.*); ⁰-cālā, *m.* (*cp. sa.* bhūmi-cālā) an earthquake; *nom.* ~o (mahā⁰) 80,19. - ²) the floor of a house; 84,21; story (of a house) *v.* bhūma. - ³) a territory, country; *v.* *ariya⁰, *uyyāna⁰, paccanta⁰, Suvanna⁰. - ⁴) place; ⁰-rāmaṇeyyaka, *n.* a delightful place, Dh. 98 (*q. v.*); ukkāra⁰, 18,31 (*q. v.*); ⁰-bhāga, *m.* place, quarter, stall (of a horse); *loc.* ~e, 65,19. - ⁵) step, stage; *acc.* ~im (yathāviditam, "stage of knowledge") 69,23. [Burm. writing bhummi; *cp.* bhumma & bhūma above.]
bhūri, ¹) *mfn.* (= *sa.*) much, great (only at the beginning of *comp.*). - ²) *f.* knowledge, intelligence; *nom.* ~i, Dh. 282 (yogā jāyati); ⁰-sam-

khaya, *m.* loss of knowledge, *nom.* ~o, Dh. 282.

*bhūṣita, *mfn.* (*pp.* ⁰bhūseti, ¹bhūṣh) adorned, decorated; *f.* ~ā (sabbābharana⁰) 112,1.

bhejja, *mfn.* (*grd.* bhindati; *sa.* bhedyā) to be broken or destroyed; a-bhejja, *mfn.* 39,12 (*q. v.*).

bheda, *m.* (= *sa.*) breaking, destroying, dissolving; *abl.* ~ā (kāyassa), "when this body is dissolved", 7,26. Dh. 140.

bhedana, *n.* (= *sa.*) = *prec.*; *acc.* ~am (sarirassa) "injury of the body", Dh. 138.

bherava, *mfn.* (*fr.* bhīru; *sa.* bhairava) terrible; *n. subst.* horror, terror; *~rava, *m.* a cry of horror; *acc.* ~am (ravantā) 86,19.

bheri, *f.* (= *sa.*) a drum, kettle-drum; *acc.* ~im, 35,13; (carāpetvā) 42,2. 102,26 (used generally by proclamations); *gen.* ~iyā, 36,15; ⁰-tale, 35,21.

bhesajja, *n.* (*sa.* bhaishajya) medicament, medicine; *comp.* gilānapaccaya⁰, 97,8. *cp.* bhisakka.

bho, *indecl.* (*sa.* bhos) a vocative particle, orig. *voc.* of bhavaṃ (*q. v.*), used in addressing one or more persons: O! Hallo! I say, look here! ¹) *with a foll. voc.* bho pāsāṇa, 3,7; kim bho pāsāṇa (vānarinda) 3,9-11; bho purisa, 23,34. 101,6; bho corā, 32,34; bho yakkhā, 40,36; ²) *without voc.* ehi bho, 24,3; aho vata bho, 42,17; dhi-r-atthu vata bho, 63,13; upaddutaṃ vata bho, 65,12; nāhaṃ bho gāmaṃ jhāpemi, 101,7; ayaṃ bho ko nu dipo, 110,31; - bhovādin, *v. below.* *cp.* ambho & hambho.

bhoga¹, *m.* (= *sa.*) a curve, fold; *acc.* ~am (orato katvā) 83,21. *cp.* obhoga & bhogga.

bhoga², *m.* (= *sa.*) enjoyment, use, advantage; wealth, riches, treasures; *pl.* ~ā, Dh. 355; *gen.* ~ānaṃ, Dh. 139; ⁰-taṇhā, *f.* "thirst for riches", Dh. 355 (*instr.* ~āya); yaso-bhoga-samappita, *mfn.* (*q. v.*).

*Bhoga-nagara, *n. nom. pr.* of a town (from bhoga¹, in the sense of 'serpent'); *loc.* ~e, 77,15.

bhogga, *mfn.* (*sa.* bhugna) bent, crooked; gopānāsī-bhogga-sama, *mfn.* 47,32 (*q. v.*).

bhojana, *n.* (= *sa.*) ¹) enjoying, eating; *vikāla⁰, eating at forbidden times; *abl.* ~ā. 81,34 (*cp.* vikāla). - ²) a meal, food (*esp.* boiled rice); *acc.* ~am, Dh. 70; 20,7 (dibba⁰); 41,9 (nānaggarasa⁰); 61,7 (vara⁰); pāna-bhojanam, food and drink, Dh. 249; - *pariññāta⁰, *mfn.* (*q. v.*).

bhojaniya, *n.* (*sa.* bhojaniya; *grd.* bhuñjati) soft food (as boiled rice, gruel, soft cake, meat etc., *opp.* khādaniya, *q. v.*); *acc.* ~am, 78,2; khādaniya⁰, 18,30.

bhovādin, *mfn.* (= *sa.*) one who addresses another person by 'bho' (as non-Buddhists used to address Buddha; hence sometimes = a Brahman); *m.* ~ī (bhovādi nāma) Dh. 396. *cp.* Tr. PM. p. 70; differently Weber, Ind. Str. I, 181.

M.

m, ¹) by sandhi instead of ni: vud-dhim anvāya, 2,18; āgacchantam eva, 2,31, etc. - ²) an old m (m) is sometimes preserved by sandhi, *e. g.* tuṇhim āsinam, Dh. 227. - ³) inserted in *comp.*: nāga-m-āsado, 77,3; okam-okato, Dh. 34; do. metri causa: bhūmiṃ-rāma-ṇeyyakam, Dh. 98; *cp.* añnam-añnam. - ⁴) inserted between two words (not *comp.*): jeyya-m-attānam, 107,4 = Dh. 103; apassi-m-uttinṇapadam, 111,17; idh'eva-m-eso, Dh. 247; sammati-m-eva, Dh. 390; *cp.* saṅgam, Dh. 412 (Tr. PM. 82). - ⁵) m', abbreviation of me = mama, 112,30. [Windisch, Ber. d. sächs. Ges. 1893, p. 228.]

maṃsa, *n.* (*sa.* māṃsa) flesh, meat; *nom.* ~am, 82,2 = 97,20; *acc.*

~am, 1,7 (hadaya-⁰); 15,7 (sarīra-⁰); *instr.* ~ena, 6,1; 18,14 (maccha-⁰); *loc.* ~e, (hadaya-⁰) 1,6; — *maṁsa-sūla, *n.* & *m.* a spit with roasted meat, or 'a bit of roasted meat' (*cp.* *sa. cūlya-māṁsa, n.*; *Morris*, JPTS. '84,91); *n. pl.* ~āni, 14,29; *m. pl.* ~ā, 15,20; *acc. m. pl.* ~e, 14,32; — maṁsa-lohita-, flesh and blood, Dh. 150 (*v. lepana*).

makara, *m.* (= *sa.*) a certain sea monster or fabulous fish (delphin, sword-fish; corresponding to the capricorn of the zodiac); *nom.* ~o, 20,1; *instr. pl.* ~ehi (bhinnā nāvā) 20,23.

makasa, *m.* (*sa. maçaka*) a mosquito, gnat, fly; *andhaka-⁰, *m.* (*q. v.*).

makkata, *m.* (*sa. markata*) a monkey; *nom.* ~o, 14,10.

makkataka, *m.* (*sa. markataka*) a spider; *nom.* ~o, Dh. 347.

makkha, *m.* (*sa. mraksha* & makshia) hypocrisy, dissimulation; *nom.* ~o, 103,28. Dh. 150. 407.

makkhikā, *f.* (*sa. makshikā*) a fly; *acc.* ~am, 53,33; nimmakkhika, *mfn.* (*q. v.*).

makkhita, *mfn.* (*pp. fr. next*; *sa. mrakshita*) smeared (with *instr.* or *e. c.*); *n.* ~am (lohita-⁰, mukham) 12,31; *m. pl.* ~ā (asucinā) 62,26, *opp.* a-makkhito, 62,29; *instr.* ~ehi (kad-dama-⁰, "mud-stained") 71,29.

makkheti, *vb.* (*caus. √mraksha*) to besmear (*acc.*) with (*instr.*); *ger.* ~etvā (mukham mattikāya) 83,32; *pp.* makkhita, *v. above*; *cp.* makkha.

*Makhādeva, *m. nom. pr.* of a king; ~o (rājā Mithilāyam) 44,19; *voc.* ~a, 44,31; ⁰-amba-vana (& -va-nuyāna), 45,7-14 (*q. v.*).

magga, *m.* (rarely *n.*) (*sa. mārga*) ¹) track, road, way; *nom.* ~o (gamana-⁰, way to go or escape) 3,14; *acc.* ~am (āgacchanto, "on the way") 28,12; 62,6; (ācikkhitvā) 56,34; (tiṁsa-yojana-⁰ āgato) 87,19; (Jatavana-⁰) 73,15; *instr.* ~ena (aññena, "by another way") 12,30; *abl.* ~ā (uyyāhi, "make way") 44,3; *loc.* ~e, 33,18;

(sakata-⁰, "carriage-road") 43,18; (ga-mana-⁰) 60,7; *gen. pl.* ~ānam (metri cāsa maggān) Dh. 273; — mahā-⁰, *m.* a highroad; *instr.* ~ena, 34,4. 43,14; *loc.* ~e, 34,5; — hatthi-⁰, *m.* an elephant track, 35,11. — ²) in the dogmatics: the path or way (leading to emancipation from the misery of existence; *nom.* ~o (ariyo atthaṅgiko, "the holy eightfold path") 67,3, etc.; ~o visuddhiyā, "the way that leads to purity", 107,12 = Dh. 277 (*cp.* Visuddhi-magga); *acc.* ~am (nibbā-nagamanam) Dh. 289; *loc.* ~e (the fourth link of the series: Buddha, dhamma, saṅgha, etc., *cp.* paṭipadā) 79,18; *dvandva comp.* ⁰-phala-nibbā-nāni, 97,10; ⁰-vagga, *m.* title of Dhpd. ch. XX; santi-maggam (*acc.*) "the path of peace", Dh. 285. *cp. next.*

*maggāmagga, *m.* (*sg. or comp.*) 'various paths', the various parts of 'the path' (or the best of paths?); *gen.* ~assa (kovidaṁ) Dh. 403. [*cp.* phalāphala; I think that *Trenchner*, PM. p. 74, is right in tracing this sort of *dvandva-comp.* "to a drawing together of phrases like gamā gamam, dumā dumaṁ"; by the commentaries it is generally explained by magga + a-magga, "the right way and the wrong", SBE, X p. 93.]

Maghavat (or -van?) *m.* (= *sa.*) the chief of the gods, Sakka or Indra; *nom.* ~vā (devānam) Dh. 30.

maṁku, *mfn.* (= *sa.*) dejected, despondent, dispirited; *m. yo* ~u bhavati (*w. loc.*) Dh. 249. (*cp. sa. manyu, m.*; Dhpd. (1855) p. 375.)

maṅgala, *n.* (= *sa.*) a festival or solemn ceremony (*comp.* = anything auspicious or solemn); *acc.* ~am (kāresi) 58,30; āvāha-⁰, *n.* (*q. v.*); *kata-maṅgala-sakkāra, *mfn.* (*q. v.*); *maṅgalassa, *m.* a state horse, 24,29; *⁰-sindhava, *m. id.* 63,5 (*q. v.*); *⁰-ratha, *m.*, a state chariot, 25,1; *⁰-sāla-vana, *n.*, a pleasure-grove of Sal-trees, 62,10; *⁰-hatthin, *m.*, a state elephant; 24,20. *cp.* a-maṅgala, *mfn.*

maṅgura, *m.* (*sa.* madgura & maṅgura) a kind of fish; ⁰cchavi, *mfn.* having the colour of that fish (yellow?), 92,13.

macca, *m.* (*sa.* martya) mortal, a man, person; *acc.* ~aṃ, Dh. 141; *instr.* ~ena, Dh. 53; *gen. pl.* ~ānaṃ (metri causa ~āna) Dh. 182.

maccu, *m.* (*sa.* mṛtyu) ¹) death; *gen.* ~uno, Dh. 21. - ²) Death personified, the king of death (= Māra, *q. v.*); *nom.* ~u, Dh. 47 = 287; ⁰-rāja(n), *m.* (*sa.* mṛtyu-rāj) *id.*; *acc.* ~rājānaṃ, 44,29; *gen.* ~rājassa, Dh. 46; - ⁰-dheyya, *n.* the dominion of death, the world of death (*i. e.* saṃsāra) Dh. 86 (~aṃ suduttaraṃ). (*cp.* Windisch, Māra, p. 186.)

maccha, *m.* (*sa.* matsya) a fish; *acc.* ~aṃ (kāṇa-mahā-⁰) 4,15; (eka-⁰) 4,25; *gen.* ~assa, 51,31; *pl.* ~ā, 4,1; *acc.* ~e, 4,1; 14,23 (rohita-⁰); *gen.* ~ānaṃ, 4,10; *khīna-⁰, *mfn.* (*q. v.*); ⁰-gahana, *n.* catching fish, ~niyāmena, 25,35 (*v.* niyāma); ⁰-gandha & ⁰-maṃsa, *m.* (*q. v.*).

macchaka, *m.* (*sa.* matsyaka) a little fish; *acc. pl.* ~e (sabba-⁰, all the poor fishes?) 4,24.

maccharin, *mfn.* (*sa.* matsarin) stingy, niggardly; *m.* ~i, Dh. 262.

macchera, *n.* (*sa.* mātsarya) stinginess, niggardliness; ~aṃ, Dh. 242.

majja, *n.* (*sa.* madya) spirituous liquor, any intoxicating drink (*cp.* surā, meraya); *acc.* ~aṃ, 97,11; surā-meraya-⁰, 81,23.

majjati, *vb.* (*sa.* √mad) to be drunk or mad; *aor. 2. sg.* mado (mā) 77,5; *pp.* matta (*q. v.*) *cp.* pamajjati.

majjha, *n.* (*sa.* madhya, *mfn.*) ¹) the middle, centre, the interior of anything; *acc.* ~aṃ (janapada-⁰) 39,18; *instr. adv.* ~ena, midway, 96,17 (ubho ante anupagamma); *loc. adv.* majjhe, in the middle (of, *gen.* or *e. c.*): ~ ṭhite mige, 6,8; ~ katvā, 6,10; ~ janapadaṃ hanāpesi, 39,4; pure ca pacchā ca ~ ca, Dh. 421;

mā ~ bhaṅgo ahosi, 83,11; sakunānam ~, 10,12; sayanassa ~, 47,25; *comp.* agāra-⁰, 46,18; nadi-⁰, 2,22; nagara-⁰, 60,33; parisa-⁰, 10,21 (*etc. v.* parisū); mahājana-⁰, 51,16; lekha-⁰, 59,7; sakuna-saṃgha-⁰, 10,18; samudda-⁰, 28,16. Dh. 127; - ²) the middle of the body, waist; *v.* su-majjha, *mfn.* - *cp.* vemajjha, *next etc.*

*majjhantika, *m.* (*sa.* *madhyantika; probably transformation of *sa.* madhyamāndina or madhyāhna) midday, noon; ⁰-samayaṃ, *acc.* "in the middle of the day", 97,31; ⁰-suriyo viya, "like the sun at midday", 26,4 (*cp.* Tr. PM. 75,16.)

majjhima, *mfn.* (*sa.* madhyama) being in the middle, middlemost, intermediate, central; *m.* ~o (puriso, "of the middle height") 92,13; *f.* ~ī (paṭipadā, *q. v.* *cp.* Windisch, Māra, p. 303) 66,28; *loc. m.* ~e (yāme, "in the middle watch") 99,20; *comp.* ⁰-taṇḍula, *m.* (*v. h.*); ⁰-tāpasa, *m.* the second brother, 36,14; ⁰-desa, *m.* (*sa.* madhyadeśa) the midland; also *nom. pr.* of the midland country between Himalaya & Vindhya; *loc.* ~e, 91,18.

Majjhima-nikāya, *m. nom. pr.* of a Pāli work, the second of the five Nikāyas (*q. v.*); *nom.* ~o, 102,15; specimens thereof: 92,1-95,33; commentary: Papañca-sūdanī (*q. v.*).

mañca, *m.* (= *sa.*) a bed, bedstead; *nom.* ~o, 84,11; *acc.* ~aṃ (hetthā-⁰, under the bed) 83,18; *loc.* ~amhi (parinibbāna-⁰) 110,19; - ⁰-paṭipādaka, *m.* (*v. h.*).

mañcaka, *m.* (= *sa.*) a bed or couch; a bier, litter; *acc.* ~aṃ, 73,28; *loc.* ~e (khuddaka-⁰) 42,1.

mañju, *mfn.* (= *sa.*) beautiful, lovely; ⁰-bhānin, *mfn.* lovely-voiced; *gen. m.* ~ino (sikhino) 18,32.

maññati, *vb.* (*sa.* √man) to think, reflect; to suppose, imagine; to believe, consider; ⁴to know, understand (*acc.*); *pr. 3. sg.* ~ati (hālyam. "knows his foolishness") Dh. 63; 2. *sg.* ~asi,

69,34. 94,29 (tam kim ~); *pr. 1. sg. med. maññe* (*v. below*); *part. m. med. maññamāno*, 44,30; *imp. 3. pl. ~antu*, Dh. 74; *pp. mata* (*q. v.*) *cp. maññita*, *maññeti*; *munāti*; *mati*, *manas*, etc.
 *maññita, *n* (?) (*fr. maññati*) imagining; *gen. pl. ~ānaṃ* (*sabba*-⁰) 94,11.

maññe, *indecl. (orig. pr. 1. sg. med. maññati; sa. manye)* certainly, to be sure; as it were; I think, suppose, or dare say (sometimes ironically): 3,25. 5,7. 38,28. 56,14-30. 67,31.

*maññeti, *vb.* (rarely instead of *maññati*, perhaps arisen through influence by *maññe*, *v. above*) to think, imagine, etc.; *aor. 2. sg. ~esi*, 50,33.

maṇi, *m.* (= *sa.*) a precious stone, gem, jewel; *acc. ~iṃ*, Dh. 161; *nīla*-⁰ and *indanīla*-⁰, *n. sapphire*, 26,33. 28,29; -⁰-kuṇḍala, *n. pl. (dvandva)* *q. v.*; -⁰-kkhandha, *m. a large gem, acc. ~aṃ*, 35,23; *gen. ~assa*, 35,34; *⁰-gula, *m. jewel, pearl*, 5,26. 18,7; -⁰-tālāvanta, *n. (v. tāla)*; -⁰-ratana, *n. a most excellent jewel*, 62,30 (*cp. ratana*); -⁰-vaṇṇa-gīva, *mfn. v. gīva*; -⁰-vimāna, *n. (q. v.)*; -⁰-sāra, *m. = maṇi-ratana*, 24,30 (⁰-ādīni).

maṇḍa, *m.* (= *sa.*) scum, cream, essence (*e. c.* implying 'choiceness'); *Bodhi-⁰, the terrace of the Bo-tree, 113,2 (contracted of *maṇḍira*?).

maṇḍana, *n.* (= *sa.*) ornament, decoration; ⁰-vibhūsaṇa-, 81,25.

maṇḍala, *n.* (= *sa.*) a circle, disk (*esp. the orb of the sun or the moon*); *nom. ~aṃ*, 32,31 (*canda*-⁰); *loc. ~e*, (*do.*) 16,16; āpāna-⁰, jūta-⁰ (*q. v.*) *cp. ti-maṇḍala*, *pari-maṇḍala*.

*maṇḍu, *m.* (?) name of a certain plant (perhaps shortened from *maṇḍuka* = *sa. maṇḍuka*); ⁰-kaṇṭakena, with a *maṇḍu* thorn, 37,5.

maṇḍita, *mfn. (pp. maṇḍeti)* adorned, dressed; ⁰-pasādhita, *mfn.* 41,10 (*q. v.*).

maṇḍeti, *vb. (sa. √maṇḍ, caus. maṇḍayati)* to adorn, decorate (*acc.*);

ger. ~etvā, 16,26; *pp. maṇḍita* (*q. v.*) *cp. maṇḍana*.

mata¹, *mfn. (pp. maññati, = sa.)* thought, imagined; known, understood; honoured, esteemed; *subst. n.* opinion, view, doctrine, belief; *acc. ~aṃ* (*sakaṃ*, *otāresi*) 113,12; Pātañjali-⁰ (*q. v.*); Sambuddha-mata-kovida, *mfn.* 114,13 (*v. kovida*).

mata², *mfn. (pp. marati; sa. mṛta)* dead; *m. ~o*, 34,5. 36,4; *pl. ~ā* (*bhāvissanti*) 21,11; *acc. f. ~aṃ*, 89,9; *comp. ~o-manussaṃ*, 40,31; *n. subst. ~aṃ*, death, 7,34. 103,34 (*opp. jīvitaṃ*); *cp. a-mata*, *an-amatagga* & *next*.

mataka, *mfn. (sa. mṛtaka)* dead; *m. a dead man*; *⁰-bhatta, *n. a feast for the dead*; *acc. ~aṃ* (*dassāmi*) 16,23.

*matatta, *n. (sa. *mṛtatva)* the being dead; *abl. ~ā* (*mātāpitunnāṃ*) "as my parents are dead", 31,18.

mati, *f.* (= *sa.*) understanding, knowledge, intellect; *mahā*-⁰, *mfn.* eminently wise, *m. ~i*, 114,2; *dummati*, *m(fn.)* (*q. v.*); *vajja-mati, *mfn.* (*q. v.*).

matimat, *mfn. (= sa.)* wise, intelligent; *instr. m. ~matā* (*metri causa: mati*-⁰) 113,28.

matta¹, *mfn. (pp. majjati; = sa.)* overjoyed, drunken, mad, furious; *m. ~o* (*vedanā*-⁰) 24,7; *acc. m. pl. ~e* (*asure*), 59,25; *gen. f. pl. ~ānaṃ* (*uttama-yobbana-vilāsa*-⁰) 47,15; ⁰-vāraṇa, *m. a rut elephant*, *acc. pl. ~e*, 39,9; ⁰-vara-vāraṇa, *m. "a royal elephant in his pride"*, 45,31.

matta², *n. (sa. mātra; only e. c. = mattā, q. v.)* measure, quantity (*e. c.* the exact measure, a small quantity, as much as, only, mere, etc.): ¹ *subst. n. ammaṇa-mattena, instr. in a measure of an ammaṇa* (*q. v.*) 65,29; -*nāma-mattam*, a mere name, 97,2; -*pāli-mattam*, the text only, 113,26; -*mānusa-matte, loc. abs.*, a mere mortal, 19,30; -*lomakūpa-mattam pi*... na, not even a pore of the skin, 16,10; -*vidatthi-mattam*, as much as one

vidatthi (*q. v.*); 87,11; - (na) silabata-mattena, *instr.* ("not) only by discipline and vows", Dh. 271; - ²) *mfn.* of that measure or number, as large as, just large enough: ^a) atthūsabha-matta (*v. attha*¹); addhanālika-matta (*v. addha*); anu-matta (*q. v.*); catusatthi-matta (*q. v.*); bilāranisakkana-matta (*v. bilāra*); yojana-matta (*q. v.*); sahassa-matta (*q. v.*); - ^b) *comp. w. a past part.*, in English often translated by a subordinate (temporal) clause: an-okkanta-matta, (*v. okkamati*); āgata-matta, at one's arrival, 33,38; (mukhe) thapita-matta (*v. thapita*); thitamattam eva (*acc., w. prec. ger. bhattani otāretvā*, instantly after he had put it on the ground, *cp. thita & thapita*) 33,38; visatthā-matta (*q. v.*); vutta-matta, when thus addressed, in conformity to the command: *m. o* (Sakkena) 110,38; *f. ā*, 111,30. - *cp. *appa-mattaka (mfn.) next etc.*

*mattaññu, *mfn. (sa. *mātrajña)* moderate; *acc. m. um* (bhojanamhi, moderate in his food) Dh. 8. *a-mattaññu, *mfn. (q. v.)*.

*mattaññutā, *f. (fr. last)* moderation; *nom. ā* (bhattasmiñ) Dh. 185.

mattā, *f. (sa. mātṛā)* = matta²; ⁰o-sukha, *n. a small pleasure, acc. am*, Dh. 290; ⁰o-sukha-pariccāgā, by leaving a small pleasure; *ib.*; - ⁰pasāda-⁰, *f. (q. v.)*; - ⁰bhiyyosomattāya (*instr. adv.*) 65,8 (*v. bhiyyoso*).

mattikā, *f. (sa. mṛttikā)* earth, clay; *ā* (temetabbā; "the face was besmeared with moistened clay in order to protect it from the heat", SBE. XIII, 157) 83,38; *instr. āya*, 83,31.

*matti-sambhava, *mfn.* of (good) maternal extraction; *acc. am*, Dh. 396. ('matti' may either be another form of mātu- (*v. mātār*) or contracted of mattika, *mfn. (sa. mātṛka)* maternal.)

*matteyyatā, *f. (fr. mātār*

through *matteyya, *mfn.* who loves his mother) the state of a mother, motherhood; *ā* (sukhā) Dh. 332. (*cp. petteyyatā*).

matthaka, *m. (sa. mastaka)* ¹) the head, skull; *acc. am*, 3,21. 24,4; *loc. e*, 65,30 *etc.*; ⁰o-majjhe, 41,17. - ²) the upper part of anything, surface, top, end (mostly *c. c.*); *instr.* matthaka-matthakena (samuddassa, along the crests of the ocean) 60,5; Himavanta-⁰, over the H., 36,5; *loc. e* (ito tinnañ samivaccharānañ, after 3 years) 87,8; ito samivacchara-⁰, 33,14.

matthaluṅga, *n. (sa. mastu-⁰ & mastaka-luṅga)* the brain; matthake *am*, 82,6 = 97,33.

mathita, *mfn. (= sa. pp. √math)* churned; shaken, agitated; *n. subst.* agitation; *gen. pl. ānañ* (sabba-⁰) 94,11.

mado, *aor. 2. sg., v. majjati*.

maddati, *vb. (sa. √mṛd)* to tread upon, crush, trample (*acc.*); *part. m. anto* (paṭhavim) 28,14; *ger. itvā* (tini pi ekato) 57,28; (vālikā) 97,35.

maddava, *mfn. (?) (sa. mādava, n.)* soft, putrid, withered; *n. pl. āni* (pupphāni) Dh. 377; - *subst. n.* 'softness, mildness'; *comp. *sūkara-maddava, n.* a kind of meat, generally transl. by "hog's flesh (lard or bacon)", "a dried boar's flesh" (*Rhys Davids*), but Neumann (in his German translation of MN. p. XX-XXI) is perhaps right in translating it by "Eberlust, eine essbare Pilzart" (*cp. Fr. Zimmermann, Buddhistischer Katechismus*, p. 26 ff.; "in this case probably connected with √mṛd"?). *nom. am*, 78,11-14; *instr. ena* (vyādhi ppabālhā udapādi Satthuno) 78,31.

madhu, *n. (= sa.)* honey; *comp. ⁰o-cāti, f. & ⁰o-pātala, n. (q. v.); ⁰o-bindu, n. a drop of honey, 53,18; dvandva-comp. ⁰o-phānita-⁰, 53,17-20; ⁰o-lāja-⁰, 18,27; sappi-⁰, 61,26. *cp. madhuvā*.*

madhura, *mfn. (= sa.)* sweet;

pleasant, charming; *acc. m. n.* ~am (paṁsum) 38,3; (bhāsitaṁ) Dh. 363; (varadhammaṁ) 87,9; *f. pl.* ~ā, 52,7; *n. pl.* ~āni (phalāni) 37,3; *comp.* °gīta-sadda, *m.* sound of sweet song, 23,33; °phalānaṁ, *gen. pl.* sweet fruit, 1,15; °phala, *mfn.* bearing sweet fruit, *m.* ~o (ambo) 37,22; °rasa, *m.* sweetness, 38,4; °ssara, *m.* sweet voice, *instr.* ~ena, 5,30 (*cp.* sara). a-madhura, *mfn.* (*q. v.*).

madhuvā, *adv.* (*sa.* madhu-vat) like honey; Dh. 69.

mana(s). *n.* (*sa.* manas) ¹) the mind, the internal organ or mental powers in general (often *esp.* from a moral point of view); ²) in the psychology: the faculty of thought or organ of thought, considered as the sixth organ of sense (*cp.* āyatana), whose objects are dhammā (*v.* dhamma⁴); *nom.* ^a) mano (sometimes *masc. generis* and considered as a-stem) 70,32 (āditto); Dh. 116; Dh. 300–01 (rato); ^b) manaṁ (santaṁ, declined like a-stems) Dh. 96; *instr.* manasā, Dh. 1–2. 233. 281; manasākāsi, *v.* next; *gen.* manaso, Dh. 390; *loc.* ^a) manasi, *v.* next; ^b) manasmiṁ, 71,11; – *comp.* mano-⁰, *v.* below, *cp.* manāpa, manuñña; *e. c.* °mana & °manas, *v.* atta-⁰, dummana (domanassa), sumana (somanassa); paṭibaddha-⁰, vyāsatta-⁰, saṁsanna-saṁkappa-⁰, *mfn.*; hiṁsa-⁰, *n.* (*q. v.*) *cp.* °mānasa, *mfn.*

manasi-karoti, *vb.* (*sa.* manasi-kr) to bear in the mind, think over, meditate upon, remember (*acc.*); *aor.* 3. *sg.* manasākāsi (contraction of manasi akāsi) 66,6 (paṭiccasamuppādaṁ); *ger.* manasikatvā (*sc.* dhammaṁ) 71,23.

*manāpa, *mfn.* (*sa.* *mana-āpa) 'gaining the mind', pleasant, charming; *f.* ~ā (gopī) 104,33; *gen. n.* ~assa (tinassa) 52,3; °ssavana, *mfn.* flowing with pleasure (*cp.* savana); *m. pl.* ~ā (sotā) Dh. 339.

manuja, *m.* (= *sa.*) a man; *gen.*

~assa, 107,29; *pl.* ~ā, 74,2. 110,32. *cp.* manussa.

manuñña, *mfn.* (*sa.* manojña) 'agreeable to the mind', pleasing, lovely, beautiful; *n.* (*adv.*) ~am (rudam) 10,19.

manussa, *m.* (*sa.* manushya) a man, human being; *pl.* men, beings; *pl. nom.* ~ā, 6,3. 25,26; *acc.* ~e, 21,3; *gen.* ~ānaṁ, 6,1; *loc.* ~esu, 7,13. 102,22; – *comp.* °satāni (satta) 27,13; sassa-kārake-⁰, ārakkha-⁰, (*q. v.*); *manussāvāsa, *m.* (*v.* āvāsa); *°ghātaka, *m(fn).* a manslayer; *nom.* ~o (hatthī) 76,9; *°paṭilābha, *m.* obtaining birth as a human being, Dh. 182; *°bhūta, *mfn.* being a man (o: enjoying the benefit of having been born among men) *m.* ~o, 41,32; *°vāsa, *m.* abode of men, *acc.* ~am, 21,2; *°saṇṭhāna, *mfn.* of human form or figure, 85,21; *°samāna-sarīra, *mfn.* with body like men, 25,33; *cp.* a-manussa, mānusa & next.

manussatta, *n.* (*sa.* manushyātva) manhood, the state or condition of man; *nom.* ~am (dullabha-⁰, *q. v.*) 22,15.

*mano-duccarita, *n.* the sins of the mind, Dh. 233.

*mano-pakopa, *m.* anger of the mind, Dh. 233:

*mano-pubbaṅgama, *mfn.* 'having the mind (or thought) going before', resulting from mind; *m. pl.* ~ā (dhammā), Dh. 1.

*mano-maya, *mfn.* consisting of mind (or thought), spiritual; *m. pl.* ~ā (dhammā) Dh. 1.

*Manoratha-pūraṇī, *f.* 'fulfilling desires', *nom. pr.* of a Pāli book, being the Comm. on Aṅguttara Nikāya; specimen thereof: 91,13–33.

manorama, *mfn.* (= *sa.*) pleasant, beautiful; *n.* ~am (padumam) Dh. 58; *subst. n.* a comfortable abode, 15,35; *cp.* ati-manorama.

*mano-viññāṇa, *n.* 'consciousness of mind', the thinking faculty, 70,33.

**mano-samphassa*, *m.* 'contact of mind', perception through the sense of thought, 70,33; °*viññāṇāyatana*, the sense of thought, 72,5 (*cp.* *āyatana*).

Manosilā, *f.* (*sa.* *manah-ṣilā*, 'red arsenic') *nom. pr.* of a place in Himavanta near the Anotatta lake; °*-tale (loc.)* "on the M. table-land", 61,11.

**mano-susāhivuta*, *mfn.* "well restrained in mind"; *m.* ~o, Dh. 281 (*cp.* *manasā samvuto*, Dh. 233).

**mano-setṭha*, *mfn.* having mind for the best or essential part; *m. pl.* ~ā (*dhammā*) Dh. 1.

mano-hara, *mfn.* (= *sa.*) 'seizing the mind', ravishing, fascinating, charming; *n.* ~am (*rūpaṃ*) 111,36.

manta, *m.* (*sa.* *mantra*) ¹) deliberation, counsel; ²) a sacred text, a mystical verse, charm, spell; *nom.* ~o, 32,2; 53,14 (*anagga*-°); *acc.* ~am, *ib.*; *instr.* ~ena, 55,15; *pl.* ~ā, Dh. 241; *jānana*-°, a spell of knowledge, 53,36; 53,14 (*sabba-ruta*-°); °*lobhena*, through greed for the charm, 55,13; *jāti-mantūpapanna*, *mfn. v.* *upapanna*; ³) knowledge, doctrine, wisdom (also *f.* *mantā*) : *nom.* ~o, 113,16 (*Buddha*-°); *cp. next etc.*

**mantajjhāyaka*, *m(fn.)* versed in mystic knowledge (the Vedas); *comp.* °*brāhmaṇo*, 17,5 (probably *fr.* *mantā* + *jhāyaka*, *v.* *jhāyati* ²).

**mantatthin*, *mfn.* desirous of knowledge; *m.* ~ī, 113,18.

**mantabhāṇin*, *mfn.* speaking wisely; *m.* ~ī, Dh. 363 (*mantā vuccati paññā*, *Comm.*, *cp.* *mantā* ³).

manteti, *vb.* (*sa.* *√mantr*) to consult, deliberate, discuss (*acc.*); *part. m. pl.* ~entā; *aor. 3. pl.* ~ayimsu, 11,32, 72,30.

manda, *mfn.* (= *sa.*) ¹) slow; scarce, small (of quantity); *m.* ~o (*gocara*) 4,5; *n.* ~am (*udakaṃ*) 3,32; *n. pl.* ~āni (*sitthāni*) 56,28; ²) weak, tender; *f.* ~ā, 28,8; *m.* ~o, 99,4; ³) fool, stupid; *m.* ~o, Dh. 325. *cp. next.*

mandakkhī, *adj. f.* (*sa.* *mandāksha*, *mfn.*) looking with softness, tenderness, or bashfulness, languishing or bashful (?), 20,27. *cp.* *akkhī*.

mama, *gen. pron. 1. pers.*, *v.* *aham*; *cp. next etc.*

mamāyati, *vb.* (*denom. fr. prec.*; *sa.* *mamāyate*) to treat anything as if it were one's own property, to love, fondle, to be attached or devoted to; *pp.* **mamāyita*, being one's own, beloved, dear; *n. sg. & pl.* one's own property, beloved or desired objects; *yassa n'atthi ~itām (w. loc. nāma-rūpasmiṃ*, "who has no desire at all for name and form", free from selfishness) Dh. 367; *cp.* *Sa. v.* 119.

**mamīkāra*, *m.* (*fr.* **mamīkāra*; *cp.* *nirāmīkaroti* = *nirākaroti*, *sa.* *mama-kāra*) the false view that anything belongs to one's self; *sabba-ahimkāra*-°, 94,11 (*comm.* = *taṇhā*). *cp.* *ahimkāra*.

°*maya*, *mfn.* (= *sa.*) only *e. c.* = made of, consisting of; *v.* *amha*-°, *indanīlamanī*-°, *kaṭṭha*-°, *muñja*-°, *rajata*-°, *vaddha*-°, *suvaṇṇa*-° & *sovaṇṇa*-°.

mayūra, *m.* (= *sa.*) a peacock; °*rājan*, *m.* an excellent or magnificent peacock, *acc.* ~ānam, 18,17. *cp.* *mora*.

marāṇa, *n.* (= *sa.*) the act of dying, death; *nom. acc.* ~am, 67,9, 103,5; 6,23, 7,10. *instr.* ~ena, 70,29; *gen.* ~assa, 103,6; *abl.* ~ā, 17,15; ~ato, 87,32; *comp.* *°*kāle*, 89,13; *°*dukkha*, *n.* 7,9; *marananta*, *mfn.* (= *sa.*) ending in death, 107,8; *°*pariyosāna*, *mfn.* id. 86,16; °*bhaya*, *n.* the fear of death, °*tajjita*, *mfn.* 5,14; °*bhita*, *mfn.* 27,13; °*bhāva*, *m.* (*q. v.*); *°*sati*, *f.* thinking of death, calling to one's mind that death is inevitable, 86,17-18; *dvandva comp.* *jarā*-°, 66,10; *jāti*-°, 105,26; *vyādhi*-°, 108,22; *cp.* *param-maraṇā*, *adv.* (*q. v.*).

marāṇi (& *mīyati* (*miyyati*) *q. v.*), *vb.* (*sa.* *√mr*) to die; *part. m.* *instr.* *marantena*, 49,27; *m. pl.* ~antā 5,11; *pot. 2. sg.* ~eyyāsi, 53,15; *aor.*

3. *sg.* mari, 9,3. 24,32; 3. *pl.* ~im̐su, 16,5; *fut. 1. sg.* marissāmi, 88,23; 1. *pl.* ~issāma, 5,12; *pp.* mata, *mfn.* (*q. v.*); *grd.* maritabba, *n.* ~am̐ (mayā) 86,16; *loc. ~e* (sati) 6,24; *cp.* macca, maccu, maraṇa; *caus.* māreti (*cp.* Māra, māraṇa) & mārapeti, *q. v.*

marīci & marīcikā, *f.* (= *sa.*) a mirage, vapour like a surface of water, often appearing in deserts; *acc.* ~ikam̐, Dh. 170; *⁰-dhamma, *mfn.* like a mirage; *acc. m.* ~am̐, Dh. 46.

maruvā, *f.* (Birm. reading: muruvā, *sa.* mūrva) a sort of hemp, from which bowstrings are made; *gen.* ~āya, 92,17.

marū, *m. pl.* (*sa.* marutas) gods, deities (= devatā), 114,18.

mala, *n.* (= *sa.*) dirt, impurity; spot, taint; fault, sin; *nom. acc.* ~am̐, 106,19 = Dh. 240; Dh. 239. 241. 242 (mal'itthiyā); 243; *abl.* ~ā (malataram̐) Dh. 243; *comp.* mānusa-⁰, 61,13; *niddhanta-⁰, *mfn.* (*q. v.*); *vanta-⁰, *mfn.* free from impurity, Dh. 261; vīta-⁰, *mfn.* id. 68,26; *asajjhāya-⁰, *mfn.* whose fault is non-repetition, *m. pl.* ~ā (mantā) Dh. 241; *an-utthāna-⁰, *mfn.* (*v. h.*) *cp.* nim-mala, *mfn.*; Mala-vagga, *m.* the title of Dh. XVIII.

*malatara, *mfn.* (*compar.* of mala) more impure; *n.* ~am̐, a greater or worse taint, Dh. 243.

mallaka, *m.* (= *sa.*) an earthen vessel or bowl; *nom.* ~o (khela-⁰, *q. v.*) 84,15.

*Mallika, *m. nom. pr.* of a king; *nom.* ~o (Kosalarājā) 43,15; ⁰-rañño, *gen.* 43,20; ⁰-mahārājā, 43,23.

mallikā, *f.* (= *sa.*) Jasminum Zambac; *comp.* sumana-mallikādīnam̐ pupphānam̐, 65,29; tagara-⁰, Dh. 54 (*q. v.*).

mahaggha, *mfn.* (*sa.* mahārggha) of great price; *n.* ~am̐, 25,5 (*cp.* aggha).

mahagghasa, *m.* (*śā.* mahāghasa) a great eater, Dh. 325.

mahaddhana, *mfn.* (*sa.* mahā-

dhana) having much money, carrying much wealth; *m.* ~o (vāṇijo) Dh. 123.

maha t, *mfn.* (= *sa.*) great, large, high, numerous, important. eminent, etc.; *m.* mahā, 3,4. 37,1. 55,19. 95,21. 112,15, etc.; (*acc.* mahantam̐); *n. nom.* acc. mahantam̐, 2,8. 5,29. 17,17. 71,28; *f. nom.* mahatī, 2,12. 101,20; *instr.* m. mahatā, 70,21; *f.* mahatiyā, 74,17; *gen. m. n.* mahato, 10,14; the strong stem mahanta is also used in *nom.* m. and sometimes in the weak cases: *nom. m.* mahanto, 4,6. 99,5; *instr.* mahantena, 7,5; *loc.* mahante, 10,7; mahantamhi, 110,20; at 75,35 mahantam̐ seems to be *acc. f.* (silam̐); *cp.* ati-mahanta, kiva-mahanta & *compar.* mahantatara, *m.* ~o, 74,15. — At the beginning of *comp.* we generally find mahā (*v. below*), whose ā in most cases is contracted with a foll. vowel (or elided, *v.* mahānubhāva, mahāraha, mahiddhika, mahesi, mahogha, etc., *cp.* mahaggha), but sometimes the ā is shortened before a doubled consonant (*v.* mahagghasa, mahaddhana, mahapphala); *cp.* mahallaka, *mfn.*

mahanta & mahantatara, *mfn.*, *v.* mahat.

mahapphala, *mfn.* (*śā.* mahāphala) bearing much fruit, bringing great reward; *n.* ~am̐, 14,18. Dh. 312. 356.

mahallaka, *mfn.* (= *sa.*) old; grown, adult; elder (of two); *m.* ~o, 45,4. 74,21; 55,21; *gen.* ~assa, 43,27; *f.* ~ikā, an old woman, 46,23. 57,9.

mahā-⁰, *mfn.* = mahat, at the beginning of *comp.*: ⁰-uposatha-divasa, *m.* 22,20 (*q. v.*); ⁰-gaṇin, *m.* 109,17 (*q. v.*); ⁰-jana, *m.* (*q. v.*); ⁰-tala, *n.* a royal hall, *acc.* ~am̐, 39,29. 65,10; *loc.* ~e, 39,26. 53,17; ⁰-thera, *m.* 109,11. 113,8 (*q. v.*); ⁰-dāna, *n.* 61,6 (*q. v.*); ⁰-nadī, *f.* 35,18, etc. (*q. v.*); ⁰-nāda, *m.* 6,13 (*q. v.*); ⁰-nāvā, *f.* 28,27 (*q. v.*); ⁰-nāsa, *m.* 34,18 (*q. v.*); ⁰-pañña, *mfn.* very wise, of profound knowledge, *m.* ~o, 113,9 (*cp.* paññā);

⁰-patha, *m.* Dh. 58 (*q. v.*); ⁰-bhaya, *mfn.* awful, *m.* ~o (saddo) 27,6; ⁰-bhūmicāla, *m.* 80,19 (*v.* bhūmi); ⁰-magga, *m.* 34,4 (*q. v.*); ⁰-maccha, *m.* 4,15 (kāṇa-⁰, *q. v.*); ⁰-mati, *mfn.* very clever, eminently wise, 114,2; ⁰-muni, *m.* the great sage, *i. e.* Buddha, 105,24. 110,20; ⁰-megha, *m.* 105,21 (*q. v.*); ⁰-yogga, *n.* 58,19 (*q. v.*); ⁰-yo-dha, *m.* 39,12 (*q. v.*); - ⁰-rava, *m.* 60,8 (*q. v.*); ⁰-varāha, *m.* Dh. 325 (*q. v.*); ⁰-virava, *m.* 40,21 (*q. v.*); ⁰-sadda, *m.* 16,32 (*q. v.*); ⁰-samudda, *m.* 10,27. 95,13 (*q. v.*); ⁰-sampatti, *f.* 58,8 (*q. v.*); ⁰-sayana, *n.* 41,36 (*q. v.*); ⁰-sara, *m.* n. 4,9 (*q. v.*); ⁰-sāla-rukka, *m.* 61,11 (*q. v.*); ⁰-soka, *m.* 89,10 (*q. v.*); ⁰-sobha, *m.* 27,3 (*q. v.*); ⁰-hasita, *n.* 16,29 (*q. v.*); *cp.* also next etc.

Mahā-kassapa, *m.* (*sa.* ⁰-kā-ṣyapa) *nom. pr.* of a thera (president of the first Buddhist council); ⁰-thero, 109,17 = Kassapo, 109,6; ⁰-pāmokkhā therā, 110,15 (*v.* pāmokkha).

mahā-nāga, *m(fn).* (= *sa.*) most eminent, heroic (? *cp.* nāga²); *m. pl.* ~ā (kuñjarā) Dh. 322.

mahānubhāva, *mfn.* (= *sa.*) of great might, powerful; *m.* ~o (Bhagavā), 75,30; *gen.* ~assa (rañño) 62,14 (*cp.* anubhāva).

***Mahā-pakaraṇa**, *n.* (*sa.* ⁰-prakaraṇa) 'the great work', *i. e.* Paṭṭhāna (*q. v.*); *nom.* ~aṃ, 102,11.

Mahā-pajāpatī Gotamī, *f.* (*sa.* ⁰-prajāpatī Gautamī) *nom. pr.* of Buddha's aunt and foster-mother; gāthās of hers: 108,11-22.

***Mahā-padāna**, *n.* (*sa.* ⁰-pradāna) name of a chapter (sutta) in Dīgha-Nikāya (DN. XIV); *loc.* ~e, 63,12.

***Mahā-padhāna-ghara**, *n.* *nom. pr.* the Mahāpadhāna Hall (in Mahāvihāra, *q. v.*); *acc.* ~aṃ, 114,4.

Mahā-bodhi, *m.* (= *sa.*) *nom. pr.* ¹) the Bo-tree at Buddha Gaya; *acc.* ~iṃ (vanditum Jambudīpam upāgami) 114,32; ²) the Bo-tree at

Anurādhapura (Ceylon); ⁰-samīpamhi, 114,14. (*cp.* bodhi²).

Mahā-brahman, *m.* (= *sa.*) *nom. pr.* the god Brahma, ruler in the Brahmaloṇa; *pl.* ⁰-brahmāṇo (cattāro) 62,22 (*i. e.* four Mahābrahmas of different cakkavālas, *q. v.*).

mahābhiniikkhamana, *n.* (*sa.* ⁰-abhinishkramana) 'the great retirement', 65,13 (*v.* abhinikkhamana).

Mahā-māyā, *f.* (= *sa.*) *nom. pr.* of Buddha's mother; (*devi*) 61,3.

mahāraha, *mfn.* (*sa.* mahārha) precious, splendid; *v.* araha.

mahā-rājan, *m.* (= *sa.*) ¹) a great king or supreme sovereign (*opp.* uparājan); *nom.* ⁰-rājū, 43,23 (Malika-⁰); *voc.* ⁰-rāja, 7,16. 96,30. 97,19 (~ā'ti); - ²) *pl.* ⁰-rājāṇo (cattāro) 61,9, the four lokapālas or guardians of the world, *viz.* Dhataratṭha (in the North), Virūḷha (South), Virūpakka (West), Vessavaṇa (East).

mahā-rajja, *n.* (*sa.* ⁰-rājya) the title or position of a supreme sovereign; *acc.* ~aṃ (katvā) 44,21.

Mahā-vaṃsa, *m.* (= *sa.*) name of a Pāli work, being a chronicle of Ceylon, written in the 5th century by Mahānāma; specimens thereof: 110,17-114,32.

Mahā-vihāra, *m.* (= *sa.*) *nom. pr.* of a Buddhist monastery (vihāra) at Anurādhapura, Ceylon; *acc.* ~aṃ, 114,3.

Mahā-satta, *m.* (*sa.* ⁰-sattva) 'the great creature', *synon.* Bodhisatta (*q. v.*); *nom.* ~o, 7,23; *acc.* ~aṃ, 25,34.

***Mahā-silava**, *m.* *nom. pr.* of a king; ⁰-rājā, 38,11; ⁰-jātaka, *n.* 38,7. *cp.* Silava.

***mahiddhika**, *mfn.* of great power, mighty; 75,30. 109,20 (*cp.* iddhi & iddhika).

Mahinda, *m.* (*sa.* Mahendra) *nom. pr.* of a prince, son of king Asoka (he transplanted Buddhism into Ceylon, in the last half of the 3rd cen-

tury BC.); *instr.* ~ena (*matimātā*) 113,28.

mahisa, *m.* (*sa.* mahisha) a buffalo; *gen.* ~assa, 92,21; *vana-mahisaṃ* (*acc.*) a wild buffalo, 13,22.

mahī, *f.* (= *sa.*) ¹) the earth; ⁰-tale, "throughout the world", 113,21; ²) *nom. pr.* of a river; *gen.* Mahiyā, 104,21; Mahiy', 104,24.

mahesakkha, *mfn.* (*sa.* mahe-ṣākha, *i. e.* mahā-īṣa-ākha; differently *Tr. Mil. p.* 422 (65,14) eminent, mighty; *m.* ~o (*putto*) 62,24.

mahesi, *m.* (*fr.* mahā + *isi*, *sa.* maharshi) the great sage (*i. e.* Buddha); *acc.* ~im, Dh. 422; *instr.* ~inā, 77,13.

mahesī, *f.* (*sa.* mahishī, a buffalo-cow) a queen; *agga*°, *q. v.*

mahogha, *m.* (*sa.* mahaugha) a mighty flood, *v.* ogha.

*mahodaka, *mfn.* (~ikā)n. abounding with water, *v.* udaka.

*Mahosadha, *m.* (*fr.* *sa.* mahā + *aushadha*) *nom. pr.* of a prince (Bodhisatta); *nom.* ~o, 55,24.

mā, *indecl.* (= *sa.*) a negative particle, generally used in prohibitive (or consecutive) sentences: 'not, that not, lest', and joined with *aor.* of the verb (augmentless or augmented), but also frequently with *imper.* or *pot.*, and even with *indic.* of *pr.* & *fut.*; mā 'ti paṭisedhe nipāto, 85,22. — ¹) *w. aor.* ~ bhāyi, 1,10. 4,30; ~ āsam-kitttha, 7,11; ~ karitttha, 39,2; ~ marimsu, 16,5, etc.; augmented: ~ akāsi (= mā karohi) 86,1; ~ ahosi (3. sg.) 83,11; ~ ahesum (mā-yime, *i. e.* mā ime, to be scanned: *may-me) 60,17; ~ acāvayi (3. sg.) 104,4. — ²) *w. imper.* ~ gaccha, 7,31; ~ detha, 52,20; ~ karontu, 8,7; ~ kilamantu, 60,12; *imper. & aor.* alternatively, *v.* Dh. 371. — ³) *w. pot.* ~ anuyunjetha, Dh. 27; ~ vadetha, 55,26. — ⁴) *w. pr.* 3. sg. ~ h'evaṃ kho . . . paṭilabbhati, 90,24. — ⁵) *without verb*: vanam chindatha, mā rukkham, Dh. 283.

Māgadha, *mfn.* (= *sa.*) relating

to the Magadha country; *m. pl.* the inhabitants of that country, *gen.* ~ānaṃ, 113,32; *instr. f.* ~āya (*niruttiyā*) the M. dialect, *i. e.* Pāli, 114,28.

māṇava, *m.* (= *sa.*) a youth, *esp.* a young Brāhman; *nom.* ~o, 19,11; ⁰-vesena, in the disguise of a young Br., 19,10; brāhmaṇa°, 113,2. — *dimin.* ¹) māṇavaka, *m.* id.; *pl.* ~ā, 16,31; *acc. pl.* ~e (nāga°, "Nāga youths") 53,1; — ²) māṇavikā, *f.* a young girl, *acc.* ~aṃ, 48,24; nāga°, a Nāga girl, 52,28; *acc.* ~aṃ, 52,25; *instr.* ~āya, 52,27; *loc. pl.* ~āsu, 52,24.

mātāṅga, *m.* (= *sa.*) an elephant; *nom.* ~o (mātāṅ'araṇṇe va nāgo) Dh. 329.

mātar, *f.* (*sa.* mātṛ) a mother; *nom.* mātā, 20,25; 59,23 (dāraka°); 64,5 (Rāhula°, *q. v.*); *acc.* ~araṃ, 23,9; *instr.* ~arā, 23,8; *gen.* mātu, 9,12, or mātuyā (Bodhisatta°) 62,31, [after the analogy of u-stems, also used for other oblique cases] or mātāya (Rāhula°) 65,27 [after the analogy of ā-stems]; *loc.* ~ari, Dh. 284; — *dvandva comp.* mātā-pitaro, *m. pl.* parents, 22,13 (*v.* pitar); mātā-puttā, *m. pl.* mother and son, 49,8; mātu-dhitaro, *f. pl.* a mother and her daughter, 32,20 (instead of mātā°?); — at the begin. of other *comp.* we find the weak stem mātu- [or mātī-]: ⁰-hadaya, *n.* a mother's heart, *nom.* ~aṃ, 59,13; a-mātuhadayaṃ, *ib.*; *cp.* matti-sambhava, matteyyatā & mātugāma below.

Mātali, *m.* (= *sa.*) *nom. pr.* of the charioteer of Sakka (Indra); ~i, 60,18 (*nom.*); 60,12 (*voc.*); *acc.* ~im, 60,9.

mātu, etc., *v.* mātar.

mātu-gāma, *m.* (*sa.* matr-grāma) womankind, the female sex, any being of the female sex, woman; *nom.* ~o, 50,34; *acc.* ~aṃ, 48,12. 50,32; *⁰-vasika, "being in the power of woman-kind", *m.* ~o (rājā) 54,3.

mātula(ka), *m.* (= *sa.*) a maternal uncle (also used as a term of fa-

miliar address); *voc.* ~a, 5,4; piya-mātulaka, *mfn.* who loves his uncle, *m.* ~o (atibhaginiputto, *q. v.*) 5,5.

māna, *m.* (= *sa.*) pride, arrogance; *nom.* ~o, Dh. 74, 407; *acc.* ~am, Dh. 221; °-diṭṭhi-ādi, 64,21; *°-ānu-saya, *m.* 94,11 (*v. h.*); *nihata-°, *pahina-°, *mfn.* (*q. v.*).

mānasa, *n.* (= *sa.*) the mind; *e. c. mfn.*, *v.* tuṭṭha-°, vimutta-°, viratta-°, saṃvigga-°.

mānin, *mfn.* (= *sa.*) thinking, imagining; paṇḍita-°, *mfn.* (*q. v.*).

mānusa, *mfn.* (= *sa.*) human; °-mala-, 61,13 (human stain); a-mānusa, *mfn.* (*q. v.*); - *m.* a man, human being; *pl.* ~ā (gandhabba-°) Dh. 420; *acc.* ~e, 107,3 = Dh. 103; °-matta, *n.* (*v.* matta²); *f.* mānusi, a woman, *pl.* ~iyo, 21,29; *comp. v.* subst. *f.* mānusi-vācā, human speech, *acc.* ~am, 22,3.

mānusaka, *mfn.* (= *sa.*) human; *acc. m.* ~am (yogaṃ) Dh. 417; *pl. m.* ~ā (kāma) 45,5.

māpeti (or māpayati), *vb.* (*sa.* māpayati, *caus.* √mā) to make, prepare, create (by supernatural power, *v. acc.*); *aor. 3. sg.* ~esi (sariraṃ mahānavaṃ katvā, changed his own body into a large ship) 28,28; (sayanaṃ) 112,2; *ger.* ~etvā (aṅgāraraṣim, attano ānubhāvena) 16,3; ~ayitvā (rūpaṃ, nagaraṃ) 111,36, 112,25. *cp.* mita, *mfn.* & atimāpeti.

Māyā, *f.* (= *sa.*) *nom. pr.* of the mother of Gotama Buddha; ~ā (janayi Gotamaṃ) 108,21; Mahā-°, 61,3.

Māra, *m. nom. pr.* (= *sa.*) Death, the Tempter, the Evil One; *nom.* ~o, 103,11, 108,5; 71,27 (pāpimā); *acc.* ~am, 103,12; *gen.* ~assa, 71,24; °-jāla, *n.* & °-bandhana, *n.* (*v. h.*) *cp.* sa-māra-ka, *mfn.* & Namuci, *m.* - *Māradheyya, *n.* the realm of M., the world of death, ~am, Dh. 34 (*cp.* *maccudheyya).

māraṇa, *n.* (= *sa.*) killing, death; *māraṇantika, *mfn.* 1) 'bordering on

death', being on the point of killing, almost mortally; *acc. m.* ~am (ābādham) 78,30; *pl. f.* ~ā (vedanā), 78,25; ²) which is to end at death; *n.* ~am (nāmarūpaṃ) 101,12 (*cp.* maraṇanta).

*mārāpeti, *vb.* (*caus. II.* marati, *cp. next*) to cause to be killed or murdered; *pp.* ~ita, *f.* ~ā, 74,9 (kehi ~, "who bade you to kill her"); 74,12.

māreti, *vb.* (*caus.* marati, *sa.* mārayati, √mr) to kill, murder (*acc.*); *pr. 1. sg.* ~emi (taṃ) 111,26; 3. *sg.* ~eti, 97,15; *part. loc. m.* ~ente (& a-mārente) 17,14; *fut. 1. sg.* ~essāmi, 2,3, 12,28; *inf.* ~etum, *comp.* ~etu-kāma, *mfn.* (*v.* kāma²); *ger.* ~etvā, 9,23; *pp.* mārita, *f.* ~ā, 74,8; °-bhāva, *m.* the having been killed, *acc.* ~am (aṇṇehi) 74,3.

*mālā¹, *m.* a pavilion, a thatched hut; *acc.* ~am, 101,3.

°mālā² & °mālī(n) = mālā (*e. c.*).

mālā, *f.* (= *sa.*) a wreath, garland; *acc.* ~am, 16,25; °-dāma, *n.* id.; *pl.* ~āni, 37,2; °-guṇa, *m.* a garland of flowers (by the lover cast over his bride), *acc. pl.* ~e, Dh. 53; *°-kacavara, *m.* (*q. v.*); *dvandva comp.* °-gandha-, 61,4, 73,11, 81,25; gandha-°, 49,14 (perfumes and flowers); *e. c.* mālā or mālī(n), *v.* Aggi-°, Kusa-°, Khura-°, Dadhi-°, Nala-°.

*Mālūṇkyāputta, *m. nom. pr.* of a therā; *nom.* ~o, 93,18; *voc.* ~a, 92,2; his gāthās from Theragāthā: 107,29-108,9.

*mālūvā, *f.* name of a certain creeper, 107,29 = Dh. 334 (*cp.* sa. mālū).

māsa, *m.* (= *sa.*) a month; *loc.* ~e (māse māse, month after month) Dh. 70, 106; *acc. pl.* ~e (cattāro) 25,21; (dasa-°) 62,2; °-addha-māsa-, a month and a half, 20,11 (*v. h.*).

miga, *m.* (& *f.* ~i) (*sa.* mṛga) a deer, antelope; *acc. pl.* ~e (bahu-°) 6,5; 6,18 (suvanna-°); *instr. pl.* ~ehi, 8,12; *gen. pl.* ~ānaṃ, 6,4; *f. gen.*

~iyā (gabbhinī⁰) 6,32; *comp.* ku-
ruṅga⁰, *m.* (q. v.); Nigrodha⁰ &
Sākha⁰, *m. nom. pr.* (q. v.); ⁰-gaṇa,
m. 6,10; ⁰-dhenu, *f.* 7,29; ⁰-yoni, *f.*
5,25 (v. h.); ⁰-rājan, *m.* 7,3; ⁰-lud-
daka, *m.* 11,37 (a hunter); ⁰-vadha,
m. hunting, 5,32 (⁰-pasuta, *mfn. q. v.*)
cp. next etc.

migadāya, *m.* (sa. mṛgadāva) a
deer-park; *nom.* ~o, 68,7; *loc.* ~e
(Isipatane) 66,24.

migava, *m.* (?) (sa. mṛgayā, *f.*
& mṛgavya, *n.*) hunting; *acc.* ~aṁ
(gacchati) 6,2.

micchā, *adv.* (sa. mithyā) wrongly,
falsely; ~ carati (kāmesu) commits
immorality, 97,11; *comp.* ⁰-diṭṭhi, *f.*
false doctrine, Dh. 167; 316 (⁰-samā-
dāna, *mfn. q. v.*); ⁰-pañihita, *mfn.*
(q. v.); ⁰-laddha, *mfn.* falsely ob-
tained, *m.* ~o (yaso) 103,29; ⁰-saṁ-
kappa, *m.* wrong thought or study
(*opp.* sammā⁰) Dh. 11 (⁰-gocara,
mfn. q. v.).

miñjā, *f.* (sa. majjā, *cp.* majjan,
~as, & Prakr. mijjā) marrow; *aṭṭhi⁰,
f. the marrow of bones, 82,3. 97,21.

mita, *mfn.* (= sa., *pp.* mināti,
√mā) measured, moderate, little;
⁰-bhāṇin, *mfn.* speaking little, *acc.*
m. ~inaṁ, Dh. 227.

mitta, *m.* (sa. mitra) a friend,
companion; *acc. pl.* ~e, Dh. 78. 375;
comp. nāti-mittā, *pl.* kinsmen and
friends, Dh. 219; mittāmacca, *pl.*
(v. amacca); ⁰-bhāva, *m.* friendship,
~o, 52,16 (nāgarājena saddhim);
⁰-dhamma, *m. id.* ~o, 14,3; a-mitta,
m. (v. h.) *cp.* metta, metti & paccā-
mitta.

*Mittavindaka, *m. nom. pr.* of
a merchant's son; 22,13, etc.

Mithilā, *f.* (= sa.) *nom. pr.* of
a city, the capital of the Videha coun-
try; *loc.* ~āyaṁ, 44,19.

mithuna, *n.* (= sa.) a pair,
couple (male and female); copulation;
v. methuna.

middha, *n.* (= sa.) the state
between sleeping and waking, drowsi-

ness, indolence; *dvandva comp.* thina⁰,
103,27 (q. v.) *cp. next.*

*middhin, *mfn.* (fr. prec.) drowsy,
indolent; *m.* ~i, Dh. 325.

mināti, *vb.* (sa. √mā, *mi*, *cp.*
√mī) to measure; *pp.* mita (q. v.);
caus. māpeti (q. v.).

Milinda, *m.* (= sa.) *nom. pr.*
of the Greek king Menander; 96,24,
etc. — ⁰-pañha, *m.* title of a Pāli
book, containing a conversation be-
tween king M. and the Buddhist sage
Nāgasena; specimens thereof: 96,23—
101,33.

miyati (& miyyati) = marati
(q. v.); *sa.* √mr) to die; *pr.* 3. *pl.*
~anti, Dh. 21.

mukha, *n.* (= sa.) ¹) mouth (of
men or animals); *nom. acc.* ~aṁ, 3,16.
5,37. 41,12; *instr.* ~ena, 5,14. 35,21;
*mukhasā = mukhena, 85,26-34; *abl.*
~ato, 13,21; *loc.* ~e, 37,24; *comp.*
mukhodaka, *n.* (v. udaka); ⁰-tundaka,
n. (?) a beak, *acc.* ~aṁ, 18,7; *instr.*
~ena, 4,3; ⁰-vivāṭe, *loc. abs.* = mu-
khe vivāṭe, 3,17; ⁰-saññata, *mfn.*
who controls his mouth, *m.* ~o, Dh.
363; vivāṭa⁰, *mfn.* with the mouth
open, *f. pl.* ~ā, 65,7; sūkara⁰, *mfn.*
(v. h.). — ²) face, head, front; ~aṁ,
11,6. 83,32. 85,5; *abl.* ~ato, 50,23;
loc. ~e, 12,10; *comp.* ⁰-dhovana, *n.*
(v. h.); assu⁰, *mfn.* (q. v.); ohitā-
mukha, *mfn.* (v. ohita); *punnacā-
da⁰, *mfn.* (q. v.); sa-mukha-veṭhita,
mfn. (v. h.) *cp.* abhimukha, pamukha,
& sammukha. — ³) entrance, opening;
edge, brim; aṭavi⁰, 30,30 (q. v.);
āvāṭa⁰, 40,28 (⁰-vaṭṭi, q. v.); uyyoga⁰,
Dh. 235 (q. v.). — ⁴) way, method;
cause, means; *instr.* ~ena, *adv.* (e. c.)
by means of: isū⁰, 60,16 (q. v.);
phala-paṭisedhana⁰, 86,4 (v. paṭise-
dhana); *loc.* ~e, *adv.* (e. c.) by way
of, like, as: dāna-mukhe, 16,6 ("as
a free gift"). *cp. next.*

mukhara, *mfn.* (= sa.) garrulous,
loquacious; *m.* ~o, 86,2.

mugga, *m.* (sa. mudga) a sort of
bean (Phaseolus Mungo); *pl.* ~ā, 16,1.

muggara, *m.* (*sa.* mudgara) a mallet, mace, club, stick; *instr. pl.* ~ehi, 6,11; muggarādi-⁰, 6,7.

muccati¹, *vb.* (*pass.* muñcati, *sa.* mucyate) to be loosed, released, liberated; to escape (from, *abl.*); *pr. 3. sg.* ~ati (jālato) 88,34; *aor. 3. pl.* ~imsu (sedā sarirā, "rolled down") 45,1; ^a *fut. 2. sg.* mokkhasi (me) 72,1 ("escape from me"); *3. pl.* ~anti, Dh. 37; ^b *1. sg.* muccissāmi, 16,28; *inf.* muccitum (maraṇā) 17,15; *pp.* mutta (*q. v.*).

muccati², *vb.* (*sa.* √murch; probably instead of mucchati through confusion with muccati¹) to congeal, coagulate, turn sour (as milk); *pr. 3. sg.* ~ati (khiram va, pāpam kammaṁ, with both significations: to loosen & to turn sour) 106,31 = Dh. 71. *cp. next.*

muccheti, *vb.* (*caus.* √murch) to strain, strengthen; to tune (a stringed instrument, *acc.*); *ger.* ~etvā (vīṇam) 19,32. (*Morris*, JPTS. '84,92.)

muñcati, *vb.* (*sa.* √muc) to loose, release, set at liberty; to leave, give up; to send forth, utter (*w. acc.*); *intr. med. & act. w. abl. or gen. (dat.)* to free one's self from, to make resistance against (Dh. 389?); *pr. 3. sg.* ~ati (assa) Dh. 389; *part. m.* ~anto (obhāsam) 26,4; *imp. 2. sg.* muñca (pure, *q. v.*) Dh. 348; *pot. 3. sg.* ~eyya (pāpakammā) Dh. 127 (*w. intrans.* sense; B. has the *pass.* mucceyya); *pot. 3. sg. med.* ~etha (assa) Dh. 389; *aor. 3. pl.* ~imsu (atikaruna-saram, uttered) 27,15; *ger.* ~itvā, 17,18. 76,13; *pass. v.* muccati¹; *pp.* mutta (*q. v.*); *caus.* moceti (*q. v.*) *cp. mutti.*

muñja, *m.* (= *sa.*) name of a sort of grass or rush; *acc.* ~am (parihare, "I wear m.-grass", a token of sacrificing one's self in battle: saṅgāmāvacarā anivattino purisā attano anivattanakabhāvaṁ nāpanattham sīse vā dhaje vā āvudhe vā muñja-tiṇam bandhanti, *Comm.*) 103,33; ⁰-kesa, *mfn.* with hair

like *m.*, 21,35; ⁰-maya, *mfn.* made of *m.*, *m. pl.* ~ā (dāmā) 105,17.

mutṭhi, *f.* (*sa.* mushṭi) the clenched fist; a handful, a small bundle; *acc.* ~im (akāsi, closed his hand) 56,8.

muṇḍa(ka), *mfn.* (= *sa.*) shaved; *subst. n.* muṇḍaka, tonsure, *instr.* ~ena, Dh. 264.

mutiṅga, *m.* (*sa.* mṛdaṅga) a small drum, tabour; *acc.* ~am, 67,39 (*cp. Tr. PM. p. 62, 64; 78-79.*)

mutta¹, *mfn.* (*sa.* mukta; *pp.* muñcati) loosed, released, freed (from, *abl.*); *m.* ~o, 54,31. Dh. 172 (abbhā); 100,8 (pāpakehi kammehi); *comp.* jāla-⁰, 88,30; vana-⁰, Dh. 344; *m. pl.* ~ā (dukkhato) 31,30.

mutta², *n.* (*sa.* mūtra) urine; *nom.* ~am, 82,5. 97,23.

muttā, *f.* (*sa.* muktā) a pearl; at the beginning of *comp.* we find sometimes mutta-⁰: *⁰-sāra, *m.* 24,30; muttā-hāra, *m.* a necklace of pearls, *acc.* ~am, 64,26.

mutti, *f.* (*sa.* mukti) liberation, deliverance (from, *abl.*); 67,16 (taṇhāya); 87,32 (maranato).

mudu, *mfn.* (*sa.* mṛdu) soft, mild, gentle; *instr. m.* ~unā (amkena) 20,34; *n.* 44,1 (~unā mudum, *sc. jeti*); ~um, "something soft", 104,14; *⁰-citta, *mfn.* 'soft-minded', impressible; *acc. m.* ~am, 68,23.

muduka, *mfn.* (*sa.* mṛduka) soft, mild, tender; *m.* ~o (hattho) 50,23; *n.* ~am (mātuḥadayam, *w. loc.* dārake) 59,12.

muddā, *f.* (*sa.* mudrā) ¹) a seal, seal-ring; ²) reckoning or speaking by means of the fingers, signal made by the hand, at 56,7 called *hatthamuddā, *instr.* ~āya (pucchissāmi).

muddhan, *m.* (*sa.* mūrdhan) the head; [*nom.* ~ā]; *acc.* ~am, Dh. 72; *loc.* ~ani, 77,8.

munāti, *vb.* (= māññati, √man (*Kühn*, Beitr. p. 99) or rather *fr.* √mi (*Trenckner*, *cp. Pischel*, Gr. § 489)) to understand, to know (*acc.*);

pr. 3. sg. ~āti (ubho loka; etymology of muni, *q. v.*) Dh. 269. (*cp.* Dh. (1855) p. 380.)

muni, *m.* (= *sa.*) a sage; *nom.* ~i (mahā-⁰, Buddha) 110,30; *voc.* 105,24 (do.); ~ī (metri causa) 80,33 (Buddha); 106,3 = Dh. 49; Dh. 268-69; *pl.* munayo, Dh. 225. *cp.* mona, *n.*

mummura, *m.* (?) (*sa.* murmura) embers, ashes; *loc.* ~e (upakūḷito) 9,32.

muyhati, *vb.* (*sa.* √muh) to be confused or bewildered; *pp. v.* mūḷha; *cp.* mogha, moha.

muḷāli, *m.* [& muḷāla, *m. n.*] (*sa.* mṛṇāla, *n.*) a lotus-fibre or -root (edible); *acc. pl.* ~ayo, 111,8.

musā, ¹⁾ *adv.* (*sa.* mṛśhā) falsely; ~abbhāṇim, 47,8 (I told a lie); ~bhaṇati, 97,11; *comp.* ⁰vāda, *m.* lying, lie; *acc.* ~am (katvā) 46,24; (bhāsati) Dh. 246; 97,32; *abl.* ~ā, 81,23; ⁰vādi(*n.*), *mfn.* who speaks falsely; *gen.* ~issa, 106,14 = Dh. 176. - ²⁾ *musā, *subst. f.* falsehood, lie, 51,32 = musāvādo, 52,1.

muhutta, *m.* (*sa.* muhūrta) a moment, instant; *acc. (adv.)* ~am, for a moment, awhile, 64,32 (niddam okkami); 50,15 (naccitvā); 83,8; ~am api, but for a moment, Dh. 65. 106.

mūla, *n.* (= *sa.*) ¹⁾ the root (of plants); foot, bottom, base; *metaph.* cause, origin; *nom.* ~am (mūlena, *instr.* "root with root") 37,34; *pl.* ~āni (mūlehi, do.) 37,20; sāla-⁰, 62,16; *metaph.* Dh. 247; taṇhāya ~am, 108,4 = Dh. 337; vināsa-⁰, 33,26; *abl.* ~ato paṭṭhāya, "from the ground", 62,10; *loc.* ~e (rukkha-⁰) 4,23; (pāda-⁰, at one's feet) 36,27. 49,5; ~amhi (rukkha-⁰) 111,6; ~asmini (do.) 112,2; *comp.* ⁰taṇḍula, *m.* (*v. h.*); ⁰bhāsā, *f.* the original language (or the chief of all languages?), *instr.* ~āya (sabbesaṃ, *i. e.* Māgadhā nirutti, *q. v.*) 114,28; *ucchinna-⁰, *mfn.* (*v. h.*). - ²⁾ price,

payment, money; *nom.* ~am, 57,4; 49,19 (bahum); 49,15 (agahetvā, "gratias"); 49,2 (gandha-puppha-⁰, "money to buy flowers and perfumes"); *instr.* ~ena (gaṇhatha, "take it at a price") 18,10; (kammaṃ n'atthi, *v. kamma* ²) 57,4; *comp.* saḥassa-mūla, *mfn.* (*q. v.*) *cp. next.*

*mūla-ghaccaṃ, *adv.* radically (extirpated); ~ samūhataṃ, "taken out with the very root", Dh. 250 (*cp.* ghacca).

mūḷha, *mfn.* (*pp.* muyhati; *sa.* mūḍha) confused, bewildered, stupid; *acc. m.* ~am, 75,21; *gen.* ~assa, 69,16; *comp.* ⁰rūpa, *mfn.* foolish; *m.* ~o, Dh. 268. *cp.* mogha, moha.

mūsika, *m.* (*sa.* mūshika) a mouse, rat; ⁰cchinna, *mfn.* cut by mice, *n.* ~am (ṭhānaṃ) 25,7.

me = mama, *gen. pron. 1. pers.*, *v.* ahaṃ; - 'me = ime, *pl. pron. demonstr., v.* ayaṃ.

megha, *m.* (= *sa.*) a cloud; *nom.* ~o (mahā-⁰, "a shower") 105,21.

*meṇḍa(ka), *m.* (*cp. sa.* meṇḍa, meṇḍha, meṇḍhira, meṭha, meṇṭha) a ram; *instr.* ~ena, 30,22; *comp.* ⁰vara, *m.* 30,9 (*q. v.*); meṇḍako, 30,14 (*cp.* eḷaka).

metta, ¹⁾ *n.* & mettā, *f.* (*sa.* maitra, *n.*) friendship, kindness; *acc.* ~am, 40,7; *comp.* khanti-mettānud-daya-⁰, 7,12. 38,15 (*v. h.*); *mettā-vihārin, *mfn.* "who behaves with kindness", *m.* ~ī, Dh. 368. - ²⁾ *mfn.* friendly, kind, benevolent; *instr. n.* ~ena (cittena) 76,24; ⁰citta, *mfn.* friendly, benevolent, *m. pl.* ~ā, 35,14.

metti, *f.* (*sa.* maitrī) = *prec.*; *nom.* ~ī, 18,12; *acc.* ~im, 53,9.

Metteyya, *m.* (*sa.* Maitreya) *nom. pr.* of the future Buddha; *nom.* ~o, 114,24.

methuna, *n.* (*sa.* maithuna) copulation, love, marriage; ⁰dhamma, *m.* id., *acc.* ~am, 54,11.

meda, *m.* (*sa.* meda, *m.* & medas, *n.*) fat; ~o, 82,5. 97,23; - ⁰vanna,

mfn. "looking like (a lump of) fat", *acc. m.* ~am̐ (pāsānam) 104,13.

*medhaga (or medhaka) *m. n.* (*cp. ved. sa. mṛdh & medhayu*) quarrel, strife; *pl.* ~ā, Dh. 6 (= kalaha, Comm.) *cp. Sn. v. 893-94; Vin. II, 88.*

medhā, *f.* [& medhas, *n.*] (= *sa.*) intelligence, prudence; *instr.* ~ūya, 91,27. *cp. dummedha, sumedha, sumedhasa, mfn. & next.*

medhāvin, *mfn.* (= *sa.*) intelligent, wise; *nom. m.* ~ī (dovāriko) 90,32. 91,27; *acc.* ~im̐, Dh. 76.

⁰medhin, *mfn.* (*c. c.* = *sa.*) id.; *v. dummedhin.*

meraya, (*n.*) (*sa. maireya*) a kind of strong drink; *dvandva comp.* surā-⁰, 81,23. Dh. 247 (⁰pānam).

mokkhati, *fut.*, *v. muccati.*

Moggallāna, *m.* (*sa. Maudgalyāyana*) *nom. pr.* of one of Buddha's most famous pupils; Sāriputta-Moggallāna, *pl. S. & M. 74,30* (~ēva); *gen. pl.* ~ānam, 74,27.

mogha, *mfn.* (= *sa.*) vain, useless; foolish; *n.* ~am̐ (aṇṇam) 89,23; ⁰purisa, *voc.* O foolish one! 76,3; *⁰jiṇṇa, *mfn.* grown old in vain, *m.* ~o, Dh. 260.

moceti, *vb.* (*caus. muñcati; sa. mocayati*) to cause to be loose, let go (*acc.*); to liberate, save (*acc. & abl.*); *aor. 3. sg.* ~esi (*jane dukkhā*) 31,25; *inf.* ~etuiṇ, 40,20; *ger.* ~etvā (*maiṇ bandhanā*) 33,2; (*asse*) 44,12; (*sāta-kam̐*) 50,24; (*puttam̐*) 59,11.

modati, *vb.* (*sa. √mud*) to be glad or happy, to delight; *pr. 3. sg.* ~ati (*opp. socati*) Dh. 16.

mona, *n.* (*sa. mauna*) silence; *instr.* ~ena, Dh. 268.

mora, *m.* (= *mayūra, q. v.*) a peacock; *nom.* ~o, 10,13; *voc.* ~a, 10,11; *gen.* ~assa, 92,20; ⁰yonī, *f.* 18,2 (*v. h.*); *dvandva comp.* hamsa-morādayo, 10,6.

moha, *m.* (= *sa.*) bewilderment, infatuation, delusion, folly; *acc.* ~am̐ (in the series: rāga, dosa, moha) Dh. 20. *comp. mohaggi, m.* the fire of de-

lusion, 64,20; *⁰-dosa, *mfn.* damaged by delusion, *f.* ~ā (pajā) Dh. 358; *vīta-⁰, *mfn.* free from delusion, *loc. pl.* ~esu, Dh. 358.

Y.

y, ¹) on account of sandhi inserted in mā-y-ime. 60,17; mama-y-idam̐, 72,20. ²) instead of i or e, *v. ty'* (= ti, te) *cp. tv'.*

ya-, base of the *pron. relat.* (= *sa.*); *nom. acc. n.* yaṇ (*sa. yad*): 56,11. 72,20. 78,8 etc.; 78,7 (*yan*); the old form *yad* is sometimes preserved by sandhi: Dh. 345; *yad-idam̐*, 97,2; *yad-eva*, 91,9; *m. yo*, 30,9 etc.; with elision of the vowel: y'assa, Dh. 389; y'āyaṇ (*i. e. yo ayaṇ*) Dh. 56; *f. yā*, 47,27, etc.; 67,12 (*yāyaṇ*); yā ce = yaṇ ce, Dh. 104 (*v. yañce*); as for the rest the declension is like that of *pron. demonstr. tam̐*: *acc. f.* yaṇ, 67,10. 87,18; *gen. m. (n.) yassa*, 3,26 (*yass'ete*); *gen. f. yassā*, 64,15 (*yassā-yaṇ*); *instr. m. n. yena*, 1,9. 103,13 (*yen'atthena, v. attā¹*); *yen'eva (n.)* 96,27; *f. yāya*, 92,16 (*yāy'*); Dh. 408; *abl. m. (n.)* ^a) yamhā, Dh. 392; ^b) yasmā (*v. separately*); *loc. m. (n.)* ^a) yamhi, 106,9 = Dh. 393; 108,26 (*yamb'okāse*); ^b) yasmim̐, 84,7; *pl. n.* yāni, 2,11; *m. ye*, 75,3; *gen. yesam̐*, 86,20; 86,18 (*yesam̐ hi*); 92,31 (*yes'-āham̐, i. e. yesam̐ aham̐*); *loc. f. yāsu*, 51,30. — ¹) who, which, what (often *corresp. with foll. demonstr., cp. tam̐*): 68,22. 78,7-8 etc.; yaṇ yeva . . . tam̐ yeva (the same . . . as) 99,30; yasmim̐ vihare . . . sace so vihāro, 84,7; yo yaso . . . esā te senā, 103,29-31; yo . . . tanhāya . . . nirodho (*after prec. idam̐*) 67,15; yāyaṇ tanhā, 67,12 (*do.*); esā yā (*gehe vasato, part. gen.*) rati, 47,27; *w. pot. of the verb.*: yo evaṇ vadeyya; 99,30; anavakāso yo (*do.*) 76,26 (*v. an-avakāsa*); yaṇ balaṇ (*q. v.*) 13,25. — ²) repeated: whatever,

whichever; *yam yam*, 50,3; *yā yā*, 50,2. — ³) combined with other pron.

^a) *w. pron. demonstr.* = whatever, whichever: *yan tam*, Dh. 42; *yad-idaṃ*, 70,26; *yena tena*, 1,9; *ye te*, 76,30. ^b) in the same sense *w. pron. indef.*: *yo koci*, 110,8; *yam kiñci*, 68,27; *yo añño*, 34,24; likewise followed by *pi*: *yam pi . . . tam pi*, 67,10; ^c) *w. pron. 1. pers. (foll. by 1. pers. of the verb.)*: *yo'haṃ*, 75,24; *ye mayam* (we who, since we) 105,23; *yesaṃ no* (*gen. pl.*) *n'atthi kiñcanaṃ*, though we have nothing at all, Dh. 200. — ⁴) *pleonastic or omitted*: *yad-idaṃ 'Nāgaseno' ti*, this word N., 97,2; *yam bhimsanakaṃ* (*v. h.*) 81,3; [*yo*] *jañña*, Dh. 352; [*yo*] *udiraye*, Dh. 408. — ⁵) several cases are used as *indecl. (conj.)*: *n. acc. yam, instr. yena, abl. yasmā, v. separately. cp. yato, yattaka, yattha, yathā, yadā, yadi, yāva etc. & yebhuyyena.*

yam, *indecl. (conj.) (acc. n. fr. ya-; sa. yad)* ¹) that (*quod*); *tam bahum yam hi jīvasi*, 13,29 (*v. bahu*); ²) when, if (*quum* in its different meanings): 80,33 (*yam kalam akari muni*); 97,18 (*yam vadesi*); 90,19 (*yam pan'*); 54,26 (*yan nu, even if*); ³) as, since, because: 76,3. 95,7 (*yam hi*); 51,3 (*anacolutic = as (for instance?)*); ⁴) *comb. w. nūna* (in optative sense like Germ. *dass, w. pron. 1. pers. and pot. of the verb*): *yan nūnaṃ*, what if I? = let me! 33,27. 46,23. 68,35. 71,26 etc.; *yan nūna mayam*, 6,3; ⁵) *comb. w. ce, v. yañce.*

yakana, *n. (sa. yakṛt, yakan)* the liver; *nom. ~am*, 82,3. 97,21.

yakkha, *m. (sa. yaksha)* name of certain superhuman beings (as goblins or ogres), who are the enemies of men; *nom. ~o* (*i. e. Māra*) 104,18; *gen. ~assa*, 112,13; *pl. ~ā* (inhabitants of *Laṅkā*) 112,10; *acc. pl. ~e*, 112,9 (to be corr. into *yakkhā*); 112,21 (*sabba*-⁰); *gen. pl. ~ānaṃ* (they eat dead corpses) 40,31; ⁰-*nagara*, *n.* 20,32

= ⁰-*pura*, *n.* 112,19 (*Sirīsavatthu*); ⁰-*rāja*-⁰, 112,22.

yakkhinī (or *yakkhī*), *f. (sa. yakshinī & yakshī)* a female *yakkha*; *nom. ~inī*, 58,30; 21,22 (*jetṭha*-⁰); 59,19 (*~ini-mhi = ~ini amhi*); *~i*, 111,35. 112,11; *acc. ~im*, 111,33; *instr. ~iniyā*, 59,7; *gen. ~iniyā*, 21,35; *pl. ~iniyo*, 20,33; ⁰-*ini-bhāva*, *m. (q. v.)*; *paricārika*-⁰, *f. (v. paricārikā)*.

yajati, *vb. (sa. √yaj)* to sacrifice; *pot. 3. sg. med. ~etha* (*sahassena*, "with a thousand") Dh. 106. *cp. yittha.*

**yañce* (or *yañ ce*), *indecl. (i. e. yam + ce, q. v.)* than, than if; *ma-tam seyyo ~ jīvitaṃ*, 7,34; 103,34. Dh. 106-07; by attraction to a *subst. f.* we have *yā ce = yañce*, Dh. 104 (*seyyo yā c'āyam itarā pajā*) *cp. yañ ce*, Dh. 229 (*v. ce*).

yatṭhi, *f. (sa. yasṭhi)* ¹) a stick, staff; *acc. ~im* (*pācana*-⁰, a goad) 71,29; ²) name of a certain measure of length = 7 *hatthas* or *ratanas* (about 3¹/₂ metres) *v. yojana. cp. laṭṭhi.*

yato, ¹) *indecl. (adv. & conj.; abl. of pron. rel. ya-, correl. of tato; sa. yatas)* ^a) whence, wherefrom, where, 31,35 (*~ sodariyam ānaye*); ^b) since when, 27,22 (*~ sarāmi attānaṃ*); ^c) since, because, 66,21. 112,29; ^d) repeated: *yato yato*, as soon as, according to, *w. foll. tato tato*: the more — the more, Dh. 374. 390. — ²) *gen. part., v. yāti.*

**yattaka*, *mfn. (correl. of ettaka, kittaka, q. v.)* however much, as much as (*quantus*); *pl. m. ~ā*, as many as, 57,10 (*fr. sa. yāvat, v. Tr. PM. p. 30*).

yattha (& *yatra*), *adv. (sa. yatra)* in or to what place, where, whither; 56,17 (*gatā*); 63,13 (*yatra, sc. jātiyā, jātassa*); 104,10 (*~ gantvā*); *comp., v. next etc.*

yattha-kāmaṃ, *adv. (sa. yatra-kāmaṃ)* wherever one pleases, according to one's wish; Dh. 326; *comp. yatthakāma-nipātin*, *mfn. (v. nipātin)*.

**yatthaṭṭhita*, *mfn. (cp. sa.*

yatra-stha) where staying; *m.* ~0, Dh. 127; *acc.* ~am, Dh. 128.

yatra, *adv.* (= *sa.*) *v.* yattha.

yathā, *indecl. (conj.; = sa.; correl. of tathā)* ¹⁾ as, like (with full sentence, *corr. w. demonstr.* tathā, evaṃ, etc. or before nouns; at the beginning of *comp. v. below*): ²⁾ *w. full sentence (pres.)*: 5,8 (tathā); 34,32 (evaṃ eva); ~ (kho) pana . . na evaṃ, 62,25. 79,6; tādiso vanna yathā passasi, 85,16; sometimes at the beginning of a sentence (*w. pot.*) by giving an illustration: "it is as if", 100,11 etc.; ^{b)} before nouns: 3,26 (~ tava); 26,5. 51,32. 63,11 (na ~ aññesaṃ); 75,23 (~ bhāṃ, *acc.* like a fool). — ²⁾ so that, in order that (*ut*; yathā na, *ut non, ne*); that (*quod*); 12,6 (*w. fut.*); 12,2 (*w. pres. ind.*); 13,18. 22,23. 39,33 (do.); 68,36 (*w. pot.*); 70,8 (*quod*). — ³⁾ as soon as, 18,17 (*w. pres. ind.*). — *comp.*: *yath'icchitaṃ, *adv. (or adj. n.)* according to one's desire, 111,28; — yathā-kammaṃ, *adv.* according to one's deeds, 8,13. 13,7. 22,18; — ⁰-diṭṭha, *mfn.* as seen, *acc. f.* ~am (bhūmiṃ) 69,23; — ⁰-paññatta, *mfn.* 84,17 (*v. h.*); — ⁰-padese, *loc. (sa. yathā-pradeśaṃ)* 47,1 (*v. padesa*); — ⁰-pasādanaṃ, *adv.* Dh. 249 (*v. h.*); — ⁰-bhīraṇtaṃ, *adv.* 70,20. 77,15 (*v. abhiramati*); — ⁰-bhucca, *mfn. (fr. yathā-bhūtaṃ)* according to the fact, real; *n.* ~am (ajānanti, "the truth") 108,16; — ⁰-bhūtaṃ, *adv.* according to the fact, rightly, truly, 91,8. 96,8. Dh. 203; — ⁰-vācaṃ, *adv. (cp. sa. ⁰-vacanaṃ)* according to one's words, 108,30; ⁰-vātaṃ, *adv.* by the wind, 20,2 (gacchanta); — ⁰-vidita, *mfn. (sa. ⁰-vitta)* as found or understood; *acc. f.* ~am (bhūmiṃ) 69,23; — ⁰-saddhaṃ, *adv.* according to faith, Dh. 249; — ⁰-sukhaṃ, *adv.* according to one's pleasure, 2,13. Dh. 326. *cp.* seyyathā.

yad-, by sandhi = yaṃ (*v. ya-*).

yadā, *indecl. (conj. = sa.; correl. of tadā)* when, whenever; from what

time, as soon as; *w. aor.* 18,34 (āgama, *w. foll. atha*); 68,21 (do.); 99,4. 108,24; *w. pot.* 35,7. 44,32 (*w. foll. atha*); *w. pr. indic.* 66,20 (atha); 76,12 (tadā); 107,11 (atha).

yadi, *indecl. (conj. = sa.)* if; *w. pot.* 98,33. 100,8; *w. pres. ind.* 100,7; yadi evaṃ (without verb, "if so") 5,15; yadi vā or yadivā (after *prec.* vā, = "or") Dh. 98; yadiva (shortened of yadi vā) Dh. 195 ("or"); yadi vā (repeated, without verb, = whether — or) 92,15 etc.

yanta, *n. (sa. yantra)* a vice, press, machine; *loc.* ~e (pakkhipitvā viya) 40,18.

yanti, *pr. 3. pl., v. yāti.*

yan nūna, *v. yaṃ.*

Yama, *m. nom. pr. (= sa.)*; the king of hell or god of death; *gen.* ~assa (santike, "near to the death") Dh. 237; — ⁰-purisa, *m.* a servant of Y., messenger of death, *pl.* ~ā, Dh. 235; — ⁰-loka, *m.* the world of Y., *acc.* ~am, Dh. 44–45.

Yamaka, *n. nom. pr.* (lit. "the twofold") of a Pāli work, the sixth book of Abhidhamma-Piṭaka; ~am, 102,11. — ⁰-vagga, *m.* name of the first chapter of Dh. (lit. "double-verses").

[yamati], *vb. (sa. √yam)* [to hold, support; hold back, restrain; *intr.* to leave off, to cease (*i. e.* "to de cease"?)]; *imper. (injunctive)* 1. *pl. med.* yamā-mase, Dh. 6 (the meaning is uncertain; perhaps "to subdue one's self" or "to be subdued" as by Yama?). (*cp. Franke, WZKM.* 1901; Dhpd. (1855) p. 110.)

yava, *m. (= sa.)* barley; *acc.* ~am, 9,1; ⁰-khetta, *n.* a field of barley, 8,18 (sāli-⁰); — ⁰-majjhaka, *mfn.* having barley(-fields) in the middle, or being situated amidst the barley-field? *comp.* *Uttara-yavamajjhaka, *m. nom. pr.* of a village, 55,30.

yasa* (& yasas, *comp.* yaso-) *m. (sa. yaças)* ¹⁾ honour, glory, reputation, celebrity; *nom.* ~o (mahā) 55,19;

103,²⁹; Dh. 24; *acc.* ~am, 42,¹⁹. 45,²⁹. 54,³⁴; *instr.* ~ena, 64,¹⁰; *comp.* yaso-bhoga-samappita, *mfn.* endowed with glory and fortune, *m.* ~o, Dh. 303. — ²) Yasa, *nom. pr.* of a man; *nom.* ~o (kulaputto) 67,²¹ *etc. cp. next.*

yasassin, *mfn.* (sa. yačasvin) glorious, famous, celebrated; *nom. m.* ~ī, 30,⁹.

yasmā, *indecl. (abl. fr. ya-)* since, because (*corr. w. tasmā*) 85,²⁹. 91,¹⁸ (*cp. yato*).

yāgu, *f.* (sa. yavāgu) rice-gruel; *nom.* ~u, 56,²⁹. 82,¹⁹⁻²⁰; *acc.* ~um, 21,⁵; *instr.* ~uyā, 56,²⁸; ⁰-ghaṭa, *m.* (*q. v.*) 56,²⁴.

yācaka, *m.* (= sa.) a beggar; *acc. pl.* ~e, 14,¹⁹; *gen. pl.* ~ānaṃ, 15,⁵.

yācati, *vb.* (sa. √yāc) to ask or beg (*for, acc.*); *pr. 1. sg.* ~āmi, 31,⁵; *2. pl.* ~atha (etaṃ) 18,²³; *aor. 3. sg.* yāci (jīvitam) 111,²⁶; *ger.* ~itvā (*w. doubl. acc.*) 7,²³. 89,¹⁶; — *pass.* yāciyati; *part. pass. m. a)* yāciyamāno, 25,¹⁸. 46,¹⁵; *b)* *yāciyanto, 111,¹³; — *pp.* yācita, *m.* ~o (tena) 28,¹⁷; Dh. 224 (*w. loc.* appasmi); yācaka, *m.* *v. above.*

yāti, *vb.* (sa. √yā) to go, walk; *pr. 3. sg.* yāti, Dh. 29. 179. 294; *2. sg.* yāsi, 49,¹⁴; *3. pl.* yanti, Dh. 126 (saggaṃ); *part. gen. m.* yato (ito param, "when he is passing from hence") 77,⁴; *imp. 2. sg.* yāhi, 13,¹. 32,¹⁹. 38,²¹.

yāna, *n.* (= sa.) a carriage, any vehicle or draught-animal; *instr. pl.* ~ehi, Dh. 323.

yāma, *m.* (= sa.) a night-watch (three hours); *acc.* ~am (tiṇṇam aññatarāṃ) Dh. 157; (paṭhamam, during the first watch) 66,⁵; *loc.* yāme (paṭhama-⁰) 11,³⁰; (purime, id.) 99,¹⁹; (majjhime, in the middle w.) 99,²⁰; (pacchime, in the last w.) 99,²⁸.

yāva (or yāvam, by sandhi yāvad-) *indecl. (sa. yāvat)* ¹) *conj.* as long as, until (*corr. w. tāva*); *w. pres. ind.:*

23,¹⁹. 48,²¹. 102,³. 110,⁴. Dh. 72 (yāvad-eva). Dh. 119; *w. aor.* 33,²¹. 77,⁸; yāva na, while not, before, *w. pres. ind.* 19,¹. 92,⁹. Dh. 284 (yāvam); *w. fut.* 92,³. — ²) *prp. w. abl.* 12,¹⁷ (aruṇuggamanā); 62,⁶; *w. acc.* 43,¹³ (paccantabhūmim); 62,¹⁰ (agga-sākhā); ~ tatiyaṃ (up to the third time) 3,⁷. 102,²⁶; ~ dutiyaṃ, 102,²⁶. *cp.* ⁰-jarā, ⁰-jivam.

*yāva-jarā, *adv.* (*fr. yāva + jarā*, the last being either *contr.* of jarāya (?) *abl.* of jarā, *f.* (?) or *abl.* of the base jara, *q. v.*) until old age, Dh. 333.

yāva-jivam, *adv.* (sa. yāvaj-jivam) during all the life, Dh. 64.

yāvat, *mfn.* (= sa.) as great, as much; *pl.* as many; *m. pl.* yāvanto, 108,³ = Dh. 337 (yāvant' ettha samāgata). *cp. next etc.*

*yāvataka, *mfn.* (*correl.* of tāvataka) = *prec.*; *acc. pl.* ~e, 81,¹⁷.

yāvatā, *indecl. (instr. fr. yāvat,* = sa.) as far as, inasmuch as, because; 106,⁴ = Dh. 266 (*corr. w. tena & tāvatā*); *cp. next.*

*yāvatāyukam, *adv.* (*cp. sa. yāvadāyusham*) all one's life long; ~ thatvā, after having lived out one's term of life, 8,¹¹. 34,²⁸. 38,⁵.

yiṭṭha, *mfn.* (*pp.* yajati; *sa. ishṭa*) sacrificed; *n. subst.* ~am (yajetha) Dh. 108 (offering, sacrifice).

yuga, *n.* (= sa.) a yoke; ~am, 98,⁵.

yujjhati, *vb.* (sa. √yudh) to fight (*against, acc.*; with, *instr.* or *prp.*); *part. m. med.* ~māno, 60,³; *ger.* ~itvā (corehi saddhim) 33,¹⁹; (aññamaññam) 33,³⁰. *cp. next & yuddha, yodha.*

*yujjhana, *n.* (*fr. prec.*) fighting; ⁰-tṭhāna, *n.* fighting ground, 29,²⁴.

*yuñjati, *vb.* (sa. √yuj) ¹) to yoke, harness, join; to prepare, arrange; ²) *med. & act. w. attānam*, to apply or give one's self to (*loc.*); *pr. 3. sg. med.* ~ate (Buddhasāsane) Dh. 382; *part. m.* yuñjam (attānam, ayoge) Dh. 209; *pp. yutta* (*q. v.*); *caus. yojeti & *yo-*

jāpeti (*q. v.*) *cp.* yuga, yoga, yogga, yojana, *etc.*, yotta.

yutta (& *yuttaka), *mfn.* (*pp.* yuñjati; *sa.* yukta) ¹) joined, yoked; 54,9 (rathe ⁰-sindhavā); ²) prepared, arranged; *acc. f.* ~am (dha-jiniṃ) 104,3; ³) proper, fit (*w. inf.*); right; *m.* ~o (mañgalasso bhavitum) 24,31; *comp. w. grd.* *kattabba-⁰, *mfn.* right to do, *n.* ~am, 54,32; katabba-yuttakaṃ karissanti, 39,34 (*v. karoti, grd.*); *thapetabba-yuttaka, *mfn.* fit to be set in a place (*loc.*); *acc. m.* ~am (rājatthāne) 11,1.

yuddha, *m. n.* (= *sa.*; *pp. fr.* yujjhati) battle, war; *acc.* ~am (detu, let him fight) 36,31. 39,20; *dat.* ~āya (paccuggacchāmi), 104,4.

yuvan, *mfn.* (= *sa.*) young, *nom. m.* ~vā, Dh. 280 (a youth). *cp.* yobhana.

yūsa, *m. n.* (*sa.* yūsha) juice, gravy; ~am (amba-⁰, *q. v.*) 37,24.

ye, *pl. m. pron. rel., v. ya.*

yena, *indecl. (conj.; instr. fr. pron. rel. ya-, corr. w. demonstr. tena)* ¹) in what direction, where; 68,5 *etc.* (*cp.* yena, *sc. maggena*, 104,2). — ²) (so) that (*ut*); 77,6 (tathā karissasi ~ gamissasi). — ³) because; Dh. 256 (*w. pot.*); 260. 270 (*w. pres.*).

*yenicchakaṃ, *adv. (fr. yena + icchā)* where one likes; Dh. 326.

*yebhuyyena, *adv. (instr. of yebhuyya, mfn. numerous, much; fr. ye = yaṃ (Magadhim) & bhiyyo (Tr. PM. p. 75); cp. sa. yad-bhūyas)* generally, entirely, always, upon the whole, in all; 73,33. 96,7-11. (*cp. Franke, KZ. n. F. XIV, 420.*)

yeva, *indecl., v. eva.*

yesam, yehi, yo, *v. ya.*

yoga, *m.* (= *sa.*) ¹) junction, union, combination; *acc.* ~am (mānusakaṃ, "bondage") Dh. 417; *comp.* sabba-⁰-visaṃyutta, *mfn.* (*v. h.*); nakkhatta-⁰, *m.* conjunction of stars, constellation (*v. h.*). — ²) application of the mind, exertion, devotion, meditation *etc.*; *abl.* ~ā, Dh. 282; *loc.* ~asmim,

Dh. 209; *comp.* *aññatra-⁰, *mfn.* (*q. v.*); yoga-kkhemā, *m.* 'tranquillity of devotion', complete happiness (= Nibbāna); *acc.* ~am (anuttaraṃ, nibbānaṃ) Dh. 23; *gen.* ~assa (pattiyā) 103,3; a-yoga, *m.* (*q. v.*).

yogga, *n.* (*sa. yoga*) a carriage, vehicle; *loc.* ~e (mahā-⁰, a chariot of state) 58,19.

yojana, *n.* (= *sa.*) 'yoking, harnessing', a measure of distance (the length of an Indian yojana is variously indicated, varying between 4-18 miles; according to some = 21,400 Metres (about 12 miles) = 4 gāvutas, one gāvuta being 80 usabhas à 20 yatthis à 7 ratanas (or hatthas, 1/2 Metre) à 2 vidatthis à 12 aṅgulas (inches)); *nom.* ~am, 107,9 = Dh. 60; *loc.* ~e (addha-⁰, *q. v.*) 63,19; *comp.* *⁰-ppamāna, & *⁰-matta, *mfn.* having an extent of a yojana, 63,28; 6,8; *⁰-sahass-ubbedha, *mfn.* (*v. ubbedha*); ti-yojana-satika, *mfn.* (*q. v.*); tiṃsa-⁰, & diyaddha-⁰ (*v. h.*).

yojanā, *f.* (= *sa.*) 'union, conjunction', grammatical construction; in the comment style: what is to be supplied or understood; 'mukhena sūkara-sadiso āsin' ti yojanā, 'I was like a pig by my mouth', so is to be understood, 85,22.

yojanika, *mfn.* (*e. c. = sa.*) so many yojanas long; satthi-⁰, 61,10; satta-⁰, 61,11.

yojāpeti, *vb. (caus. II. yuñjati)* 'to cause to be joined or fixed', to apply, employ, prepare (*acc.*); *ger.* ~etvā (dvāraṃ) 6,7.

yojeti, *vb. (caus. yuñjati; sa. yojayati)* ¹) to harness; to make ready (*acc.*); *ger.* ~etvā (sindhave), 63,5; *imp. 2. sg.* ~ehi (rathaṃ) 63,3; ²) to fasten, hold fast, grapple, attack (*acc.*); *pot. 3. sg. med.* ~etha (Māraṃ) Dh. 40; *w. attānaṃ*: to apply or give one's self to (*loc.*), *part. m.* a-yojayaṃ (attānaṃ yogasmiṃ, who does not give one's self to meditation) Dh. 209.

yotta, *n.* (*sa.* yoktra) a rope, cord; *acc.* ~am, 25,35; *pl.* ~āni, 28,30.

yodha, *m.* (= *sa.*) a warrior, soldier; *pl.* ⁰-mahā-yodhā, 39,12.

Yona(ka), *mfn.* (*sa.* Yavana) Ionian, Greek; *pl.* the Greeks (in Bactria), ~kā, 97,4. (*cp.* Weber, Ind. Str. II, 321.)

yonī, *f.* (= *sa.*) the womb, uterus; source, origin; *e. c.* a class or kind of living beings; *loc.* yoniyam (kapi-⁰ nibbattitvā, having been born as an ape) 1,3; (miga-⁰) 5,25. *cp.* next etc.

yonija, *mfn.* (= *sa.*) born from the womb, born in a certain class of beings; *acc. m.* ~am (na brāhmaṇam brūmi, "on account of his birth") Dh. 396.

yoniso, *adv.* (*sa.* yoniṣas) 'by the source', radically, thoroughly, deeply (wisely); Dh. 326 (*cp.* SBE. X. 79).

yobbana, *n.* (*fr.* yuvan; *sa.* yauvana) youth; *loc.* ~e, Dh. 155; uttama-yobbana-vilāsa-matta, *mfn.* 47,14 (*v.* vilāsa, *cp.* matta¹).

R.

r, sandhi-consonant, inserted between vowels (like *sa.* siddhi-r astu, 114,33) : dhi-r-atthu, 63,13. 103,33; usabho-r-iva, 105,19; āragge-r-iva, Dh. 401; sāsapo-r-iva, Dh. 407 (*cp.* Tr. PM. p. 82; Windisch, Ber. d. sächs. Ges. 1893).

raṁsi, *f.* (*sa.* raṁsi, *m.*) ¹) a string, line, rein, bridle (*v.* rasmi below). — ²) a ray of light, splendour; *gen. pl.* ~inam (chabbaṇṇānam, *q. v.*) 87,33.

rakkhaka, *mfn.* (*sa.* rakshaka) guarding, watching; *m.* a watchman; khetta-⁰, *m.* a field-watcher, *pl.* ~ā, 8,18.

rakkhati, *vb.* (*sa.* √raksh) to guard, watch, protect; to keep, observe; to beware of (*acc.*); *pr. 3. sg.* ~ati

(silam) 38,14. 97,9; (dhanam) Dh. 26; *part. m.* ~anto, 33,24; *gen.* ~ato, Dh. 241; *imp. 2. sg.* rakkha, 22,16. 110,25; *pot. 3. sg.* rakkhe, Dh. 40; rakkheyya (kāya-ppakopam) Dh. 231; Dh. 157 (*metri causa* : ~eyyā); *3. sg. med.* ~etha, Dh. 36; *inf.* ~itum, 20,39; *grd.* rakkhitabba (to be observed) 14,12; a-rakkhiya, *mfn.* difficult to watch, *m.* ~o (mātugāmo) 52,8; *pp.* rakkhita, & *caus.* *rakkhāpeti (*v. below*) *cp.* rakkhaka, rakkhana, rakkhā, dūrakkha.

rakkhana, *n.* (*sa.* rakshana) guarding, protecting; ⁰-atthāya, 52,25 (*v.* attha¹); sassa-rakghan'attham, 8,7.

rakkhā, *f.* (*sa.* rakshā) protection; *acc.* ~am (Laṅkā-⁰) 110,27.

*rakkhāpeti, *vb.* (*caus. II.* rakkhati) to watch; *aor. 3. sg.* ~esi, 73,32.

rakkhita, *mfn.* (*pp.* rakkhati; *sa.* rakshita) guarded, protected; *comp.* ⁰-gopita-vatthumhi (*loc.*, *v.* vatthu) 58,13; a-rakkhita, su-rakkhita, *mfn.* (*q. v.*).

racchā, *f.* (*sa.* rathyā) a carriage-road, street; *acc.* ~am, 76,13. (*cp.* ratha).

raja(s), *m.* (*sa.* rajas, *n.*) vapour, dust; dirt, impurity (*metaph.* of passions); *nom.* ~o, 108,8 (pamādānupatito, "defilement"); (sukhumo) Dh. 125; *acc.* ~am, Dh. 313; 58,5 (pāda-⁰, "the dust at his feet", *cp.* pāda-paṇṇāni, 77,7); *instr.* ~ena, 84,23; *comp.* rajo-⁰ (originally *n.*) 112,39 (tambabhūmi-⁰); *cp.* rajovajalla below.

rajata, *n.* (= *sa.*) silver; *nom.* ~am, 26,16; *gen.* ~assa, Dh. 239; *comp.* *⁰-dāma-vaṇṇa, *mfn.* like a silver chain, 61,19; *⁰-phalaka, *n.* 48,8 (*v. h.*); ⁰-maya, *mfn.* made of silver, 28,30; *⁰-vaṇṇa, *mfn.* silver-coloured, 5,27; *⁰-vimāna, *n.* 23,22 (*v. h.*); dvandva *comp.* suvaṇṇa-⁰, 61,27; jātarūpa-⁰, 81,26. — Rajatapabbata, *m. nom. pr.* of a mountain (in Himavanta), 'Silver-Hill'; *nom.* ~o, 61,15.

rajana. *n.* (= *sa.*) colouring, dye; *acc.* ~am, 68,25. *cp.* ratta¹.

*rajovajalla (or rajojalla), *n.* (*fr.* raja(s) & *jalla, avajalla = smut, soot (?) *cp.* *sa.* jhallikā & *Childers* s. v.) "dust and dirt", or "rubbing with dust", Dh. 141 (SBE. X, 38; Dhpd. (1855) p. 306; *Trenckner* refers to jāleti, *denom.* *fr.* jāla, to cover, which is found in Pāli, *cp.* Dhātup. XXXII,10; the Birm. reading is rajojallam, which is always found elsewhere: Jāt. V, 421,29; Mil. p. 133 *etc.*; rajovajall(am) might be due to tmesis = rajo va [= vā] jallam; *cp.* rajojallika, *mfn.* covered with dust, Jāt. 1, 390,18, & Sn. v. 198. 249).

rajja, *n.* (*sa.* rājya) sovereignty, government; kingdom; *nom.* ~am, 112,9; *acc.* ~am, 1,2. 8,3 *etc.* (~karoti, to be king); *instr.* ~ena, 59,25; *loc.* ~e, 42,26; *comp.* *rajjatthika, *mfn.* (*v.* attthika); ⁰-parimāṇa, *n.* 43,29 (*q. v.*); ⁰-sūmika, *m.* king, 43,29 (Bārāṇasi⁰); ⁰-sīmā, *f.* 39,15 (*q. v.*) *cp.* eka⁰, opa⁰, mahā⁰, & ratṭha.

rajju, *f.* (rarely *m.* = *sa.*) a rope; *nom.* ~u (ālambanī, *q. v.*) 47,27; *acc.* unī (cīvara⁰, *q. v.*) 83,21; *instr.* ~uyā, 54,20. *cp.* next.

rajjuka, *m.* (*dimin.* *fr.* last; = *sa.*) a rope, string; *acc.* ~am (uggahana⁰, *q. v.*) 14,32.

raññū, raññe, rañño, *v.* rāja(n).

ratṭha, *n.* (*sa.* rāṣṭra) kingdom, realm, country; *abl.* ~ā, 38,31; ~ā ~am (*acc.* from kingdom to kingdom) 104,8; *loc.* ~e, 18,24; *comp.* ⁰-janapada-vāsino, 102,5 (*v. h.*); ⁰-piṇḍa, *m.* 107,2 (*v. h.*); Kāsi⁰, Kosala⁰, Bāveru⁰, Videha⁰ (*q. v.*) *cp.* rajja.

rata, *mfn.* (*pp.* ramati; = *sa.*) delighting in (*loc.* or *e. c.*); *m.* ~o, Dh. 181. 300; ajjhata⁰, Dh. 362; taṇhakkhaya⁰, Dh. 187; dhamma⁰, Dh. 364 (*q. v.*); *pl.* ~ā (gocare) Dh. 22.

ratana¹, *n.* (*sa.* ratna) a jewel, *e. c.* a valuable or precious thing;

pl. ~āni, 33,6; *instr. pl.* ~ehi, 27,29; 28,28 (sattahi, the 7 precious things, *i. e.* gold, silver, *etc.*) *cp.* satta-ratana-vicitta, *mfn.* ornamented with the 7 jewels, 18,26, & satta-ratana-vassa, *n.* 32,11 (*v.* vassa); *gen. pl.* ~ānaṃ (tinnam, the 3 jewels, *metaph.* of Buddha, Dhamma, Saṃgha) 28,26; *e. c.* assa⁰, 24,19; kambala⁰, 25,5; nilamaṇi⁰, 26,23; maṇi⁰, 62,30; hatthi⁰, 24,19 (*q. v.*) (*cp.* JRAS. XII (1880) p. 178).

ratana², *n.* (or ratani, *f.*; *sa.* ratni, aratni) a certain measure of length = 2 vidatthi (*q. v.*) *cp.* yojana.

rati, *f.* (= *sa.*) pleasure, delight (often *esp.* of love); *nom.* ~i, 47,27. Dh. 149; ~i, Dh. 310; *acc.* ~im, Dh. 187; *abl.* ~iyā, Dh. 214; *comp.* kāmā⁰, kilesa⁰, dhamma⁰ (*v. h.*) *cp.* a-rati.

ratta¹, *mfn.* (*pp.* /rañj, rajjati, rañjati, rajati; *sa.* rakta) coloured, dyed (*esp.* with red colour); *metaph.* affected with (*e. c.*); *comp.* ⁰-kambala, 5,27 (*v. h.*); rāga⁰, *mfn.* subject to passion, *pl.* ~ā, Dh. 347; sāratta⁰, *mfn.* Dh. 345 (*v. h.*) *cp.* rajana, rattatā.

ratta², *m. n.* (*e. c.* = ratti; *sa.* rātra) night; addha⁰, 40,8 (*q. v.*); aho⁰, Dh. 226 (*q. v.*); *cp.* digha-rattam, *adv.*

rattatā, *f.* (*sa.* raktatā) redness; *instr.* ~āya (akkhinam) 59,5.

ratti, *f.* (*sa.* rātri) night; *nom.* ~ī (dighā) 107,9 — Dh. 60; *acc.* ~im, 58,17; 22,21 (sabba⁰); *adv.* by night 9,16 (*opp.* divā); 112,7 (*cp.* rattindiva); *gen. loc.* ~iyi, 66,5. 78,1; 41,28. 42,1; an old *loc.* is ratto (*sa.* rātrau) Dh. 296; *pl. acc.* ~iyo (sabba⁰) 67,27; *comp.* ⁰-khitta, *mfn.* (*q. v.*); ⁰-bhatta, *n.* evening meal, 15,19; ⁰-bhāga, *m.* the night time, 21,23; eka-ratti⁰, 104,24 (*v. eka*²); *aho⁰, *f.* day & night (*v. h.*); at the end of *comp.* we find sometimes the a-stem ratta² (*q. v.*) *cp.* next.

rattindiva, *m. & n.* (*sa.* rātrim-

diva) night and day; *acc. adv.* ~am 88,22 (*comp.* ~am-).

ratto, *adv.*, *loc.* ratti (*q. v.*).

ratla, *m.* (= *sa.*) a chariot; *nom.* ~o, 60,5; 25,1 (*maṅgala*⁰, *q. v.*); *acc.* ~am, 7,5; 63,4 (*uttama*⁰); *instr.* ~ena (*pāyāsi*) 54,4; 98,2; 60,4 (*Ve-jayanta*⁰, *q. v.*); *pl.* ~ā (*rāja*⁰) Dh. 151; *comp.* *⁰-daṇḍaka, *m.* the banner-staff of a chariot, 98,5; *⁰-pañjara, *n.* 98,5 (*v. h.*); ⁰-vara, *m.* an excellent ch., 64,10 (*acc.* ~am); ⁰-vega-, 60,10 (*q. v.*) *cp.* racchā.

randheti (or randhayati) *vb.* (*caus.* √randh) to make subject to, bring to (*acc.* & *dat.*); *aor. 3. pl.* ~ayum (*mā tam dukkhāya*) Dh. 248.

⁰rama, *mfn.* (*e. c.* = *sa.*) pleasing, delighting; *v.* dū-rama, mano-rama.

ramaṇiya, *mfn.* (*grd. fr. next*; = *sa.*) pleasant, delightful, beautiful; *n.* ~am (*uyyānam*) 37,16; *loc. m.* ~e, 65,19; *n. pl.* ~ān[i] (*araññāni*) Dh. 99. *cp.* rāmaṇeyyaka.

ramati, *vb.* (*sa.* √ram) to be glad, to delight in (*loc.*); *pr. 3. sg.* ~ati, Dh. 79; 99 (*metri causa* ~ati); *1. sg. med.* rame (*gahe*) 47,26; *3. pl.* ~anti, Dh. 91; *1. pl.* ~āma (*kilesa-ratiyā*) 53,24; *fut. 1. pl.* ~issāma ("we will enjoy ourselves") 53,27; *fut. caus.* (= *simplex*) *3. pl.* ~essanti, Dh. 99; *pp.* rata (*q. v.*, *cp.* ramita); *grd.* ramaṇiya & ramma (*q. v.*); -*caus. II.* ramāpeti, to gladden, delight; *ger.* ~etvā (*tam kilesaratiyā*) 73,18.

ramita, *mfn.* (*pp. caus.* √ram; = *sa.*) delighted, happy; *m.* ~o, Dh. 305.

ramma, *mfn.* (*grd.* √ram; *sa.* ramya) delightful, beautiful; *loc.* ~e, 109,31.

rava, *m.* (= *sa.*) a roar, cry; song, sound; *nom.* ~o, 60,10; *acc.* ~am, 53,21; 8,25 (*gadrabha*⁰); 60,8 (*ma-hā*⁰); *loc.* ~e (*gadrabhānam*) 113,11; **gīta*⁰, *m.* 112,7 (*q. v.*); **bherava*⁰, *m.* 86,19 (*q. v.*).

ravati, *vb.* (*sa.* √ru, rauti, raviti)

to roar, cry, to set up a cry (*acc.*); *part. m. pl.* ~antā (*bherava-ravam*) 86,19; *part. med. m.* ~māno, 9,2; *aor. 3. sg.* ravi, 8,25. 11,30; *3. pl.* ~imisu, 60,8; *cp.* rava, rāva, ruta.

rasa, *m.* (= *sa.*) juice, essence; taste, flavour (*esp.* agreeable), sweetness; *acc.* ~am, 37,9. 106,3 = Dh. 49; Dh. 354; 16,16 (*pabbata*⁰); *pl.* ~ā, 70,32; *loc. pl.* ~esu, 71,9; ⁰-haraṇi, *f.* (*v. h.*); *dhmma*⁰ & *dhammapīti*⁰ (*q. v.*); *nānagga*⁰ (*v. nānā*); *paviveka*⁰ (*q. v.*); *madhura*⁰ (*q. v.*); *sadisa*⁰, *mfn.* of the same taste, 37,22 (*nimba-panṇa*⁰); *sūpa*⁰ (*q. v.*); *dvandva comp.* vaṇṇa-gandha⁰, 37,30 (⁰-rasūpeta, *mfn.*).

rasmī, *f.* (& *m.*) = raṁsi (*sa.* raṁmi); *pl.* ~iyo, 98,6 (*the reins*); ⁰-ggāha, *m.* holder of the reins (*opp.* sārathi) 106,34 = Dh. 222.

rassa, *mfn.* (*sa.* hrasva) short; *m.* ~o (*puriso*; *opp.* digho) 92,13; *n.* ~am, Dh. 409.

rahada, *m.* (*sa.* hrada) a lake, pool; *nom.* ~o, Dh. 82 (*metrically* : rhado); Dh. 95.

rahassa, *n.* (*sa.* rahasya) a secret; *acc.* ~am, 46,9. *cp. next.*

raho, *adv.* (*sa.* rahas) in secret, privately; 54,13; *⁰-kamma, *n.* what is to be done in secret, *acc.* ~am, 54,17.

rāga, *m.* (= *sa.*) ¹) colour, dye-stuff (*cp.* rajana, ratta¹, & vaṁsa-rāga); ²) *metaph.* passion, lust; *nom.* ~o, 106,32 = Dh. 14; *comp.* ⁰-aggi, *m.* the fire of lust, *loc.* ~imhi, 64,30 (*in the series* : rāga, dosa, moha); *⁰-dosa, *mfn.* damaged by passion, *f.* ~ā, Dh. 356 (*cp.* dosa¹); *⁰-nissita, *mfn.* devoted to passions, Dh. 339 (*v. h.*); *⁰-sama, *mfn.* like passion, Dh. 202; **tibba*⁰, & **vīta*⁰, *mfn.* (*v. h.*); *dvandva comp.* nandi-rāga⁰, 67,13.

rāja(n), *m.* (*sa.* rājan) a king, prince, chief; *nom.* ~ā, 6,3; *voc.* ~a (*mahā*⁰) 7,16; *acc.* ~ānam, 6,14; *instr.* raññā, 48,21; *gen.* (*dat.*) rañño,

6,5; *abl.* ~ato, Dh. 139; *loc.* raññe, 52,14; *pl. nom. acc.* ~āno, 102,4. Dh. 294; *gen.* ~ūnam, 37,4; — in *comp.* we have the base rāja-⁰, ⁰-rāja (*c. c.* also frequently rājan) : agga-⁰, *m.* (*nom.* ~ rājā, 98,13); aja-⁰, *m.* (*voc.* ~ rāja, 54,26); assa-⁰, *m.* (*acc.* ~ānam, 65,19); kapi-⁰, *m.* (*gen.* ~assa, 1,7); kumbhila-⁰, *m.* (*voc.* ~ rāja, 1,16); Kosala-⁰, *m.* (*gen.* ~rañño, 31,2); cora-⁰, *m.* (*gen.* ~rañño, 39,35); Tamba-⁰, *m.* (*nom.* ~ rājā, 19,6; *instr.* ~ rājena, 19,10); deva-⁰, *m.* (*nom.* ~ rājā, 45,30); dhamma-⁰, *m.* (*nom.* ~ rājā, 19,1); nāga-⁰, *m.* (*nom.* ~ rājā, 28,27; *instr.* ~ rājena, 52,15); maccu-⁰, *m.* (*acc.* ~ānam, 44,29); mahā-⁰, *m.* (*q. v.*); yakkha-⁰, *m.* (~ rāja-⁰, 112,22); sasa-⁰, *m.* (*acc.* ~ rājām, 15,9); Sīlavamahā-⁰, *m.* (*gen.* ~ rājassa, 39,11); supanna-⁰, *m.* (*nom.* ~ rājā, 19,15; *gen.* ~rañño, 20,10; ~ rājassa, 20,3); haṁsa-⁰, *m.* (*nom.* ~ rājā, 10,5; *cp.* rāja-haṁsa, 10,3); — rāj'-aṅgana, *n.* (*q. v.*); ⁰-ābhisekha, *m.* (*v.* abhisekha); ⁰-ūpatthāna, *n.* (*v.* upatthāna); ⁰-ovāda-jātaka, *n.* (*v.* ovāda); ⁰-kula, *n.* (*q. v.*); ⁰-nātaka, *m.* (*q. v.*); ⁰-tanaya, *m.* (*q. v.*); ⁰-nandana, *m.* (*v.* nandanā); ⁰-nivesana, *n.* (*q. v.*); ⁰-putta, *m.* a prince, a person of the royal family; *gen.* ~assa, 45,23; *instr.* ~ena, 111,3; ⁰-purisa, *m.* a royal servant, *pl.* ~ā, 40,3. 74,7; ⁰-ratha, *m.* a royal chariot, *pl.* ~ā, Dh. 151; ⁰-rathūpama, *mfn.* like a royal chariot, Dh. 171; ⁰-setthha, *m.* the best among kings, *voc.* ~a, 47,8; ⁰-haṁsa, *m.* a kind of swan, 10,3 (*suvaṇṇa-⁰*, 'golden king-swan').

Rājagaha, *n.* (*sa.* Rājagṛha) 'the king's house', *nom. pr.* of a city, the capital of the Magadha country; *acc.* ~am, 76,9; *loc.* ~e, 76,8; ⁰-samipe, near to R., 84,31.

Rādha, *m.* (= *sa.*) *nom. pr.* of a parrot (Bodhisatta); *nom.* ~o, 9,7; ⁰-jātaka, *n.* 9,5.

rāmaṇeyyaka, *n.* (*fr.* ramaṇiya; *sa.* rāmaṇiyaka) loveliness, beauty;

comp. *bhūmini-⁰. *n.* (with *ih* inserted) a delightful place, Dh. 98 (*cp.* Tr. PM. p. 55-56).

rāva, *m.* (= *sa.*) a cry, roar; *acc.* ~am (baddha-⁰, *q. v.*) 11,30; *instr.* ~ena (gadhabha-⁰, *q. v.*) 113,10. *cp.* rava.

rāsi, *m.* (*sa.* rūṣi) a heap, quantity, multitude; *acc.* ~im (dhanassa) 34,12; 16,3 (aṅgūra-⁰); 5,8 (kaṇṭaka-⁰); 51,11 (dāru-⁰); *abl.* ~imhā (puppha-⁰) Dh. 53; *loc.* ~imhi (aṅgūra-⁰) 16,7.

Rāhula, *m.* (— *sa.*) *nom. pr.* 1) of Gotama Buddha's son [Iāghula in the Aṣoka Inscr. (Bhabra text)]; *nom.* ~o, 64,7 (explained by bandhanam, 'a bond, fetter, impediment', *cp.* Weber, Ind. Stud. III, 130 & 149) = ⁰-kumāro, 64,9; ⁰-mātā. *f.* the mother of R., whose name according to later Buddhist tradition was Yasodharā; *nom.* ~ā, 64,5; *gen.* ~āya, 65,27; — 2) of a siṃhanera (*q. v.*) of Śāriputta; *nom.* ~o, 81,14.

rukka, *m.* (*sa.* ruksha & vrksha; *cp.* Pischel, Gr. § 320; Wackernagel, Gr. I, § 184, b.) a tree; *nom.* ~o, 36,36; *abl.* ~ā, 12,32; ~ato, 11,31; *loc.* ~e, 2,3; *comp.* rukkhagge, *loc.* at the top of a tree, 11,35 (*v.* agga); ⁰-kotthaka, *m.* a woodpecker (*q. v.*); ⁰-devatā, *f.* a dryad, 3,31; ⁰-mūla, *n.* the foot of a tree (*q. v.*); *dvandva comp.* ⁰-gumbādayo, 6,11; *cp.* ārama-⁰, udumbara-⁰, kappatthiya-⁰, nigrodha-⁰, phala-⁰, bodhi-⁰, mahā-sāla-⁰, varaṇa-⁰, susira-⁰.

ruci, *f.* (= *sa.*) liking, pleasure; wish, desire; *acc.* ~im (uppādeti, *w. loc.* to take pleasure in, take a fancy to) 10,12. 64,2; *loc.* ~iyā (assa sati, "at his command") 39,11. *cp.* *aṇṇa-rucika, *mfn.*

rucita, *mfn.* (*pp.* rucatti; = *sa.*) being at one's pleasure, agreeable; ⁰citta-⁰, *mfn.* (*q. v.*).

rucira, *mfn.* (= *sa.*) beautiful, lovely; *f.* ~ā (piṭṭhi) 10,19; *n.* ~am (puppham) Dh. 51.

ruccati (& ⁰-rocati), *vb.* (*sa.* √ruc)

to please, to be agreeable to (*gen.*); *pr. 3. sg. ~ati* (no, mayham) 11,3-18; *pot. 3. sg. ~eyya* (mama) 55,25; *aor. 3. sg. rucci* (mā te ~) 74,24; *pp. rucita* (*q. v.*); *caus. roceti* (*q. v.*) *cp. ruci, rucira*.

rujati, vb. (sa. √ruj) to cause pain, ache; *pr. 3. pl. ~anti* (pādā, gacchantassa (te)) 97,36. *cp. paluj-jati & roga, m.*

ruta, n. (= sa.) cry, voice (of animals); *sabba-⁰-jānana-manta, m.* a spell giving knowledge of all sounds, 53,13.

**ruda, n. (cp. sa. rud, f. & prec.)* cry, voice (of animals); *nom. ~am* (manuññam) 10,19.

rudati (& rodati, q. v.), vb. (sa. √rud) to cry, weep; *part. acc. m. ~antam*, 111,13.

rudda, mfn. (sa. rudra) furious, cruel, formidable; *-dassana, mfn.* of dreadful appearance, *m. ~o* (kumbhilo) 108,27; *cp. ludda*.

ruha, mfn. (e. c. = sa.) growing; **uttamaṅga-⁰, v. aṅga. cp. rūhati*.

ruhira, n. (sa. rudhira) blood; *nom. acc. ~am*, 76,7. 76,4. *cp. ro-hita, lohita*.

rūpa, n. (& m.) (= sa.) ¹) form, appearance, *esp. handsome form, grace, beauty; acc. ~am* (manoharam) 111,36; *instr. ~ena* (soni-⁰, *q. v.*) 111,2; *gen. ~assa* (ādinavam) 47,23; *comp. *rū-pagga-ppatta, mfn. v. agga⁴, cp. patta³; *⁰-ppatta, mfn. beautiful, f. pl. ~ā, 64,30; ⁰-sampatti, f. beauty, acc. ~im, 19,11; ⁰-siri, f. (dvandva) "beauty and majesty", acc. ~im, 64,13; **uttama-rūpa-dhara, mfn.* endowed with the highest beauty, *f. ~ā*, 19,7; *e. c., v. anurūpa, mfn., abhirūpa, mfn., evarūpa, mfn., *kalyāṇa-⁰, mfn., jāta-⁰, n., tathā-⁰, mfn., *bhinna-⁰, mfn., *mūḷha-⁰, mfn., *sādhu-⁰, mfn.* — ²) in the dogmatics : material form, body; *idam ~am*, 107,7 = Dh. 148 (*synon. ayam kāyo*, 107,5)*, *esp. as one of the five constituent elements of an individual (v. khandha)* : 94,8,*

etc.; pl. visible things, objects to cakkhu : ~āni, 69,17; *m. pl. ~ā*, 70,25. 71,32; *loc. ~esu*, 71,5; **saṃkhā-vimutta, mfn.* "released from what is styled form", *m. ~o* (Tathāgato) 95,13; *cp. dvandva comp. nāma-rupa, n. (v. h.) cp. nāmañ ca rūpañ ca*, 82,9.

rūpaka, n. (= sa.) an image, *esp. a statue; *kañcana-⁰-paṭibhāga, mfn.* 47,14 (*v. paṭibhāga*).

rūḷha, mfn. (pp. rūhati; sa. rū-dha) sprung up, grown; *⁰-tina, mfn.* abounding with grass, *loc. ~e* (kacche) 104,27.

rūhati, vb. (sa. rohati, ruhati, √ruh) to grow; *pr. 3. sg. ~ati* (ruk-kho) Dh. 338; *pp. rūḷha (q. v.); caus. ropeti, ropāpeti (q. v.) cp. ruha*.

Revata, m. nom. pr. of a therā; nom. ~o (mahāthero) 113,8.

roga, m. (= sa.) disease; *abl. ~ā* (jigacchā paramā ~, hunger is worse than disease) Dh. 203; *pañdu-⁰, m. (q. v.); *⁰-nidda, n. (v. h.) cp. a-roga & niroga, mfn.*

roceti, vb. (caus. rucati; sa. rociyati) to find pleasure in, to choose (*acc.*); *part. f. ~enti* (sāmikam) 10,12; *aor. 3. sg. ~esi* (moram) 10,10; *ger. ~etvā* (ulūkam) 11,3.

rodati, vb. (sometimes also ru-dati (q. v.); sa. √rud) to cry, weep; *part. m. a) ~anto*, 17,9. 89,11; *b) ro-dam*, Dh. 67; *part. med. f. ~mānā*, 58,13. 59,11; *aor. 2. sg. rodi*, 16,32; *1. sg. rodim*, 17,13. 58,14 (*rodin ti*); *inf. ~itum, ger. ~itvā*, 49,10.

**ropāpeti, vb. (caus. II. rūhati)* to cause to be planted (*acc.*); *ger. ~etvā*, 36,35.

ropita, mfn. (fr. caus. ropeti; = sa.) planted; *n. ~am*, 37,6; *m. pl. ~ā*, 100,14.

**ropima, mfn.* planted, raised, cultivated (*opp. kaccha, sayamjāta*); *acc. ~am* (kaṇḍam) 92,19.

ropeti, vb. (caus. rūhati; sa. ro-payati) to plant, sow (*acc.*); *aor. 3. sg. ~esi*, 37,19; *ger. ~etvā* (nivāpa-

tinam) 6,6; *pp.* ropita (*q. v.*) *cp.* ropima.

roruva, *m.* (*sa.* raurava, *cp.* ruru) a kind of savage animal, the Ruru-deer; *gen.* ~assa, 92,22.

rohita, *mfn.* (= *sa.*) red; °ma-cche, 14,23. (*cp.* lohita).

L (-l-).

l, Sandhi-Consonant (*sa.* -d-), preserved in cha-l-abhiñña, sa-l-āyatana (*q. v.*).

la, *indecl.*, a syllable indicating abbreviation, = *etc.* 70,31 (*cp.* pa, pe).

*lakana(ka), *n.* & lakāra, *m.*, *v.* laṅkara.

lakkhaṇa, *n.* (*sa.* lakshana) a mark, sign, attribute; a lucky mark, mark of beauty; *acc.* ~am (sasa-⁰, the sign of a hare) 16,16; sabba-⁰-samppanna, *mfn.* endowed with all marks of beauty, *f.* ~ā, 55,32.

laggati, *vb.* (*sa.* √lag) to adhere, stick in (*loc.*); *aor.* 3. *sg.* laggi (gale) 13,11; (*jāle*) 36,32; *caus. v.* next.

*laggāpeti, *vb.* (*caus.* II. laggati) to tie (*acc.*), to lay to, bring to (as a ship); *ger.* ~etvā (nāvam) 25,35.

laggeti, *vb.* (*caus.* laggati; *sa.* lāgayati) to tie (*acc.*, to : *loc.*); *aor.* 3. *sg.* ~esi, 12,25; *ger.* ~etvā (sutam hatthesu) 111,1.

Laṅkā, *f.* (= *sa.*) *nom. pr.* of the capital of Ceylon; *acc.* ~am, 110,23; *loc.* ~āyam, 110,24; *°-dīpa, *m.* Ceylon, 110,31; °-nagara, *n.* 112,13 (°-vāsini, *f.*, *v.* vāsin); °-rakkhā, *f.* (*q. v.*).

*laṅkāra, *m.* (Birm. reading of lakāra; lakana(ka) *n.* is also found) *prob.* an anchor (= *arab. pers. mah-ratt. lankar, langar*); *nom.* ~o, 28,30. (*cp.* Jāt. Transl. II, 78; Tr. PM. 62,16).

laṁghati, *vb.* (*sa.* √laṅgh) to leap over, spring up, ascend; *ger.* ~itvā, 16,6.

lajjati, *vb.* (*sa.* √lajj) to be ashamed (*w. gen. pers. & instr.* or *loc.*

rei); *pr.* 2. *sg.* ~asi, 50,13; 1. *sg.* ~āmi (*w. duo loc.*) 50,13; 3. *pl.* ~anti (lajjitāye) Dh. 316. 3. *pl. med.* ~are, *ib.*; *ger.* ~itvā, 10,22; *pp. m.* ~ito (filled with shame) 10,16; *grd.* lajjitabba (what one ought to be ashamed of) of which an elder form is found Dh. 316 : lajjitāye, *loc. n.* & a-lajjitāye (*cp.* Tr. PM. p. 66,13).

lajjā, *f.* (= *sa.*) shame; *instr.* ~āya (from shame) 46,6.

lajjita, & ~āya, *v.* lajjati.

*lajjin, *mfn.* (*fr.* lajjā) endowed with the sense of shame, modest, well-conducted; *m. pl.* ~ino, 102,17.

laṭṭhi, *f.* (= yaṭṭhi (*q. v.*); *sa.* yashti) a stick, goad; patoda-⁰, *f.* (*v. h.*).

latā, *f.* (= *sa.*) a creeping plant, creeper; *nom.* ~ā, Dh. 340; *comp.* *pūti-⁰, & vijjullatā (*q. v.*).

laddha, *mfn.* (*pp.* labhati; *sa.* labdha) taken, obtained; arrived; *n.* ~am (dukkham) 16,30; *acc. m.* ~am (yasam) 54,34; it is often used as finite tense : *n.* ~am, 22,16. 52,23. 56,30; *f.* ~ā, 58,11; *w. auxiliary verb* : 56,30. 58,12 (~ bhavissati); in *duo loc.* 7,14 (abhaye ~e); 87,30 (okāse); sometimes it is even used in active sense : 'has got, obtained' : na kho tvaṁ... patittham laddho, 28,15; - *comp.* *°-ābhaya, *mfn.* (*v.* a-bhaya); *°-ovāda, *m.* (admonition obtained from, *abl.*) 8,11; *°-kahāpaṇa, *m.* (money received or gained, *i. e.* blood money) 74,6; *°-gabbha-parihāra, *mfn.* (*v. h.*); *°-pabbajjūpasampada, *mfn.* (*v.* upasampadā); °-vijayo, 112,22 (*v.* Corrections); *cp.* *micchā-⁰, & su-laddha, *mfn.*

°laddhaka, *mfn.* (*sa.* labdhaka) = *prec.* (only *e. c.*); *ābhaya-⁰, *mfn.* (*v.* a-bhaya).

laddhā, *ger.* & laddhum, *inf.*, *v.* labhati.

*lapa, *mfn.* (*fr.* next) talking, speaking⁰ (*esp.* falsely), hypocritical; *°-sakkhara, *mfn.* speaking sweetly, wheedling, *f. pl.* ~ā, 51,34.

lapati

lapati, *vb.* (*sa.* √lap) to talk, *prate*; *caus. lapayati* (*lapeti*) *id.*; *pr.* 3. *pl.* ∼*ayanti*, Dh. 83; *cp.* *lapa*, *lapana*.

lapana, *n.* (= *sa.*) talking, speaking; *nirattthaka*-⁰, *n.* nonsense; *instr.* ∼*ena*, 52,6.

labuja, *m.* (*sa.* *lakuca* & *likuca*, *cp.* *libujā*) the bread-fruit tree (*Artocarpus lacucha*); *amba-labujādīnam* (*gen. pl.*, *v.* *ādi*) 1,14 (*cp.* *panasa*).

labbha, *mfn.* (*grd.* *labhati*; *sa.* *labhya*) obtainable, attainable, possible; *n. pl.* ∼*ā* (*piyā*) 55,2; hence **labbhā*, *indecl.* (probably originally *subst. f.*) frequently used in passive constructions like *sakkā* (*q. v.*).

labbhati, *pass.*, *v.* *labhati*.

⁰*labha*, *mfn.* (*c. c.* = *sa.*), *v.* *dullabha*.

labhati, *vb.* (*sa.* √labh) to take, catch, find; to get, obtain, receive (*acc.*); to be allowed, or have opportunity of (doing anything, *v. foll. inf.*); *pr.* 3. *sg.* ∼*ati* (*paharitum*) 8,4; (*iccham*) 67,10; (*okāsam*) 87,19; *metri causa* ∼*ati*, Dh. 374; 1. *sg.* ∼*āmi* (*hist. pr.*) 108,25; 2. *pl.* ∼*atha* (*khādītum*) 8,6; 3. *sg. med.* ∼*ate*, Dh. 131. 103,33 (*sukham*); *part. m.* ∼*anto*, 48,34; *a-labhanto*, 3,7; *f.* ∼*anti* (*a*-⁰) 46,3; *f. pl.* ∼*antiyo*, 21,16; *part. med. m.* ∼*māno*, 37,31; *f.* ∼*mānā* (*a*-⁰) 6,36; *imp.* 3. *pl.* ∼*antu* (*tāva*, be it then that they obtain) 7,18; 1. *pl. med.* (*injunctive*) *labhāmase*, 13,26; *pot.* 1. *sg.* ∼*eyyam*, 15,11. 70,15; ∼*eyyāham*, 70,14; 3. *sg. med.* ∼*etha*, Dh. 328; *aor.* 1. *sg.* *labhim* (*jīvitam*, saved my life) 12,33; 3. *pl.* ∼*imsu*, 28,16; *fut.* 3. *sg.* ^a) *labhissati* (*jīvitam*) 12,3; 1. *sg.* ∼*issāmi*, 1,10. 4,36, etc.; 3. *pl.* ∼*issanti* (*abhayam*) 7,16; 2. *pl.* ∼*issatha*, 18,10; ^b) 2. *sg.* *lacchasi*, 2,30; *inf.* *laddhum*, 11,1; *ger.* ^a) ∼*itvā*, 6,21. 28,13 (*patittham*); 60,21 (*balam*); *a-labbhitvā*, 10,22. 73,4. 102,27; ^b) ∼*itvāna*, 54,29; — *pass.* (to be found, obtained, acquired) *pr.* 3. *sg.* *labbhati* (*yassa*

mittadhammo ∼, whose friend is acquired) 14,3; *part.* *labbhamā*; (*loc. m.*) 48,7; *pp.* *laddha* (*q. v.*, *grd.* *labbha* (*q. v.*) *cp.* ⁰*labha*, *lābha*

lasikā, *f.* (*sa.* *lasikā*) the lubricous fluid of the joints, synovial fluid; 82,5 = 97,23.

lahu, *mfn.* (*sa.* *laghu*) light, quick; inconstant, flighty; *gen. n.* ∼*uno* (*cittassa*) Dh. 35; *n.* (*adv.*) *lahum*, quickly, Dh. 369.

lākḥā, *f.* (*sa.* *lākshā*) lac; ⁰*parikamma-kata*, *mfn.* lacquered, 5,28.

lāja, *m.* (= *sa.*) ¹) fried or parched grain; *dvandva comp.* *madhulāja*-⁰, 18,27. — ²) a kind of flowers (of *Dalbergia arborea*, *Childers*); *lājādīhi*, 61,34 (*v.* *ādi*).

lābha, *m.* (= *sa.*) obtaining, acquisition, gain, profit; *nom.* ∼*o*, 18,35; *dat.* ∼*ā* (shortened of *lābhāya*, *cp.* *Kuhn*, *Beitr.* p. 71; *Weber*, *Ind. Str.* 111, 371) 70,7. 105,23, if not we have here *pl.* = *sg.*, *cp.* Dh. 204 : *ārogya-paramā* (*q. v.*) *lābhā*, which must be *nom. pl.*; but *ārogya-paramā* might perhaps be an old error for *ārogyam paramā* (or *paramam*); if ∼*am* *lābhā* is the true reading, we have to translate : health is better than gain, and *lābhā* would be *abl.* (*cp.* *rogā*, Dh. 203), *parama* being used in the sense of a *comparative*; — *comp. v.* ^a*a-puñṇa*-⁰, *m.*; ^a*appa*-⁰, *mfn.*; *salābha*, *m.* (*v.* *sa*-⁴); *lābhagga*, *n.* the highest gain (*v.* *agga*³); *dvandva* : ⁰*sakkāra*, *m.* gain and honour, *nom.* ∼*o*, 18,29; *loc.* ∼*e*, 72,28; ⁰*hata*-⁰*sakkāra*, *mfn.* who has lost his gain and honour, *m. pl.* ∼*ā*, 72,28; *cp.* ^a*lābhūpanisa*, *mfn.* (? *v.* *upanisā*).

Lāla, *m.* (*sa.* *lāta*) *nom. pr.* of a country in India (*cp.* *Westergaard*, *Buddha's Dødsaar*, *Overs. Vid. Selsk. Forh. Copenh.* 1860, p. 162); ⁰*visaya*, *m.* 'who has L. for his dominion', i. e. king of the *Lāla* Country, 110,22 (*Vijaya*).

lālā, *f.* (= *sa.*) saliva, spittle;

⁰-kilinna-gatta, *mfn.* whose body is wet with spittle, *f. pl.* ~ā, 65,5.

lippati, *vb.* (*pass.* limpati, to besmear, taint, defile; *sa.* √lip) to adhere, cling to (*loc.*); *pr. 3. sg.* ~ati (kāmesu) Dh. 401. *cp.* lepana.

līna, *mfn.* (= *sa.*; *pp.* √li) 'adhering'; dissolved, melted; slothful; modest, humble, dispirited (often *opp.* uddhata); *a-līna, *mfn.* free from attachment, or: undaunted, confident, cheerful; Dh. 245 (*cp. J. J. Meyer, Daṣakumāracarita*, p. 8-9, note).

*līlīhā, *f.* (*prob. fr.* √lih: 'delicate taste, delicacy') grace, charm, graceful power (*cp. sa.* līlā); *instr.* ~āya (Buddha⁰ dhammaṃ desetvā) 7,27. 47,17; (kinnara⁰, *q. v.*) 49,12.

luñcati, *vb.* (*sa.* √luñc) to pluck, pull out (*acc.*); *ger.* ~itvā (palitaṃ, kesam) 46,28-29.

ludda¹, *mfn.* (*sa.* rudra) furious, cruel; *cp.* rudda; *n. pl. acc.* ~āni, cruelties, 13,28 (*cp. next*).

ludda², *m.* (*sa.* lubdha, confounded with rudra = ludda¹) a hunter; ~o, 12,8; *gen.* ~assa, 12,7; *⁰-putta, *m.* a person who is by caste a hunter, *acc.* ~aṃ, 12,22. (*cp. Tr. PM.* p. 59,19. 63,81; *Fausbøll*, 5 [Jāt. p. 38].)

luddaka, *m.* (*sa.* lubdhaka) a hunter; *nom.* ~o, 9,8; 11,27 (miga⁰).

Lumbini-vana, *n. nom. pr.* of a grove between Kapilavatthu and Devadaha (the birthplace of Gotama-Buddha); ~aṃ, 62,9-13.

lekhā, *f.* (= *sa.*) a line, stroke; *acc.* ~aṃ (kaddhitvā) 59,6; ⁰-majjhe, 59,7.

leḍḍu (or leṇḍu, Birm. also leṭṭu) *m.* (& *n.*) (*sa.* leṣṭu, *cp.* leṇḍa) a clod or lump of earth; ⁰-ādihi, 52,17 (*cp. ādi*).

lepana, *n.* (= *sa.*) smearing, plastering; maṃsa-lohita⁰, *mfn.* plastered with flesh and blood, *n.* ~aṃ (atthinaṃ nagaraṃ) Dh. 150.

loka, *m.* (= *sa.*) ¹ the universe, a region or sphere of the universe; the world, the earth; *acc.* ~aṃ, 86,28;

(saggaṃ, heaven) 7,26; *loc.* ~e, 3,23. 61,33. 69,21; ~asmiṃ, Dh. 247; metri causa ~asmi, Dh. 143; ⁰-dhātu, *f.* (*v. h.*); ⁰-nāyaka, *m.* (*v. h.*); *⁰-sannivāsa, *m.* (*q. v.*); *cp.* deva⁰, para⁰, Brahma⁰, Yama⁰; ² the life in this world, this existence (= bhava, saṃsāra); ayaṃ ~o, 96,7; *abl.* ~amhā, 91,5. Dh. 175; *loc.* ~e, 96,8-10; *⁰-nirodha, *m.* & *⁰-samudaya, *m.* (*q. v.*); ⁰-vagga, *m.* name of ch. XIII of Dh.; *⁰-vaddhana, *mfn.* supporting or cherishing this existence, *m.* ~o, Dh. 167; *cp.* vanta-lokāmisa, *mfn.* & sabba-lokābhībhū (*v.* abhībhū); -³ mankind, people, men; ayaṃ ~o, 88,29 = ayaṃ lokamahājano, 88,31; sabbo ~o, 90,22; jīva⁰, *m.* living beings, 47,17.

loṇa, *n.* (*sa.* lavaṇa) salt; ⁰-jula, *n.* salt water, 24,16 (⁰-pahata, *mfn.*).

lobha, *m.* (= *sa.*) cupidity, covetousness, greediness; *nom.* ~o (ca nāṃ' esa vināsamulāṃ, now, 'covetousness is the root of ruin' [proverbially], lit. 'this very covetousness') 33,25; Dh. 248; *acc.* ~aṃ (imassa karissāmi, excite his senses) 47,4; *instr.* ~ena, 25,33; (dhana⁰) 22,22; dvandva comp. icchā-lobha⁰, Dh. 264.

lobhayati, *vb.* (= *sa.*, caus. √lubh) to cause to desire, to excite lust; *part. f.* ~ayantī (va naresu gacchati, she walks among men as it were in order to excite their senses) 47,30.

loma, *m.* (& *n.*) (*sa.* loman) the hair of the body; *pl.* ~ā, 82,2 = 97,19; lomantaresu, 16,5 (*v.* antara); ⁰-kūpa, *m.* (*q. v.*). *cp.* anuloma, paṭiloma, viloma & *next*.

loma-haṃsa & -haṃsana, *mfn.* 'causing erection of the hairs of the body', i. e. terrible (*subst. n.* terror); *m.* ~haṃso (bhūmicālo) 80,20; *n.* ~haṃsanaṃ, 81,3.

lola, *mfn.* (= *sa.*) wanton, lustful; itthi⁰, *mfn.* (*v.* itthī); a-lola, *mfn.* (*q. v.*).

loha, *n.* (= *sa.*) iron, any metal;

*⁰-guḷa, *m.* an iron-ball, Dh. 371; *⁰-niḡala-sadisa, *mfn.* like an iron chain, 11,28.

lohita, ¹) *mfn.* (= *sa.*) red; ⁰-candana-vilepana, *n.* 23,33 (*v. h.*); *cp.* rohita. — ²) *n.* blood; *nom.* ~am, 23,32. 103,19. 82,5 = 97,22; *loc.* ~e, 103,20; *⁰-pakkhandikā, *f.* dysentery, 78,24; *⁰-bhakkha, *mfn.* (*q. v.*); *⁰-makkhita, *mfn.* (*q. v.*); *dvandva comp.* ⁰-maṁsa-, 41,33 (⁰-khādaka, *mfn. q. v.*); maṁsa-⁰, Dh. 150 (⁰-lepana, *n. q. v.*). *cp.* sūlohita.

V.

va, *indecl.* ¹) enclitic particle, shortened of iva (*q. v.*), only after words ending with a long vowel: like, as if; 9,32. 20,16. 47,20. 88,30-33 (vā'ti); 104, 6-13 (~am va); 108,5 (do.); 111,10. Dh. 28; as conjunction with full sentence: Dh. 240 (*corr. v. foll.* evam). — ²) do. = eva (*q. v.*), after long vowels: just, even, only, *etc.*: 5,32. 22,1. 55,2. 69,21; 2,32. 6,20-29. 10,22. 17,30; 22,25. 86,7; — 30,25. 32,5. 33,31. 37,31; 44,31. 57,25, *etc.* *etc.* — ³) do. rarely = vā, 'or': 26,5 (aggīva suriyo va); 26,13-20-27; Dh. 195 (yadi va = yadi vā).

vaṁsa, *m.* (*sa.* vaṁṣa) ¹) bamboo; *civara-⁰, *q. v.*; *⁰-rāga-, the colour of bamboo, 26,31 (⁰-veluriyam, *q. v.*). — ²) race, lineage, family; *acc.* ~am, 45,17. — ³) tradition, list of teachers; genealogy, history, chronicle; *v.* Anāgata-vaṁsa, Dīpavaṁsa, Mahāvaṁsa.

vakka, *n.* (*sa.* vṛkka) kidney; *nom.* ~am, 82,3 = 97,21.

vagga, *m.* (*sa.* varga) ¹) a division, class, group, multitude; ²) a chapter or section of a book; *⁰-paññāsaka, *mfn.* (*v. h.*); *esp.* of the sections of Dīgha-Nikāya; the chapters of Dhpd. are likewise named vagga. *cp.* pañcavaggiya, *mfn.*

vamka, *mfn.* (*sā.* vakra, *cp.* vañ-

kya) crooked, curved, wry; *acc. m.* ~am, 63,9; ⁰-gati, *mfn.* having a winding course, *f.* ~ī (nadī) 48,6; *vaṁkoṭṭha, *mfn.* 54,20 (*v. oṭṭha*).

Vaṅḡisa, *m.* (*cp. sa.* vāḡ-iṣa) *nom. pr.* of a thera, 109,8 (~o paṭi-bhānavā).

vacā(s), *m. & n.* (*sa.* vacas, *n.*) speech; *acc. n.* ~o, 110,26; dubbacā, *mfn.* (*q. v.*) *cp.* vacī, vācā, vācasika, & *next*.

vacana, *n.* (= *sa.*) speaking, speech, word; advice, instruction; *acc.* ~am (sutvā) 6,17; ~am karoti, to follow one's advice, 4,8. 32,25; ~am bhindati, to disobey, 40,3; ~am agaṇhanti, disobeying, 52,32; eka-vacana, *instr.* 57,31 (*v. eka*²); — ⁰-kara, *mfn.* obedient, *acc. m. pl.* ~e, 21,33; Buddha-⁰, *n.* (*q. v.*); *cp.* paṭi-vacana.

*vacī, *f.* (mostly at the beginning of *comp.*) speech, word; ⁰-duccarita, *n.* misbehaviour in speech, 86,8 (⁰-sannissita, *mfn. q. v.*); ⁰-pakopa, *m.* anger of speech, *acc.* ~am, Dh. 232; ⁰-sucarita, *n.* good conduct in speech, 86,8 (⁰-paṭisaṁyutta, *q. v.*).

vaccha, *m.* (*sa.* vatsa) ¹) a calf; *nom.* ~o, Dh. 284; ⁰-danta, *m.* a kind of arrow, *acc.* ~am, 92,24 (a calf-tooth arrow). — ²) *nom. pr.*, *v. next*.

*Vacchagotta, *m. nom. pr.* of an ascetic (paribbājaka); *nom.* ~o, 93,22; *voc.* Vaccha, 94,7.

vajati, *vb.* (*sa.* √vraj) to go, walk, wander; to go away; to enter into, attain (*acc.*); *pr.* 3. *pl.* ~anti, 47,28 = Dh. 347; Dh. 83; (sugatiṁ) 77,5; (devalokaṁ) Dh. 177.

vajira, *n.* (rarely *m.*; *sa.* vajra) ¹) a diamond; *nom.* ~am, 25,32. Dh. 161; *pl.* ~āni, 27,29; *⁰-samudda, *m.* a diamond sea, 25,33; ⁰-sūra, *m.* a good deal of d., *acc.* ~am, 26,1. — [²] a thunderbolt.]

Vajirā, *f. nom. pr.* of a bhikkhunī, contemporary of Buddha; *instr.* ~āya, 98,28.

vajja¹, *n.* (*sa.* vadya & vādyā) speech, speaking; *v.* sacca-⁰.

vajja², *n.* (*sa. varjya*) 'to be shunned', *i. e.* fault, sin; *nom. ~am*, 106,16 = Dh. 252; *acc. abl. ~am ~ato ñatvā*, considering sin what is sin, Dh. 319; *pl. ~āni*, 106,17; ^{*0}-das-sin, *mfn.* seeing fault, pointing out what is sin, *acc. m. ~inam*, Dh. 76; ^{*0}-mati, *mfn.* seeing sin, *m. pl. ~ino*, Dh. 318 (avajje); para⁰, the faults of others, Dh. 253 (⁰-anupassin, *q. v.*); *cp. a-vajja*.

vajjha, *mfn.* (*sa. vadhya*, *grd. vadhati*) to be killed; *subst. n.* (or *~ā*, *f.*) killing, execution; ^{*0}-ppatta, *mfn.* sentenced to death, *m. pl. ~ā*, 40,14.

vañcana, *n.* [or *~ā*, *f.*] (= *sa.*) deception, fraud; *nom. ~am*, 51,35.

vañceti, *vb.* (*caus. √vañc*, *sa. vañcayati*) 'to cause to go astray', *i. e.* to deceive, trick (*acc.*); *aor. 1. sg. ~esiñ* (*tañ*) 2,7; *inf. ~etunñ* (*attano sāmikam*, seems to be a gloss inserted into the text) 51,27; *comp. vañcetu-kāma*, *mfn.* (*v. kāma*²); *ger. ~etvā* (*macche*) 4,2; (*padanñ*, picked up his heels) 12,30; *grd. ~etabba*, *mfn.* to be tricked, *m. ~o*, 3,15; *pp. vañcita*, *mfn.* tricked, *m. ~o*, 51,25. 2,13; ⁰-bhāva, *m.* the being tricked, *acc. ~am* (*mayā*) 5,11. *cp. vañcana*.

vaṭṭa, *n., v. vatta*.

vaṭṭaka, *m.* (*sa. vartaka*) a certain kind of bird, a quail; *loc. pl. ~esu*, 88,34.

vaṭṭati, *vb.* (*sa. √vṛt*) ¹) to turn, roll; to take place, be found; to live; in this sense it is nearly always written *vattati* (*q. v.*); ²) *pr. 3. sg. a*) *impersonally*: must, ought; may, is permitted, advisable, sufficient, etc. (*v. inf.*, the subject of which, if added, is put into *instr.* or *gen.*); kin te . . . khāditum ~ (had you not better to eat) 1,16; *amhākam* . . . *laddhum* ~, 11,1; *amhehi palāyitum* ~, 21,37; *mayā* ~, 35,26-36. 36,8. 43,3. 64,24. 65,14 ("it behoves me"); *mayā ettha kiñ katum* ~ ("what can I do about that?") 73,7; *tava gantum* ~, 50,8; *imāya me paricārikāya bhavitum* ~, 56,4;

without subject (& object): *idañ katum* ~, 44,13; *laddham yasam palatitum na* ~, 54,35; *dametunñ* ~ ("it will be worthy [of me] to convert [him]") 113,9. — ^b) *personally*: ought to take place, is good, is sufficient; *appatissavāso na* ~, 10,31; *eko va [dovāriko]* ~, 91,23. — *caus. vaṭṭeti*, to cause to turn, to upset; *pp. vaṭṭita* (*v. below*).

vaṭṭi, *f.* (*sa. varti*) ¹) a roll, tuft (*esp.* the wick of a lamp), a lump, mass; ²) rounding, edge, rim, brim, *esp. comp. v. mukha*⁰; ^{*ā}vāṭa-mukhavattiyam, *loc.* "at the brink of the pit", 40,28.

vaddhati, *vb.* (sometimes spelt *vaddhati*; *sa. √vrdh*) to grow, increase; *pr. 3. sg. ~ati* (*udakam*, *opp. hāyati*) 3,4; 48,31 (grows up); 107,29 (*tanhā*); *3. pl. ~anti*, Dh. 109; *part. m. ~anto*, 24,12; *aor. 3. pl. ~imsu*, 37,30; *pp. a*) *vaddha & vuddha* (*q. v.*); ^b) *vaddhita*, *m. ~o* (*sammā*, grown properly) 24,32; *caus. v. next etc. cp. vaddhana, vaddhi & vuddhi*.

vaddhāpeti, *vb.* (*caus. II. vad-dhati*; *sa. vardhāpayati*) to cause to increase, raise (*acc.*); *inf. ~etunñ* (*vetanam*) 76,12.

vaddhi, *f.* (*cp. vuddhi*; *sa. vṛddhi*) growth, increase; prosperity, success; gain, profit; *acc. ~im*, 34,18.

vaddheti, *vb.* (*caus. vaddhati*; *sa. vardhayati*) to cause to grow, increase; to foster, bring up; to prepare, make ready, bring, deliver (a discourse etc.) (*v. acc.*); *pr. 1. sg. ~emi* (*yigum*) 56,36; *aor. 3. sg. ~esi* (*Bodhi-sattam*) 45,25; (*tasaram*), 87,17; *ger. ~etvā*, 18,11-26. 63,18. 87,12.

vaṇa, *m.* (& *n.*) (*sa. vṛṇa*) a wound; *~o*, Dh. 124; *cp. a-bbana*, *mfn. & vaṇita*.

vaṇijjā, *f.* (*sa. vaṇijyā*) trade; *acc. ~am* (*karoti*) 30,2; *cp. vāṇija*.

vaṇita, *mfn.* (*sa. vṛṇita*) wounded; *m. pl. ~ā*, 6,28.

vaṇṭa, *n.* (*sa. vṛnta*) the footstalk of a leaf (or flower); *tāla*⁰, *n.* (*q. v.*).

vaṇṇa, *m.* (*sa. varṇa*) ¹) form, shape, appearance; *instr.* ~ena (*nā-vāya*, "in ship-shape") 29,11; *kassa-ka*⁰, the appearance of a ploughman, *acc.* ~aṁ, 71,38; — ²) complexion, colour (also: tribe, caste); *nom.* ~o, 85,16; ⁰-gandha, *m.* (*dvandva*) colour and scent, 37,30; 106,2; ⁰-pokkharatā, *f.* (*q. v.*); ⁰-sadda, *m.* the word vaṇṇa, 85,22; very frequently at the end of *comp. mfn.* = having the colour of . . ., coloured, *v.* añjana⁰, kāla⁰ (⁰-kata, 84,21), kāla-pāsāna-kūṭa⁰, 24,21; kumuda-patta⁰, nila⁰, meda⁰, rajata⁰, rajata-dāma⁰, 61,19; ratta-kambala-puñja⁰, 5,27; suvaṇṇa⁰; *chabbanna, *mfn.* of six colours (*q. v.*); pañca⁰, *mfn.* of five colours, 4,9 (⁰-paduma-); 62,12 (⁰-bhamara-gaṇā); — ³) beauty; ~o, Dh. 109; *gen.* ~assa, Dh. 241; chavi⁰, 18,7; sarīra⁰, 47,5; — ⁴) praise, glory; *v.* a-vaṇṇa. — *cp.* Uppala-vaṇṇa, dubbanna, vēvaṇṇiya, suvaṇṇa (*sovaṇṇa*), *next etc.*

vaṇṇanā, *f.* (*sa. varṇanā*) explanation, commentary; 86,10 (*Sūkarapeta-vatthu*⁰).

vaṇṇavat, *mfn.* (*sa. varṇavat*) of beautiful colour; *n.* ~vantaṁ (*puppham*) Dh. 51.

vaṇṇita, *mfn.* (*sa. varṇita*) praised; *loc. m.* ~e (*guṇe*) 47,3; Satthu⁰, *mfn.* praised by the Master, *m. pl.* ~ā, 109,19.

⁰vaṇṇin, *mfn.* (*sa. varṇin*; only *c. c.*) having the colour of ⁰, like, resembling; *m. pl.* ~ino (*devakumāra*⁰) 45,26.

vaṇṇeti, *vb.* (*fr. vaṇṇa*; *sa. varṇayati*) to colour, depict, describe; to praise (*acc.*); *aor. 3. sg.* ~esi, 4,18. 37,13. 64,1; *fut. 1. sg.* ~essāmi, 47,5.

vata¹, *adv.* (= *sa.*) a particle inserted after the first word of a sentence, often followed by bho (*q. v.*):

¹) expressing asseveration or admission: certainly, indeed, truly; 2,12. 30,8 (*vat'ayaṁ*); 34,17. 42,13. 90,25. 105,23; — ²) expressive of ^a) astonishment: aho vata bho, 42,17; ^b) of satisfaction or

hopefulness: ~bho, 76,31-33; ^c) of delight: sobhati vatāyaṁ dārako, what a pretty little child! 58,31; ^d) of regret or hopelessness: dhi-r-atthu ~bho, 63,13; upaddutaṁ ~bho, 65,12; aciraṁ vatāyaṁ, 107,5 = Dh. 41.

vata², *n.* (*sa. vrata*) observance, religious duty, a religious vow; ~aṁ, Dh. 312; *cp.* a-bbata, su-bbata, sīla-bbata & *next*.

vatavat, *mfn.* (*sa. vratavat*) dutiful, performing the religious duties; *acc. m.* ~vantaṁ, Dh. 208. 400.

vati, *f.* (*sa. vṛti*) a hedge, fence; *acc.* ~im, 8,7.

vatta (& vaṭṭa), *n.* (*sa. vṛtta*) a circle; practice, custom; good conduct, politeness; business, duty, service; *comp.* vatta-paṭivattaṁ, every single duty, 36,7 (*tāpasassa akāsi*, he rendered him every service). *cp.* paṭi & *next*.

*vatta-kata (or ⁰-gata), *mfn.* round, circular; wide-open; *instr.* ~ena (*mukhena*) 5,13.

vattati, *vb.* (= *vattati*, *q. v.*) to take place, set in; to be found; to live; *pr. 3. sg.* ~ati (*ravo*, is heard) 60,10; *3. pl.* ~anti (*kharaṁ vedanā*, set in) 13,12; 78,25 (*w. gen.* came upon him); *fut. 1. sg.* ~issāmi (*guṇesu*, live a good life) 43,4; — *med. pr. 3. sg.* vattate (*ussavo mahā*) 112,16. *cp.* vatta (*vaṭṭa*) *n.*

vattabba, vattum, *v.* (*vadati* &) *vuccati*.

vattha, *n.* (*sa. vastra*) cloth, garment, dress; *nom.* ~aṁ (*suddham*) 68,24; *acc.* ~aṁ (*dibba*⁰) 61,13; *instr.* ~ena, 20,26; *loc.* ~e (*Kāsika*⁰, *q. v.*) 62,29; *pl.* ~āni (*ahata*⁰, *q. v.*) 27,18. 33,3; *instr. pl.* ~ehi (*dibba*⁰) 20,8; *comp.* ahata-vattha⁰, 61,28; *apagata*⁰, *mfn.* with the dress fallen apart, *f. pl.* ~ā, 65,7.

vatthu, *n.* (*sa. vastu* [*& vāstu*]) ¹) site, place, ground (of a building *etc.*) *v.* Kapila⁰, Sirisa⁰, & a-vatthu-kata, *mfn.* — ²) thing, object, matter (of a story *etc.*); property;

nom. ~um̐ (a tale, story) 89,17; *loc.* ~umhi (parassa rakkhita-gopita⁰, "in protecting and guarding the property of others") 58,13; sūkara-peta⁰, 86,10 (*q. v.*) *cp.* Kathā-vatthu.

vatvā, *ger.*, *v.* (next &) vuccati.

vadati & *vadeti, *vb.* (*sa.* √vad; suppletive of vuccati, *q. v.*) to say, speak (*acc.*), answer; to speak to (*acc.*), to tell (*acc. gen.*), to declare; — A) vadati, 3. *sg.* 73,18. 85,39; 2. *sg.* ~asi, 24,1. 88,7; 1. *sg.* ~āmi, 70,30. 94,13; (saccam̐) 38,28; (taṃ) 108,3; (naṃ, speak to her) 9,18; 3. *pl.* ~anti, 21,6. 72,30; *part. acc. m.* ~antam̐, 22,18, *loc.* ~ante, 9,3, *pl.* ~antā, 74,11; *part. med. m.* ~amāno, 99,31; *pot.* 3. *sg.* ~eyya, 79,15. 92,3; 2. *sg.* ~eyyāsi, 35,8. 99,14; 3. *pl.* ~eyyum̐ (guṇam̐, praise) 43,8; *aor. a*) 2. *sg.* vādi (mā) 9,19; *b*) 3. *sg.* vadi (taṃ) 108,38; 3. *pl.* ~imsu, 24,37. 73,21. — B) vadeti, *pr.* 2. *sg.* ~esi, 17,14; 1. *sg.* ~emi, 88,19; *imp.* 2. *sg.* ~ehi, 51,15; 2. *pl.* ~etha (mā kiñci rañño ~) 55,26; *aor.* 2. *sg.* ~esi, 88,13. 93,31; 1. *sg.* ~esim̐, 88,24. — *caus.* vādeti (*q. v.*). As to the wanting forms of this verb (*act.* & *pass.*) *v.* vuccati (√vac); *cp.* vajja, vadana, vāda, vādin.

vadana, *n.* (= *sa.*) 'speaking, mouth'; speech, communication, injunction; *acc.* ~am̐ (avoca) 110,21.

*vadeti, *vb.* = vadati (*q. v.*).

vaddha¹, *m.* [or *n.*?] (*sa.* vardhra) leather, a leathern strap or thong; *acc.* ~am̐, 12,30; — *⁰-maya, *mfn.* leathern, *acc. m.* ~am̐ (pāsam̐) 11,39. *cp.* varattā.

vaddha², *mfn.* (also spelt vuddha [or vuddha], *pp.* vadḍhati; *sa.* vḍdha) grown; old; *comp.* *vaddhāpaccāyin, *mfn.* (*v.* apaccāyin).

vadḍhati, *vb.*, *v.* vadḍhati.

*vaddhana, *mfn.* (*e. c.*, *sa.* vardhana) causing to increase; *loka⁰, *mfn.* (*q. v.*).

vadha, *m.* (= *sa.*) killing, destroying; murder; execution or corporal punishment; *comp.* miga⁰, 5,32;

pāṇa⁰, 60,13 (*q. v.*); purisa⁰, 74,14 (*q. v.*); dvandva: vadha-bandha, *m.* *acc.* ~am̐, Dh. 399 ("stripes and bonds").

vadhaka, *mfn.* (= *sa.*) killing or intending to kill; *⁰-citta, *mfn.* with murderous intent, 75,34; *satthu⁰, *mfn.* 108,27 (*v.* sattha⁷).

vadhati, *vb.* (*sa.* √vadh) to kill, murder (*acc.*); *aor.* 3. *sg.* a-vadhi, Dh. 3; *ger.* ~itvā, 13,23. 22,11. *cp.* vajjha, vadha, vadhaka.

vana, *n.* (rarely *m.*; = *sa.*) ¹) a forest, grove; *acc.* ~am̐, 5,20; *loc.* ~e, 15,15; ~asmiṇi, 106,13 = Dh. 395; ~asmi, 107,30 = Dh. 334; *pl.* vanā (sabbe) 48,6; ~āni, Dh. 188; *comp.* ⁰-gumba, *m.* (*q. v.*); *⁰-cāraka, *m.* a forester, *acc. pl.* ~e, 36,34; ⁰-puppha, *n.* a wild flower, *instr. pl.* ~ehi, 34,6; *⁰-mahisa, *m.* (*q. v.*); ⁰-saṇḍa, *m.* (*q. v.*); *cp.* amba⁰, Citalatā⁰, tāla⁰, nala⁰, nāga⁰, maṇḍala-sāla⁰, Lumbini⁰, veḷu⁰, Simbali⁰. — ²) lust, desire (*cp.* ved. *sa.* vanas); *acc.* ~am̐, *abl.* ~ato, Dh. 283; *vanante, loc.* "at the end of desires", Dh. 305 (*cp.* anta); *⁰-ādhimutta, *⁰-mutta, *mfn.* (*v. h.*) Dh. 344. *cp.* next & nibbana.

*vanatha, *m.* (*cp.* vana² & *sa.* √van) lust, desire; *nom.* ~o, Dh. 284; *acc.* ~am̐, Dh. 283 (vanam̐ ~am̐ ca, "the forest of desires and its undergrowth").

vanta, *mfn.* (*sa.* vānta; *pp.* vanti) vomited; ejected, put away; *⁰-kasāva, *mfn.* (*q. v.*); *⁰-dosa, *mfn.* (*v.* dosa²); *⁰-mala, *mfn.* (*q. v.*); *⁰-lokāmisa, *mfn.* "who has rejected the baits of the world", Dh. 378 (*cp.* āmisa); *⁰-āsa, *mfn.* (*v.* āsā).

vandati, *vb.* (*sa.* √vand) to praise, worship; to salute, greet (*acc.*); *ger.* ~itvā, 28,10. 32,23 (ūcariyam̐); *inf.* ~itum̐ (Mahābodhiṃ) 114,32. *cp.* next.

vandanā, *f.* (= *sa.*) praise, worship; *nom.* ~ā (Buddhāna[m̐]) 108,20.

vapati, *vb.* (*sa.* √vap) to sow,

strew, throw (*acc.*); *ger.* ~itvā (*ni-vāpam*) 6,1.

vapayāti. *vb.* (*sa. vi-apa-√yā*) to go away, pass away, vanish; *pr.* 3. *pl.* ~yanti (*kaṅkhā*) 66,21 (*cp. Kuhn, Beitr. p. 96-97*).

vamati, *vb.* (*sa. √vam*) to vomit; *pp.* vanta (*q. v.*).

vaya¹, *m.* (& *vaya(s), n.*; *sa. vayas*) age, vigorous age, youth, ripe age, old age; *nom.* ~o (*paripakko*) Dh. 260; *acc.* ~am, 43,26; *acc. n.* vayo (*anuppatto*) 74,21; *loc.* ~e (*pariṇamante*) 47,12; *comp.* vaya- & vayo-: *~a-ppatta, *mfn.* grown up, marriageable; *m.* ~o, 8,15; *f.* ~ā, 101,16; *samāna-vaya-bhāva, *m.* the being of equal age, *acc.* ~am, 43,29; *~o-hara, *mfn.* indicating or disclosing old age, *m. pl.* ~ā, (*uttamaṅgaruhā*) 45,11; *upanīta-vaya, mfn.* (*q. v.*).

vaya² (or *vyaya*), *m.* (*sa. vyaya*) perishing, decay, destruction; *~dhamma, *mfn.* perishable, transitory; *pl. m.* ~ā (*saṅkhārā*) 80,2 (*cp. dhamma*¹); *uppāda-vaya-dhammin, *mfn.* (*q. v.*); *dvandva comp.* udaya-vyaya, *m.* origin and destruction, *acc.* ~am, Dh. 113. 374 (*v. l. udayabbayaṇi*).

vara, ¹ *mfn.* (= *sa.*) best, choicest, excellent; *acc. n.* ~am (*vadanam*) 110,21; Dh. 268 (*ādāya*); repeated: ~am ~am (*w. gen.*) 51,33. 52,3; *acc. m.* ~am ~am (*prāstantissimum quemque*) 109,4; most frequently *comp. w. subst.* (before or after): ^a ~o-sūra, 39,12; ~o-vāraṇa, 45,31. 61,17; ~o-bhojana, 61,7; ~o-dhamma, 87,9; *etc.* - ^b menda⁰, 30,9; ratha⁰, 64,10; pāsāda⁰, 64,12; *etc.*; sabb'-ākāra-var'-ūpeta, 81,4 (*v. ākāra*). - ² *m.* choice, wish, boon, gift; *nom.* ~o (*mayā dinno*) 8,2; *acc.* ~am (*tassā adāsi*) 10,4; *comp.* *gāma-vara, *m.* the grant of a village (perhaps a landed property of a certain measure, if not simply 'an excellent village?') *acc.* ~am (*datvā*) 45,3. - ³ *n.* varam, *indecl.* rather, better (than: *abl.* or *instr.*); ~ mayham udumbaro (*is better to me*) 2,11;

~ assatarā dantā, Dh. 322; *w. abl.* tato ~, *ib.*; *w. instr.* Dh. 178.

varaṇa, *m.* (= *sa.*) name of a certain tree (*Crataeva Roxburgh.*); ⁰-rukkhe, *loc.* 4,21.

varattā, *f.* (*sa. varatrā*) a strap, thong (of leather); *acc.* ~am, Dh. 398 (*metaph.* of attachment); 12,7 (*camma*⁰); *pl.* ~ā (*sesa*⁰) 12,20. *cp. vaddha*¹.

varāha, *m.* (= *sa.*) a hog; *nom.* ~o (*mahā*⁰) Dh. 325.

*valañja, *m.* (& *n.*) ¹ use, daily expenditure (also of excrements); ² a mark (from scratching or scraping); *pada*⁰, footprint, *acc.* ~am, 11,28. Hence *valañjaka, mfn. c. c., v. anto*⁰, *bahi*⁰ (*cp. Fausbøll, JRAS. 1870, p. 13, & Ten Jāt. p. 90 [√lañj & lānc]*).

Vaḷaḥhāmukha, *m.* (?) (*sa. Vadbāmukha*) the entrance to the infernal regions at the South pole; *~samudda, *m.* the Southern sea, *acc.* ~am, 27,1-11; *~mukhi(*n*), *m.* id. 27,9.

valaya, *n.* (& *m.*) (= *sa.*) a bracelet, ring; *nārāca⁰, 111,23 (*q. v.*).

valāha(ka), *m.* (*sa. balāhaka*) a cloud; *nom.* ~ako (*vāta-cchinna*⁰) 40,28; *valāhassa, *m.* a flying horse (*cp. assa*¹) 21,31 (⁰-yoni).

vallī, *f.* (= *sa.*) a creeper; *loc.* ~iyā (a stalk of a creeper, a withe) 14,23; ~iyam, 14,27; *pl.* ~iyo (*pag-gava*⁰, *q. v.*) 37,19.

vavatthāpeti, *vb.* (*sa. vyavasthāpayati, caus. vi-ava-√sthā*) to settle, determine, distinguish, understand; *pp.* ~ita, 3,2 (*tassa su-vavatthāpitam, very well known to him*).

vasa. ¹ *m.* (*sa. vaṣa*) wish, will, power; *loc.* ~e (*thāpeti, to bring into one's power*) 48,14; *instr.* vasena is used as *prp. w. gen.* or more frequently at the end of *comp.* with the meanings: by, by way of, on account of, according to, with regard to; *hatthīnam* ~, 35,12; *ovāda*⁰, 14,13; *kilesa*⁰, 20,11; *daṇḍe pavesana*⁰, 35,5; *udāna*⁰, 42,14; *chandādi*⁰, 42,27; *kam-massa vipāka*⁰, 84,32; *aniccādi*⁰,

88,³² (*v. a-nicca*); *pubbāpara*⁰, 114,²⁰; — *attha-vasa*, *m.* the power of the matter, *acc. ~am* (*etaṃ*, the meaning of this) Dh. 289. — ²) *mfn.* subdued, subject to; *~am* (*kurute*) Dh. 48, which may also be *subst.* ('into his power'). *cp.* *ativasa*, *vasim* & *vasika*.

vasati, *vb.* (*sa. √vas*) to stay, dwell, live; *pr. 3. sg. ~ati*, 2,²⁷ (*w. loc. nadiyā*); 35,³⁵ (*idha*); 1. *sg. ~āmi*, 49,¹³. 73,¹⁴; 3. *pl. ~anti*, 14,¹⁵; *part. m. ~anto*, 20,²⁰; 58,²⁵ (*w. acc. samaggavāsam*); 114,²⁶; *loc. ~ante*, 25,¹²; *gen. ~ato*, 47,²⁷; *pl. ~antā*, 7,²¹; *part. med. ~māna*, *f. gen. ~āya* (*kinnaralīhāya*, endowed with grace) 49,¹²; — *imp. 2. sg. vasa*, 15,¹⁵. 23,²⁰ (*vasā ti*); — *aor. 3. sg. vasi*, 1,⁵; 3. *pl. ~imsu* (*piyasānivāsam*, *acc.* lived together in amity) 11,²⁷; 20,³³; — *fut. 1. sg. ~issāmi* (*vassam*, during the rainy season) Dh. 286; — *inf. ~itum*, 9,³⁴; — *ger. ~itvā*, 2,²⁵ etc.; 112,²⁴ (*vasitv'ettha*). — (*pass. vussati*); *pp. vussita* (*vuttha*, *vasita*) *q. v.*; — *caus. II. *vasāpeti* (*q. v.*) *cp.* *vāsa*, *vāsika*, *vāsin* & *next*.

vasana, *n.* (= *sa.*) dwelling, residence; *comp. *0-gāma*, 12,⁷; ⁰*-gumba*, 14,²⁷; ⁰*-tthāna*, 2,²⁴. 65,²⁷ (*q. v.*).

*vasā*¹, *f. (sa. vaṇā)* a cow; *pl. ~ā*, 105,¹¹.

*vasā*², *f. (= sa.)* serum, lymph; *nom. ~ā*, 82,⁵ = 97,²³.

**vasāpeti*, *vb. (caus. II. vasati)* to cause to dwell, lodge; *ger. ~etvā* (*taṃ ghare*, received her into his house) 48,¹⁸.

vasim, *indecl. (sa. vaṇi-)* only combined with *karoti*, to subdue (*acc.*); *~ karitvā* (*saṃkappaṃ*) 104,⁷; [also *comp. vasi-karoti*, etc.]

⁰*vasika*, *mfn. (sa. vaṇika)* being in one's power; *taṇhā*⁰, 23,²⁰; *mātu-gāma*⁰, 54,³ (*v. h.*).

vassa, *n. (sa. varsha)* ¹) rain, a shower (*cp. vutthi*); **kahāpaṇa*⁰, Dh. 186 (*q. v.*); **dhana*⁰, 33,¹⁵; *satta-ratana*⁰, 32,¹¹. *nom.* — ²) the rainy season; *acc. ~am*, Dh. 286. —

³) a year; *pl. acc. ~āni*, 86,²⁷. 104,¹¹; ⁰*-satam*, *n.* a century, Dh. 106. 110; *soḷasa-vassa-kāle*, in his 16th year, 24,¹³; *soḷasa-vassa-padesika*, ⁰*-uddesika* (*v. h.*); *caturāsiti* — ⁰*sahassāni*, 44,²⁰ (*q. v.*). *cp. vassika*.

*vassati*¹, *vb. (sa. √vāṇ)* to cry, screech (as birds); *pr. 3. sg. ~ati*, 18,¹⁸; *part. m. ~anto*, 18,³¹; *ger. ~itvā*, 12,²⁴.

*vassati*², *vb. (sa. √vr̥sh)* to rain; *pr. 3. sg. ~ati* (*vassam*) 32,¹¹; (*devo*, the god, *i. e.* the sky rains) 102,⁶; *part. m. gen. vassato* (*devassa*) 105,²²; *caus. II. *vassāpeti*, *v. below*; *cp. vassa*, *vutthi*, & *next*.

**vassāpanaka*, *mfn. (fr. nom. act. of next)* bringing about rain; *dhana*⁰-*nakkhattayoga*, *m.* a conjunction of stars bringing about a shower of money, 32,²⁵.

**vassāpeti*, *vb. (caus. II. vasati)* ²) to cause to rain or pour down, call down a shower; *aor. 3. sg. ~esi*, 33,¹¹ (*ghanam*); 2. *pl. mā ~ayittha*, 32,²⁷; *fut. 1. sg. ~essāmi*, 33,¹⁵ (*ghanavassam*); 2. *pl. ~essatha*, 32,²⁷; *ger. ~etvā*, 32,³³; *pp. ~ita* (*ācariyena dhanam ~itam*, *n.*) 34,³.

vassika, *mfn. (sa. vārshika)* ¹) belonging to the rainy season; *m. ~o* (*scil. pāsādo*) 67,²³; — ²) *e. c.* being so many years old; *soḷasa*⁰, *n. ~am* (*rūpaṃ*) 111,³⁶.

vassikā & *~kī*, *f. (sa. vārshikī, cp. varshika, n. & vr̥shaka, n.)* a sort of jasmine; Dh. 55. 377.

vaha, *m. (= sa.)* a river, stream, wave; *pl. ~ā*, Dh. 339 (in stead of *vāhā*, *cp. SBE. X. p. 82*).

vahati, *vb. (sa. √vah)* to draw, convey, carry away (*acc.*); *pr. 3. sg. ~ati*, 29,¹¹; 2. *sg. ~asi*, 54,²²; 3. *pl. ~anti*, Dh. 339; *part. m. gen. ~ato* (of the draught animal) Dh. 1. *cp. vaha*, *vāha*, *vāhana*.

vā, *indecl. (= sa.)* a disjunctive particle (sometimes *comb. v.* other particles): ¹) 'or', used (*enclitically*) in combinations of two sentences or

links of a sentence : asassato loko ti vā, 92,30; yāvatake vā pana (or else) 81,17; after *prec. negation* : na ... vā puna (nor yet) Dh. 271. — ²) repeated = 'either — or' (after two or more links) : 9,14. 9,29. 31,31. 92,10. etc.; *v. negation* = 'neither — nor' : 7,36. 8,1 (*v. corrections*); 56,11; vā ... yadivā [before the last link] Dh. 98; vāpi ... vā, 114,20 (*v. foll. n'eva*); athavā [before the first link] ... vā, Dh. 271. — ³) *corresp. v. foll. ca* (in the same sense) : Māro vā Brahmā ca ... na passanti, 110,11. — ⁴) sometimes shortened to va (*q. v.*).

*vākkaṇa, *n.* (**sa. vāk + kaṇa*) vociferation; na⁰-mattena, "not by means of much talking only", Dh. 262 (*cp. matta*²).

vākya, *n.* (= *sa.*) speech, sentence; *v. *ati-vākya*.

*vācasika, *mfn.* (*fr. vaca[s]*) concerning the speech; *instr. m. ~ena* (samvarena) 85,19.

vācā, *f.* (*sa. vāc & vācā*) speech, words; *nom. ~ā* (pacchimā, Tathāgatassa) 80,3; Dh. 51–52; 67,4 (sam-mā⁰, *q. v.*); *acc. ~am* (karuṇam) 103,4; 22,3 (mānusi⁰, *v. mānusa. mfn.*); *instr. ~āya*, 84,29. Dh. 232. — *vācānurakkhin, *mfn.* watching one's speech, *m. ~i*, Dh. 281; *yathā-vācam, *adv.* (*v. yathā*); *santa-vāca, *mfn.* (*q. v.*), *cp. vākkaṇa, vaca(s) & next*.

⁰vācika & ⁰vāciya, *mfn.* (*sa. vācika*), verbal; only *e. c.*, *v. eka-vāciya, te-vācika*.

vāceti, *vb.* (*caus. √vac, v. vuccati; sa. vācayati*) to read out, recite (*acc.*); *aor. 3. pl. ~ayimsu*, 114,19; *inf. ~etum*, 114,14.

vājita, *mfn.* (= *sa.*; *√vaj*, Dhātup. 32,74) having feathers, feathered; *acc. ~am* (pattehi, kaṇḍam) 92,19.

vāṇija, *m.* (= *sa.*) a merchant; ~o, 8,16; *pl. ~ā*, 18,4; ⁰-kula, *n.* (*q. v.*) 30,2. *cp. vaṇijjā*. — *vāṇijaka, *m.* (= *sa.*) id.; *acc. pl. ~e*, 18,8.

vāta, *m.* (= *sa.*) ¹) the wind;

acc. ~am, 19,15; *instr. ~ena*, 106,29; *nom. ~o*, 103,18 (here we have a pun: the wind as drying up humours & the asceticism destructive of lust); *comp. *⁰-ccinna, mfn. (v. cinna)*; ⁰-vega, *m. (q. v.)*; *akāla⁰, *n.* "unseasonable wind", ~am, 25,31; *nāsā⁰, *m. (q. v.)*; *cp. paṭivātam, yathāvātam*. — ²) rheumatism (cause of disease or pain) *v. kammaja-vātā, pl. 62,19*. — *cp. nivāta*.

vāti, *vb.* (*sa. √vā*) to blow; to smell; *pr. 3. sg. ~ti* (gandho timirānam) 20,16; Dh. 56.

vāda, *m.* (= *sa.*) ¹) speech; *v. musā⁰*; ²) addressing; *v. āvuso*; ³) doctrine, system; *acc. ~am*, 113,14; agga⁰, 109,30 (*q. v.*) = therā⁰ (*q. v.*); ācariya⁰ (*q. v.*); dhuta⁰, *m.* (*q. v.*); ⁴) discussion, controversy; sabba-vāda⁰, 113,4 (⁰-visārada, *q. v.*). *cp. next*.

*vādatthin, *mfn.* (*cp. atthin*) desirous of dispute; *m. a disputant*; ~i, 113,5.

vādi, *aor., v. vadati*.

vādita, *n.* (= *sa.*) music; *pl. ~āni* (nacca-gīta⁰) 64,31; *cp. 81,31*.

vādin, *mfn.* (= *sa.*) speaking (mostly *e. c.*); *acc. m. ~inam* (tathā, or *comp. tathā⁰, q. v.*) 103,12; *cp. a-bhūta⁰, alika⁰, niggayha⁰, bho⁰, musā⁰* (*gen. ⁰-vādissa*, 106,14), sacca⁰, Dh. 217.

vādeti, *vb.* (*caus. vadati; sa. vādayati*) to cause to speak or sound, to play musical instruments (*acc.*); *part. m. pl. ~entā* (bheriyo, "beating drums") 8,24; *loc. pl. ~entesu* (viṇam) 50,10; *aor. 3. sg. ~esi*, 50,11, = a-vādesi, 51,3. *cp. vādita, n.*

vānara, *m.* (= *sa.*) a monkey, ape; ~o, 3,9. 107,30; vānarinda, *m.* (*v. inda*).

vāma, *mfn.* (= *sa.*) left, sinister; ⁰-hatthēna, "with his left hand", 111,24 (*opp. dakkhiṇa*).

vāmanaka, *mfn.* (= *sa.*; *fr. vāmana*, a dwarf) dwarfish, deformed

(lame or halting?); (pacchā-)vāma-naka-dhātuka, *mfn.* (q. v.) 24,24-26.

vāyamati, *vb.* (sa. vi- + ā-√yam) to struggle, strive, endeavour; *imp.* 2. *sg.* vāyama, Dh. 236 (khippaṃ). *cp.* vāyāma.

vāyasa, *m.* (= sa.) a crow; 0, 104,13; *gen.* vāssa, 18,35 (*synon.* kāka).

vāyāma, *n.* (sa. vyāyāma) endeavour, effort; 0 (sammā-⁰, q. v.) 67,5; *acc.* vāṃ (karissati) 34,25.

vāra, *m.* (= sa.) time, turn, lot; 0, 6,25-26; *acc.* vāṃ (gacchati, to take one's turn) 6,33; *loc.* vā (catutthe, tatiye, for the 4th, 3rd time) 58,7. 114,17; *comp.* eka-vāraṃ, *adv.* once, 50,16; puna-vāre, *adv.* the next time, 18,17; *0-ppatta, *mfn.* whose turn it is, on whom the lot falls; *m.* 0, 6,27. *cp.* bhāṇavāra.

vāraka, *m.* (= sa.) a pot, vessel; dadhi-⁰, *m.* 14,30 (q. v.).

vāraṇa, *m.* (= sa.) an elephant; 0 (seta-vara-⁰) 61,17; *acc.* vāṃ, 24,21; *gen.* vāssa (matta-⁰) 45,31; *loc.* vā (do.) 39,9.

vāri, *n.* (= sa.) water; *nom.* vā, Dh. 401; *acc.* vāṃ, 13,3. 111,3. — ⁰-ja, *m.* 'born in water', i. e. a fish (or a lotus); *nom.* vājo, Dh. 34.

vāreti, *vb.* (caus. √vr; sa. vārayati) ¹) to keep back, prevent, prohibit (*acc.*); *aor.* 3. *sg.* vāsi, 23,7; *fut.* 1. *sg.* vāssāmi, 23,8; *inf.* vātuṃ, ib.; *ger.* vātvā (mige) 8,6; *pass.* vāriyati, *part.* *m.* vānto, 111,3. — ²) to choose, ask for (*acc.*); *aor.* 3. *sg.* vāsi (sāmikāṃ) 10,5; *ger.* vātvā, 101,15; *pp.* vāritā, *f.* 101,30 (dārikā). — ³) to cast lots (*acc.*, salākāṃ); *part. pass.* vāriyamānā, *f.* (salākā) 23,12. *cp.* vāra.

vāḷa, *mfn.* (sa. vyāḷa & vyāḷa) fierce, cruel; *subst. m.* a beast of prey, a snake; *pl.* vā, 51,34 (*cp.* 52,6).

vāla, *m.* (= sa.) the hair (*esp.* of a horse's tail); the tail (of a horse or other animals); *pahatṭha-kaṇṇa-⁰, *mfn.* 76,31 (q. v.). *cp.* next etc.

vāladhi, *m.* (= sa.) a tail (*esp.* of a horse, a deer, or an ox); *nom.* vā, 5,28; *acc.* vāṃ, 22,6.

*vāla-vedhin, *m(fn).* (sa. *vāla-vyādhin) hair-splitting; *m.* vā, "skilled in hair-splitting" (sophist) 110,9.

vālikā (or vālukā), *f.* (sa. vālukā) sand, gravel; *instr. loc.* vāya, 14,21; 97,35; *pl. acc.* vā (in dvandva *comp.*) ib.

vāsa, *m.* (= sa.) ¹) dwelling, abode; *nom.* 0, Dh. 237; *acc.* vāṃ (manussa-⁰) 21,2; vāṃ kappeti, to live, 1,4. 2,25; *comp.* *a-pputissa-vāsa, *m.* (v. patissava); *eka-rati-⁰, *mfn.* (v. eka²); *brahmacariya-⁰, *m.* (q. v.); *samagga-⁰, *m.* (q. v.); *samāna-⁰, *mfn.* (q. v.) *cp.* saṃvāsa, vāsika, vāsin. — ²) perfume; *v.* vāsita.

vāsi, *f.* (sa. vāci) a small axe, knife, razor; *0-pharasuka, *m.* a "razor-axe" (daṇḍe pavesanavasena vāsi pi hoti pharasu pi) 35,4-5.

vāsika, *mfn.* (sa. vāsaka; *fr.* vāsa¹) dwelling, living (e. c.); kattha-vāsikā, *m.* *pl.* 21,8 (v. kattha).

vāsita, *mfn.* (= sa.; *pp.* vāseti, √vas, *cp.* vāsa²) perfumed, scented; ⁰-udakam, 41,2; ⁰-pāṇiyam, 41,11 (ṭhapita-⁰, q. v.).

vāsin, *mfn.* (= sa; *fr.* vāsa¹) dwelling, living (in *loc.*, but mostly e. c.); *f.* ⁰-vāsini (Laṅkānagara-⁰) 112,13; *m.* *pl.* vāṇo (gāma-⁰, the villagers) 8,23-29; (Bārāṇasi-⁰, the inhabitants of B.) 20,13; (nagara-⁰) 58,21; *gen. pl.* vāṇam (do.) 58,24. 62,9; *comp.* Kāsiraṭṭha-vāsi-manusso, 35,28.

vāha, *m.* (= sa.) lit. 'drawing, flowing', i. e. ¹) a draught-animal, a horse; ²) a cart-load, a certain measure; ³) a current (of water), stream; *pl.* vā, Dh. 339 ("waves").

vāhana, *n.* (= sa.) any animal for riding (a horse, an elephant); any vehicle or chariot; army or military force (*cp.* sa. vāhanā, *f.*); *instr.* vāna, 98,2 (riding? *cp.* rathena, ib.); *hala-⁰, *n.* (v. h.); sa-vāhana, *mfn.* to-

gether with one's army, *acc. m.* ~amī (Māraṇi) 104,3. Dh. 175.

vi-, *indecl.* (= *sa.*) prefix to verbs and nouns, implying 'asunder, out, away, about'; 'in various directions' (or 'contrarily', often *metaph. cp.* *vi-vadati*, *vicinteti*); with nouns it often denotes 'negation' or 'separation' (*opp. sa-*, *cp. a-*⁴), *v. vikāla*, *vimala*, *virāga*, *visoka*, *etc.*; with verbs (and their derivatives) it is sometimes used to denote 'intensity' (*cp. vinassati*, *vipassati*) or 'opposition' (*cp. vivarati*, *vijjhāpeti*). — Before vowels we have *vy-* (*viy-*): *vyaya* (& *vaya*), *viyūhati*, or more frequently *v-* (by elision & contraction), *esp.* before other verbal prefixes beginning with a vowel: *vi + ati* (*v. vītināmeti*, *vītisāreti*); *vi + apa* (*v. vāpaya*, *cp. vyāpānudi*); *vi + ava* (*v. vavattāpita*, *voropeti*, *etc.*); *vi + ā* (*v. vāyamati*, *cp. vyākaro*ti (*viyākāsi*), *vyāpajjati*); *vi + ud* (*v. vutthāti*, *etc.*); *vi + upa* (*v. vūpasama*); *cp. vippha-*, *vippaṭi-* (*sa. vi + pra*, *vi + prati*).

vikāla, *m.* (= *sa.*) afternoon, evening; wrong time; *loc. ~e* (*kāle ~*, "in season and out of season") 9,12; **bhojana*, *n.* 81,24 (*v. h.*).

vikāseti, *vb.* (*caus. vi + √kas*, *sa. vikāsayati*) to cause to be opened (*acc.*); *aor. 3. sg. ~esi* (*hattham*, she opened her hand, in order to make him know that she was unmarried, *cp. Meyer*, *Daçakum.* p. 98) 56,9.

**vikulāva*, *mfn.*, deprived of one's nest, homeless; *pl. ~ā* (*dijā*) 60,17 (*v. kulāvaka*).

vikūjati, *vb.* (*sa. vi-√kūj*) to chirp, sing, warble (as birds); *part. m. pl. ~antā* (*sakuṇasaṃghā*) 62,13.

vikesika, *mfn.* (*sa. vikeṣa*) having dishevelled hair; *acc. f. ~am*, 67,30.

**vikkhāleti*, *vb.* (*fr. vi-√kshal*) to wash off, rinse (*acc.*); *ger. ~etvā* (*inukham*) 41,12. 56,32.

vikkhīṇa, *mfn.* (*sa. vikshīṇa*, *pp.*

vi-√kshi) destroyed; *m. ~o* (*jāṭisaṃ-sāro*) 108,18.

**vikkhelika*, *mfn.*, having saliva flowing from the mouth; *acc. f. ~am*, 67,30 (*cp. khela*).

vigata, *mfn.* (= *sa.*) gone away; **vigaticcha*, *mfn.* (*v. icchā*); **ka-thaṃkatha*, *mfn.*, **khila*, *mfn.*, & **surā-pāna*, *mfn.* (*v. h.*); *cp. vita*, Dh. 356.

vighāta, *m.* (= *sa.*) destruction, ruin, pain; *sa-vighāta*, *mfn.* "coupled with ruin" (*synon. sa-dukkha*) 94,2.

**vicakkhu-kamma*, *n.*, 'making blind', the making one's sight wrong, perplexing, bewildering; *dat. ~āya*, ("in order to perplex him") 71,27. (*cp. sa. vi-cakshus*).

vicarati, *vb.* (*sa. vi-√car*) to wander about, go away; *pr. 3. sg. ~ati*, 8,16; *3. pl. ~anti* (fly about) 62,13; 73,35; *part. m. ~anto*, 5,6; *acc. ~antaṃ*, 73,6; *f. ~anti*, 20,4; *aor. 3. sg. vicari*, 17,19; *fut. 1. sg. ~issāmi*, 17,16; *cond. 1. sg. vicarissāmi* (unaugmented = *fut.*) 104,8; *ger. ~itvā*, 25,22; *caus. v. next*.

vicāreti, *vb.* (*caus. vicarati*; *sa. vicārayati*) 'to cause to go about', *i. e.* to arrange, manage, administer, control (*acc.*); *pr. 3. sg. ~eti* (*v. l. ~esi*, *aor.*) 55,20; *part. f. ~enti* (*kuṭumbam*, "managing the property") 22,15.

vicikicchati, *vb.* (*sa. vicikitsati*, *desid. vi-√cit*) to be uncertain, to doubt; *pr. 3. sg. ~ati*, 96,14. *cp. next*.

vicikicchā, *f.* (*sa. vicikitsā*) doubt; *nom. ~ā* (*sattamī senā Mārassa*) 103,28; **tiṇṇa-vicikicchā*, *mfn.* 69,13 (*v. h.*).

vicitta & *vicitra*, *mfn.* (*sa. vicitra*) variegated, ornamented, beautiful; *satta-ratana-vicitta*, *mfn.*, *loc. ~e*, 18,26; **vicitra-kathin*, *mfn.* eloquent, *m. ~ī*, 109,9 (*Kumārakas-sapo*, *cp. Mil.* p. 196,7).

vicināti (or *vicinati*), *vb.* (*sa. vi-√ci*) ¹ to search for, investigate, inquire (*acc.*); *imp. 2. pl. ~atha(nam)*

73,24; *part. m.* ~anto, 19,23. 34,14; *pl.* ~antā, 73,25; *ger.* vicinitvāna, 109,4. — ²) to gather, collect, pick up, heap up (*acc.*); *part. f.* ~antī (ūkū, *q. v.*) 46,26; *ger.* ~itvā (saṁkāraṁ, to heap up) 84,23.

vicinteti, *vb.* (*sa.* vicintayati) to think, reflect; *pr. 3. sg.* ~eti, Dh. 286.

*vicunṇa, *mfn.*, pushed or hurt on all sides, only *comp. v.* cunṇa, 1,25 (*q. v.*).

vicunnita, *mfn.* (*sa.* vicūrṇita) crushed all over; ratha-vega-⁰ (by the course of the chariot) 60,10.

vijaya, *m.* (= *sa.*)¹) victory; ⁰ante, *loc.* 60,25 (*v.* anta¹, *cp.* Vejayanta, *nom. pr.*); laddha-⁰, *mfn.* victorious, 112,22 (but see corrections). — ²) Vijaya, *m. nom. pr.* of a prince, conqueror of Ceylon, ~o (Lālavisayo, *q. v.*) 110,22, *etc.*; ⁰ppamukhā, *pl. m.* (*v.* pamukha).

vijahāti (or ~ati), *vb.* (*sa.* vi-√hā) to leave, quit, abandon (*acc.*); *inf.* ~itum (etā) 21,31; *ger.* ~itvā, 52,29.

vijāta, *mfn.* (*pp.* vijāyati, *q. v.*).

vijānāti, *vb.* (*sa.* vi-√jñā) to know, understand, comprehend, perceive (thoroughly) (*acc.*); *pr. 3. pl.* ~anti, Dh. 6; *imp. 2. sg.* ~ahi, 20,27. 54,19. 54,26; *part. gen. pl.* vijānataṁ, Dh. 171 ("the wise"); Dh. 374 (ama-taṁ, "who know Nibbāna"); a-vijānataṁ (saddhammaṁ) 107,10 = Dh. 60; *pot. 3. sg.* ~eyya, Dh. 392; *ger. a)* viññāya, Dh. 186; *b)* vijāniya, 113,8; *pp.* viññāta (*q. v.*) *cp.* viññāṇa, *etc.*

vijāyati, *v.* vijeti.

vijāyati, *vb.* (*sa.* vi-√jan) to bear, generate, produce (*acc.*, rarely in *pass.* sense: to be born); *fut. 3. sg.* ~issati (dhītarāṁ) 48,17; *aor. 3. sg.* vijāyī (puttaṁ) 7,29; *part. med. f.* ~ mānā (etaṁ) 24,25; *ger.* ~itvā, 6,33; *pp.* vijāta, *f.* ~ā (puttaṁ, has born a son) 64,5; vijāta-kāle, after her delivery, 48,18.

vijita, ¹) *mfn.* (= *sa.*; *pp.* vijeti)

conquered; *n.* ~aṁ (raṭṭhaṁ) Dh. 329. — ²) *subst. n.* a conquered country, realm, kingdom; *loc.* ~e, 8,4. *cp. next.*

*vijitāvin, *m(fn.)*, victorious; conqueror; *acc. m.* ~inaṁ, Dh. 422.

vijeti (or vijayati), *vb.* (*sa.* vi-√ji) to conquer, defeat, subdue (*acc.*); *fut. 3. sg.* ~essati (paṭhaviṁ) Dh. 44; *pp.* vijita (*q. v.*) *cp.* vijaya.

vijjati, *vb.* (*pass.* vindati; *sa.* vidyate) to be found; to be, exist; *pr. 3. sg.* ~ati (attho na ~, "is of no use" *v. instr.*) 103,11. 104,31; *3. pl. (med.)* vijjare, 104,27. 113,27; *part. (med.)* vijjamāna, 18,15 (saku-nānaṁ a-⁰-tṭhāne, on a place where there were no birds); *loc. m.* ~amhi (gāmaṁhi, "where there is a village") 111,4.

vijjā, *f.* (*sa.* vidyā) knowledge, science; *instr.* ~āya, 108,9; aṅga-vijjā, *f.* 'knowledge of limbs' *i. e.* chiromantia, prognostication, *loc.* ~āya, 48,16; *dvandva comp.* ⁰sippa-kalāvedin, *mfn.* accomplished in science and arts, *m.* ~ī, 113,3; ⁰carāṇa, knowledge & behaviour, theory & practice, Dh. 144 (sampaṇṇa-⁰, *q. v.*) *cp.* a-vijjā.

vijjullatā, *f.* (*sa.* vidyul-lati; *cp.* latā) a flash of lightning; 3,21.

vijjotati, *vb.* (*sa.* vi-√dyut) to flash forth, lighten; *part. med. m.* ~ māno (springing forth [like lightning]) 3,21; *caus.* vijjoteti, to illuminate, enlighten (*acc.*) 85,8 (sabbā disā; *synon.* pabhāseti (*q. v.*); the reading of B. pabhāseti vijjotati seems to be preferable, on account of the foll. explanation of obhāsete as having a causative meaning).

vijjhati, *vb.* (*sa.* √vyadh) to pierce, wound or kill (as by arrows or lances, *etc.*) (*v. acc.*); *part. m.* ~anto (taṁ tuṇḍena) 4,22; *imp. 3. pl.* ~antu, 6,25; *ger.* ~itvā, 6,19. 37,6; *pp.* viddha (*q. v.*) *cp.* vedhin.

*vijjhāpeti, *vb.* (*caus.* *vijjhāyati, to burn out, go out, become ex-

tinect; √kshai, *v. jhāyati*¹) to put out, extinguish (*acc.*); *ger.* a-vijjhāpetvā (aggim, without putting it out) 100,25; *pp.* ~ita, *m.* a-vijjhāpito (aggi) 100,28.

viññāṇa, *n.* (*sa.* vijñāṇa) consciousness; *nom.* ~aṁ, 94,10 (one of the 5 khandhas (*q. v.*)); 66,7 (originating from saṁkhārā); *instr.* ~ena, 95,19; *comp.* °-paccayā (*q. v.*) 66,7; °-nirodha, *m.* (*q. v.*) 66,18; viññāṇañ-cāyatana, *n.*, *v.* ānaṇca & āyatana; °-saṁgaha, *m.* aggregation of consciousness, *acc.* ~aṁ (pacchima-°) 99,26; — *apeta-°, *mfn.* (*v. h.*); *kāya-°, *cakkhu-°, *mano-°, the consciousness of body, eye, mind, *i. e.* mental impressions through those organs, or: the sense of touch, the faculty of sight, thought, 70,26-33. 98,1 (dukkha-sahagataṁ kāya-viññāṇaṁ uppajjati, a feeling of pain arises).

viññāta, *mfn.* (*pp.* vijānāti; *sa.* vijñāta) known, understood; *sammā-viññāta-samaya, *mfn.* perfectly knowing the religious precepts, *m.* ~o, 113,4.

viññāpana, *mf[i]n.* (*sa.* vijñāpana) instructive; *acc. f.* ~aniṁ (giraṁ) Dh. 408.

viññāya, *ger.*, *v.* vijānāti.

viññūtā (& viññūṭā) *f.* (*sa.* vijñātā) intelligence; *acc.* ~aṁ, 27,22.

viññū, *m(fn).* (*sa.* vijñā) intelligent, clever; *m.* ~ū, Dh. 65; *m. pl.* ~ū (purisā) 90,29; Dh. 229.

viṭapa, *m.* (= *sa.*) a forked branch; °-antare (*q. v.*) 4,31 (in a fork of the tree).

vitakka, *m.* (*sa.* vitarka)¹) deliberation, consideration; ²) doubt, uncertainty; °-ūpasama, *m.* Dh. 350 (*v. upasama*); °-pamathita, *mfn.* Dh. 349 ("tossed about by doubts").

vitāna, *m. n.* (= *sa.*) a canopy, baldachin; *gen.* ~assa (sumana-paṭṭa-°, *q. v.*) 65,18; °-samalāṁkata, *mfn.* 112,3 (*v. h.*).

vitinna, *mfn.* (*pp.* vitāriti, to cross, pass over; *sa.* vitirna) who has crossed or passed over, also *metaph.*

(only *comp.*) who scouts, or does not believe in . . .; °-paraloka, *mfn.* who does not believe in another world, *gen.* ~assa, 106,15 = Dh. 176; a-vitinna-kāṁkha, *mfn.* Dh. 141 (*v. h.*).

vittinna, *mfn.* (once instead of vitthinna = vitthata (& ~ta), *pp.* vittharati, to spread out, extend, vi-√str; *sa.* vistirna) broad, large; *f.* ~ā (Gaṅgā) 1,16. *cp. next.*

vitthāra, *m.* (*sa.* vistāra) extension, diffuseness; *abl.* ~to (*adv.*) fully, in detail, 41,31 (kathesi).

vidatthi, *f.* (*sa.* vitasti) a certain measure of length, equal to 12 angulas (inches, *q. v.*), a span; °-mattaṁ, 87,11 (*v. matta*²) *cp.* yojana.

[vidati], *vb.* (*sa.* √vid) to know, understand (*acc.*); this present-formation is only fictitious or made for etymological purpose; forms generally met with are: *aor. 3. sg.* vedi (avedi), Dh. 419. 423; *3. pl.* (vidu); *fut. 1. sg.* (vedissāmi); *ger.* viditvā (etam atthaṁ) 66,19; 70,12; *grd.* (veditabba &) vedaniya (*q. v.*); *pp.* vidita, known, understood; *comp.* °-dhamma, *mfn.* "having penetrated the truth", *m.* ~o, 69,12; yathā-°, *mfn.* (*v. h.*). — (*caus.* vedeti, vedayati, ^a) to know, understand; ^b) to feel, experience, suffer (*acc.*); the *caus. pass.* vediyati [to be known, to be felt] is also generally used in the same active sense). *cp.* veda, vedanā, vedayita, vediti, & vindati.

vidu (& vidū), *mfn.* (*sa.* vidvas & vidus) knowing, wise; *m.* sabba-vidū ('ham asmi) Dh. 353. *cp.* viddasu.

vidūra, *mfn.* (= *sa.*) very distant, far; only used with the prefixes a-° & su-° (*synon.* dūra); a-vidūre, *loc. adv.* not far away, near to (*w. gen.* or *abl.*), 48,31 (gharato); 95,31 (gāmassa). *cp.* atidūra.

videsa, *m.* (*sa.* videṣa) a foreign country, far distant region; *acc.* ~aṁ, 27,25.

Videha, *m. (pl.)* (= *sa.*) *nom. pr.* of a country and its inhabitants, in

the eastern North-India; ⁰-ratṭha, *n.* the V. kingdom, *loc.* ~e, 44,19 (its capital was Mithilā).

viddasu, *mfn.* (*sa.* vidvas, *cp.* vidu above) wise, intelligent; a-viddasu, *mfn.* Dh. 268 (*v. h.*); viddasu is a curious formation, that looks as if it had been formed with the suffix -vas repeated (Tr.), *cp.* Kuhn, Beitr. p. 69 & avidvā (*gen.* aviddasuno) MN. I, p. 311,7-23.

viddha, *mfn.* ¹) (= *sa.*; *pp.* vij-jhati) pierced, wounded; *m.* ~o (sal-lena) 92,7-10. — ²) (*sa.* vidhra, *cp.* vyabhra) clear, pure; *v.* Morris, JPTS. '85, p. 52.

viddhamseti, *vb.* (*sa.* vidhvam-sayati, *caus.* vi-√dhvams) to crush, destroy, disperse, split (*acc.*); *imp.* 2. *pl.* ~etha (taṁ bhusaṁ viya) 53,2.

vidhavā, *f.* (= *sa.*) a widow; *nom.* ~ā (itthī) 31,13.

vidhāvati, *vb.* (*sa.* vi-√dhāv) to run; *pr.* 3. *sg.* ~ati (ito c'ito ca) 36,2.

vidhunāti, *vb.* (*sa.* vi-√dhū, dhunoti) to shake (*acc.*); *ger.* vidhū-nitvā (or vidhunitvā) 16,6 (sarīraṁ); 18,20 (pakkhe, flapping the wings).

vinaddha, *mfn.* (= *sa.*; *pp.* vi-√nah) covered all over; *pl. m.* ~ā, 37,21.

vinaya, *m.* (= *sa.*) discipline, *esp.* the rules of the Buddhist order; *nom.* ~o, 79,5; *acc.* ~aṁ, 109,15-25; *loc.* ~e, 109,7. — Vinaya, *m.* & Vinaya-piṭaka, *n.*, the first section of the Buddhist holy scriptures; dhamma-vinaya-saṁgaha, *m.* the collection of Dhamma & Vinaya, 109,13; *vinaya-dhara, *mfn.* knowing the V., *pl.* ~ā, 109,26; ⁰-piṭakam, *acc.* 102,17; ⁰-piṭakena, *instr.* 102,16. Specimens p. 66-71,18; 74,16-77,13; 81,6-28; 82,15-84,24.

vinayam, *part.*, *v.* vineti.

vinassati, *vb.* (*sa.* vi-√naç) to perish; to be lost or forgotten; *pr.* 3. *sg.* ~ati, 110,4; *imp.* 3. *pl.* ~antu, 23,13; *fut.* 3. *sg.* ~issati, 34,25; *caus.* vināseti (*q. v.*), *cp.* vināsa, vināsana.

vinā, *adv.* & *prp.* (= *sa.*) without, except; usually combined with *acc.* or *instr.* (before or after), rarely with *abl.*; ~ mamsena na bhuñjati (he took no meal in which meat was wanting) 6,1.

vināsa, *m.* (*sa.* vināça) destruction, ruin; annihilation, death; *acc.* ~aṁ (pāpeti, lit. to cause to go to destruction) 5,10. 27,12. 29,32; *instr.* ~ena, 55,7; ⁰-ppaccaya, *m.* cause of destruction, 34,24; ⁰-mūla, *n.* id. 33,26. *cp.* next.

vināsana, *n.* (*sa.* vināçana) = *prec.*; *instr.* ~ena (dhanassa), 52,6; a-vināsana, *mfn.* (*q. v.*).

vināseti, *vb.* (*caus.* vinassati; *sa.* vināçayati) to cause to be destroyed or lost; to forget (*acc.*); *pp.* vināsita, destroyed, *n.* ~aṁ, 34,17.

vinicchaya, *m.* (*sa.* viniçcaya) decision, judgement; justice, procedure, court of justice; *acc.* ~aṁ (anusāsati, *q. v.*) 42,27; *loc.* ~e, 59,6; *instr.* ~ena (dhamma⁰, "discernment of the law") Dh. 144; ⁰-atthāya, for the sake of litigation, 42,31 (*cp.* attha¹); ⁰-tthāna, *n.* the place where court is held, ib.

vinicchinati, *vb.* (*sa.* vi-niç-√ci) to settle, decide (*acc.*); *aor.* 3. *pl.* ~iniṁsu (vohāraṁ) 42,28; — *pass.* vinicchiyati; *part. loc. pl.* ~mānesu (vohāresu) 42,29.

viniddisati, *vb.* (*sa.* vi-nir-√diç) to point out, assign, distribute (*acc.*); *aor.* 3. *sg.* viniddisi (taṇḍulādi) 111,31.

vinipāta, *m.* (= *sa.*) lit. 'falling down', state of suffering (*esp.* in a lower existence); *a-vinipāta-dhamma, *mfn.* (*v. h.*) *cp.* dhamma⁴.

*vinīvaraṇa-citta, *mfn.*, whose mind is free from obstacles; *acc. m.* ~aṁ, 68,22. (*cp.* nīvaraṇa).

vineti, *vb.* (*sa.* vi-√ni¹) to lead away, remove, dispel (*acc.*); *ger.* vineyya (oghaṁ, *q. v.*) 104,20; — ²) to train, educate (*acc.*); *part. m.* vinayam (sāvake⁶) 104,8.

vinodeti, *vb.* (*caus.* vi-√nud, *sa.* vinodayati) to drive away or out, to

send away, dismiss (*acc.*); *pot. 3. sg.* ~aye (*tasinam*) Dh. 343.

vindati, *vb.* (= *sa.*; √vid, *cp.* vidati) to find (*acc.*); *pr. 3. sg.* ~ati (*maggam*) Dh. 57; *pot. 1. pl.* ~ema (*mudum*) 104,14; *pass. vijjati (v. h.).*

vipatti, *f.* (= *sa.*) misfortune, calamity; *⁰-pariyosāna, *mfn.* having a dreary end, *m.* ~o (*jīvaloko*) 47,16.

*[viparakkamati], *vb.* (*sa. vi-prā-√kram*) to strive, make efforts, exert oneself; only *ger. viparakkamma (jāhyantam)* 103,3.

vipassati, *vb.* (*sa. vi-√paç*) to see (clearly), to understand, to be intelligent; *pr. 3. sg.* ~ati (*tanuk'ettha*) 88,29-33; *part. gen. m.* vipassato (*dhammam*) Dh. 373.

vipāka, *m.* (= *sa.*) ripening, maturing (*esp.* of actions, *i. e.* result, reward or punishment); *tass'eva kamma* vipāka-vasena, because that action had just been ripe (for punishment) 84,32; *nom.* ~o (*kammānam*) 97,14; *acc.* ~am, Dh. 67.

vipāteti, *vb.* (*caus. vi-√pat, sa. vipātayati*) to break, split (*acc.*); *part. m.* vipātayam (*muddham*) Dh. 72.

vipula, *mfn.* (= *sa.*) large, great; *n.* ~am (*sukham*) Dh. 27. 290.

vippakāra, *m.* (= *sa.*) 'bad manner', improper proceeding; shame, disgrace; outrage; *acc.* ~am, 65,8.

vippakiṇṇa, *mfn.* (*sa. vi-pra-kīrṇa*) strown all round about; *acc.* *n.* ~am, 34,2.

vippajahāti, *vb.* (*sa. vi-pra-√hā*) to give up, abandon (*acc.*); *pot. 3. sg.* ~jaheyya (*mānam*) Dh. 221; *ger. vippahāya*, Dh. 87.

vippaṭisārin, *mfn.* (*sa. vipra-tisārin*) filled with regret, repentant; *m.* ~ī, 20,28; *pl.* ~ino (*paccāhā⁰, q. v.*) 79,18.

vippanaṭṭha, *mfn.* (*sa. vipra-nasṭa, √naç*) perished, disappeared; *instr. (or loc.) f.* ~āya (*nāvāya*) 25,31.

vippamuñcati, *vb.* (*sa. 'vi-pra-√muc*) to liberate, send away, shake off, to liberate oneself from (*acc.*); *pot.*

2. *pl.* ~etha (*rāgam*) Dh. 377; *pp. vippamutta*, liberated, free from (*abl.*); *gen. m.* ~assa, Dh. 90. 212 (*piyato*).

vippayoga, *m.* (*sa. viprayoga*) separation (from : *instr.*); *nom.* ~o (*piyehi*) 67,10.

vippalapati, *vb.* (*sa. vi-pra-√lap*) to mutter, talk (wildly, in one's sleep); *part. f. pl.* ~antiyo, 65,6. 67,30.

vippaviddha, *mfn.* (*sa. vipra-viddha, √vyadh*) thrown away, scattered about; ⁰-nānā-kūṇapa-bharita, *mfn.* filled with various dead bodies scattered about, *n.* ~am (*āmakasūṇam*) 65,10.

*vippasanna, *mfn.* (*pp. fr. next*) clear, serene, placid; *m.* ~o (*yathāpi rahado*) Dh. 82; *acc.* ~am (*candam va*) Dh. 413; *instr. n.* ~ena (*cetasā*) Dh. 79.

*vippasīdati, *vb.* (*sa. *vi-pra-√sad*) to be thoroughly clear or tranquil; *pr. 3. pl.* ~anti (*pañḍitā*) Dh. 82.

vippahāya, *ger., v.* vippajahāti.

vippahandita, *mfn.* (*pp. vi-√spand*) trembling, moving unsteadily; *n. subst.* ~am, agitation, distortion, perversion (?); *⁰diṭṭhi-⁰, *n.* uncertainty in views, or confusion on account of false views. 94,1.

Vibhaṅga, *m.* (= *sa.*) lit. 'division', or 'explanation', *nom. pr. 1*) of a Pāli work, the 2. part of the Abhidhamma-piṭaka; *nom.* ~o, 102,12; -²) of the 2. section of Vinaya-piṭaka.

vibhajati, *vb.* (*sa. vi-√bhaj*) ¹) to divide, distribute (*acc. & gen.*); *ger.* ~itvā, 41,19; *pp.* vibhatta (*q. v.*); -²) to explain (*cp. next*).

vibhajjana, *n.* (wrong spelling of vibhajana, = *sa.*) 'separation', distinction, explanation; *loc.* ~amhi, 109,10. (*cp. pavibhajati*).

vibhatta, *mfn.* (*pp. vibhajati; sa. vibhakta*) divided, distributed; sama-vibhattam, *n.* an equal part, 41,18; su-⁰, well arranged, 110,14.

vibhava, *m.* (= *sa.*) ¹) 'development', prosperity, power, wealth; *loc.* ~e, 48,10; *comp.* *⁰-taṇhā, *f.* thirst

for prosperity, 67,14; *dvandva comp.* siri-⁰, majesty and power, 47,32 (*acc. ~am*); *asitikoti-⁰, *mfn.* (v. h.). -²) (as *opp.* to bhava) loss, destruction; *dat. ~āya*, Dh. 282.

vibhūti, *f.* (= *sa.*) abundance, splendour; *⁰-samppanna, *mfn.* brilliant, 61,4 (mālā-gandha-⁰, with garlands and perfumes).

vibhūsaṇa, *n.* (*sa.* vibhūsaṇa) ornament, decoration; ⁰-tṭhāna, *n.* 81,25 (v. tṭhāna⁷).

vibhūṣita, *mfn.* (*sa.* vibhūṣita) adorned, decorated; *f. ~ā* (sabbālaṇhikā-⁰) 61,7.

vimati, *f.* (= *sa.*) doubt, uncertainty; *nom. ~i*, 79,17.

vimala, *mfn.* (= *sa.*) spotless, clean, bright; *acc. m. ~am*, Dh. 413.

vimāna, *n.* (= *sa.*) seat, throne; place, abode; house, mansion, palace; *acc. ~am*, 29,15; *abl. ~ā*, 20,4; *loc. ~e* (phaḷika-⁰, crystal-palace) 23,15; 23,22-23 (rajata-⁰, maṇi-⁰, kanaka-⁰, *q. v.*); deva-⁰, the palace of the gods, or a divine chariot (or throne), 63,6 (⁰-sadisam ratham); Tusita-⁰, *n.* 87,31 (*v. h.*, *cp.* corrections).

vimuccati, *vb.* (*pass. vi-√muc*) to become free, to be delivered (*esp.* from the bonds of existence, *abl.*); *pr. 3. sg. ~ati* (virāgā) 71,14; *aor. 3. sg. vimucci* (āsavehi) 69,34; *3. pl. ~imisu*, 71,18; - *pp. vimutta*, *mfn.* released, delivered; *m. ~o* (anupādā, *v. upādiyati*) 94,12; 71,15 (vimutt'amhi); Dh. 353 (*w. loc. taṇhakkhaye*, "free through the destruction of thirst"); *loc. ~asmiṃ* (nāṇam hoti, when delivered, he comprehends that he has become free) 71,14; *n. ~am* (cittam) 69,36. 105,2; *comp. *⁰-citta*, *mfn.* one whose mind has been delivered, 94,13; *su-vimutta-citta, *mfn.* id. Dh. 20; *⁰-mānasa, *mfn.* id. Dh. 348. *cp. next etc.*

vimutti, *f.* (*sa.* vimukti) liberation, emancipation (Nibbāna); ⁰-sukha, *n.* the bliss of emancipation, 66,4.

vimokha, *m.* (*sa.* vimoksha) = *prec.*; *nom. ~o* (cetaso), 80,35. Dh. 92. viy-⁰, *cp. vy-⁰.*

viya, *indecl.* = iva (*q. v.*): 2,14. 3,7. 5,28. 111,6, etc.; sometimes limiting the predicate of a clause: ahaṃ viya sūkaramukho ahosi, 86,1; *do. w. negation*: kappanā viya na hoti (scarcely any) 65,22; *cp. kassakā viya hotha*, 31,1.

viyākāsi, *aor. v. vyākaroṭi.*

viyūhati, *vb.* (*sa. vi-√ūh*) to remove (*acc.*); *ger. ~itvā* (vālikam) 14,35; (paṇisum) 40,29 (*cp. apabbūhati*).

viraja, *mfn.* (= *sa.*) free from dust or impurity, pure, blameless; *acc. m. ~am*, 68,26. Dh. 386. 412.

virajjati, *vb.* (*sa. vi-√rañj*) to change disposition or affection, to become free from passion (or from pleasure); *pr. 3. sg. ~ati*, 71,14; - *pp. viratta*, *mfn.* having aversion to (*loc.*); *m. ~o* (kāmesu) 65,9; *⁰-mānasa, *mfn.* id. 64,19 (*gen. ~assa* (kilesesu)); *⁰-cittatā, *f.* aversion to (*loc.*), *instr. ~āya* (kilesesu) 64,32. *cp. virāga.*

viramati, *vb.* (*sa. vi-√ram*) to give up, abstain from, leave off (*abl.*); *aor. 3. pl. ~imisu* (pāṇātipātā) 17,31. *cp. veramanī.*

virava, *m.* (= *sa.*) roaring, crying; a roar; *acc. ~am* (mahā-⁰) 40,31; (eka-⁰) 60,11 (viravanti).

viravati, *vb.* (*sa. vi-√ru*) to roar, cry; *pr. 3. pl. ~anti* (*w. acc. eka-viravam*) 60,11; *part. m. ~anto* (ga-drabharāvena, "braying like an ass") 113,10; 11,18; *f. ~antī*, 53,31; *aor. 3. sg. viravi*, 40,21. 55,15; *3. pl. ~imisu*, 53,31; *ger. ~itvā* (ti ādini) 73,30.

virāga, *m.* (= *sa.*) lit. 'the being decoloured', change of colour; play of colours (or simply: colour); most frequently *metaph.* of aversion, indifference (to pleasures), absence of passion; *nom. ~o* (setṭho dhammānam) Dh. 273; *dat. ~āya* (saṃvattati), 93,8; *abl. ~ā* (by absence of passion) 71,14. 94,12; - in the *comp. asesā-*

virāga-nirodha, *m.* complete and trackless destruction, 66,12 (avijjāya) virāga seems to be *adj.* 'without colour' (*i. e.* leaving no track, *cp.* rāga); differently *Rhys Davids*: "the destruction of ignorance, which consists in the complete absence of lust".

viriccati, *vb.* (*sa.* vi-√ric, *pass.* viricyate; it seems to be *pass.* of the *caus.* vireceti, *sa.* virecayati, to purge) to be purged; *part. m.* ~māno, 78,32.

virīya, *n.* (*sa.* virīya) strength, power, energy; *nom.* ~aṃ, 103,16; Dh. 112 (virīyaṃ); *acc.* ~aṃ (karoti, to persevere) 42,11-13; kata-⁰. *mfn.* persevering, energetic, *gen.* ~assa, 42,13; *āraddha-⁰, *mfn.* id. 108,19. Dh. 8 (°virīyaṃ), *opp.* hīna-virīya, *mfn.* weak, Dh. 7. 112; °phala, *n.* result of energy, 42,18; *°-bala, *n.* perseverance, *instr.* ~ena, 42,11. *cp.* vīra, virīya.

virujjhati, *vb.* (*pass.* vi-√rudh) to be opposed, to be at variance with, contend against (*instr.*); *pr.* 3. *sg.* no ~ati (is patient) Dh. 95; *pp.*, *v.* next etc.

viruddha, *mfn.* (*pp. fr. last*; = *sa.*) opposite, hostile, intolerant; *loc. pl.* ~esu, Dh. 406; a-viruddha, *mfn.* (*v. h.*).

virodha, *m.* (= *sa.*) opposition, contradiction; *acc.* ~aṃ (dassayi, "pointed out in what respect they were fallacious") 113,13.

vilāsa, *m.* (= *sa.*) sport, play, routine; coquetry, dalliance; grace, charm, beauty; *instr. pl.* ~ehi (at the end of a *dvandva-comp.*) 21,13; uttama-yobbana-vilāsa-matta, *mfn.*, *gen. f. pl.* ~ānaṃ, 47,14 ("drunken with the pride of their glorious youth").

vilimpati, *vb.* (*sa.* vi-√lip) to smear, anoint (*acc.*), anoint oneself, perfume oneself (sometimes with *acc.* of the name of the perfume); *ger.* ~itvā (sakalasarīraṃ) 57,39; (gandhe, *acc. pl.*) 41,5; *part. gen.* ~antassa (*without obj.*) 53,26; - *caus. II.* *vilimpāpeti, to cause to be anointed

or perfumed; *ger.* ~etvā (maṃ gandhehi) 33,3. *cp.* vilepana.

vilumpati, *vb.* (*sa.* vi-√lup) to rob, plunder (*acc.*); *ger.* ~itvā (manusse), 30,30; - *caus. II.* *vilumpāpeti, to let plunder; *aor. 3. sg.* ~esi (*without obj.*) 39,6.

vilepana, *n.* (= *sa.*) anointing; ointment, perfume; *nom.* ~aṃ (lohita-candana-⁰, *q. v.*) 23,33; *dvandva-comp.* mālā-gandha-⁰, 73,11. 81,35.

viloma, *mfn.* (= *sa.*) lit. 'against the hair', contrary, wrong; *n. pl.* ~āni (*subst.*) faults, perversities, Dh. 50.

vivaṭa, *mfn.* (*pp.* vivarati; *sa.* vi-√ṛta, √ṛ) uncovered, open; *f.* ~ā (*opp.* channa) 104,35; *°-mukha, *mfn.* with open mouth; *f. pl.* ~ā, 65,7, mukhavivaṭe, *loc. abs.* 3,17. *cp.* next.

vivatta, *mfn.* (*sa.* vivṛtta) turned round or away, opened, developed; *vivatta-cchadda, *m.* 'dispeller of delusion', an epithet of a Buddha, 61,34; this word seems to be *sa.* *vivṛtta-chadman, one who has rolled away the cloud or veil (*i. e.* the delusion of this world?), but we find it spelt in different ways: vivaṭa- (vivaṭṭa-, vivatta-) cchadda (-cchada-, -cchadana-, -ccheda), so that it very well might represent *sa.* *vivarta-chada, or °cheda, *cp.* *sa.* vivarta & Childers s. v.

vivadati, *vb.* (*sa.* vi-√vad) to contradict, contest; dispute, quarrel; *part. med. pl.* ~ mānā, 101,8.

vivara, *m. n.* (= *sa.*) aperture, breach, fissure, hole, cleft; fault; *acc.* ~aṃ (pabbatānaṃ) Dh. 127; pākāra-⁰ (of a wall) 90,34; *cp.* 91,30.

vivarati, *vb.* (*sa.* vi-√ṛ) to open, reveal (*acc.*); *pot. 3. sg.* ~eyya (paṭicchannaṃ) 69,16; *aor. 3. sg.* vivari (mukhaṃ) 3,18; (dvāraṃ) 65,28; 3, *pl.* ~imsu, 68,3; *ger.* ~itvā, 3,16; *pp.* vivaṭa, *q. v.* *cp.* vivara.

vivāha, *m.* (= *sa.*) marriage; *acc.* ~aṃ (karoti, to marry a wife) 101,17 (*cp.* āvāha).

vivicca, *ger.* & *grd.* (*fr.* vi-√vic,

to separate) in the *comp.* *vivicca-sayana, *n.* sleeping alone, Dh. 271 (*instr.* ~ena). *cp.* viveka.

vividha, *mfn.* (= *sa.*) manifold, various; *n.* ~am, 111,32.

viveka, *m.* (= *sa.*) separation, seclusion, solitude; *acc.* ~am, Dh. 75; *loc.* ~e, Dh. 87.

visa, *m. n.* (*sa.* visha) poison, venom; *acc.* ~am (bhatte pakkhipitvā) 33,30; Dh. 123; *sa-visa*, *mfn.* poisoned, poisonous; *instr.* ~ena (sallena) 92,7. *cp.* visattikā.

visaṃyutta (visaṇṇutta), *mfn.* (*sa.* visamyukta) detached, delivered (from: *instr.* or *e. c.*); *acc. m.* ~am, Dh. 385. 397. 402. 410; 417 (sabba-yoga⁰). *cp.* saṃyoga.

*visaṃkhāra-gata, *mfn.*, who is free from predispositions (saṃkhāra, *q. v.*), approaching Nibbāna; *n.* ~am (cittam) Dh. 154.

*visaṃkhita, *mfn.* (*pp.* visamkharoti, to take to pieces; *sa.* *visam-√kr) taken asunder; *n.* ~am (gahakūṭam) Dh. 154.

visaṇṇutta, *v.* visamyutta.

visatṭha, *mfn.* (*sa.* visṛṣṭa) set free, released; *⁰-matta, *mfn.* (*v.* matta^{2-2b}), *m.* ~o (at the moment he was set free) 17,20.

*visattikā, *f.* (*prob. fr.* visatta, *sa.* vi-shakta, √sañj, adhering to, extended over, *w. loc.*), desire, lust, longing for (often *w. loc.* loke and coordinate with taṇhā (*q. v.*), to which it sometimes has been taken as *adj.* in the sense of "poisonous" on account of its resemblance to visa); *nom.* ~ā (jālīnī ~ taṇhā) Dh. 180; (jammī taṇhā loke ~) 107,31 = Dh. 335.

visada, *mfn.* (*sa.* viṇāda) clear, pure, spotless; even, smooth; *m.* ~o, 62,29.

visaya, *m.* (*sa.* vishaya) sphere, dominion, country; Lāḷa⁰, *m.* 110,22 (*v. h.*).

visahati, *vb.* (*sa.* vi-√sah) to be able or capable to; to dare, venture (*w. inf.*); *pr. 3. sg.* ~ati [*scil.* pa-

ṭivacanam dātum] 90,26; 1. *sg.* ~āmi, 13,15; 3. *pl.* ~anti, 8,1; *part. m.* a-visahanto (gantum, not venturing to go, *i. e.* to enter on that expedition) 39,4.

visāraḍa, *mfn.* (*sa.* viṇāraḍa) wise, skilled or versed in; bold, confident; *m.* ~o (devindo) 110,26; (sabba-vāda⁰) 113,4. *cp.* vesāraḍa.

visīdati, *vb.* (*sa.* vi-√sad) to sink down, be immersed in; to despond, despair; *pr. 3. pl.* ~anti, Dh. 171.

*visiveti, *vb.* (*caus. fr. sa.* *vi-√vyai) to remove cold, thaw up, warm oneself; *ger.* ~etvā, 100,25. *cp.* Morris, JPTS. '84. p. 72.

visujjhati, *vb.* (*sa.* vi-√cudh) to become pure; *pr. 3. sg.* ~ati, Dh. 165; *caus.* visodheti (*q. v.*) *cp.* next.

visuddhi, *f.* (= *sa.*) purification, purity, holiness; *dat. gen.* ~iyā (sat-tānam) 90,17; (magga) 107,12. Dh. 274-77; *kamma⁰, *f.* (*q. v.*). - *Visuddhi-magga, *m. nom. pr.* of a work of Buddhaghosa (lit. 'way of purity'); *acc.* ~am, 114,12.

*visūka, *n.* (*fr. sa.* *vi-√sūc, or = viṇoka, *cp.* Kuhn, Beitr. p. 29, Tr. PM, 78,33) show, spectacle, play; only in the foll. two *comp.*; *ditṭhi-visūka, *n.* a puppet-show of heresy, 94,1; *visūka-dassana, *n.* seeing spectacles, *abl.* ~ā, 81,24. *cp.* visoka, *mfn.*

visesa, *m.* (*sa.* viṇesha) difference, species; distinction, excellence; *abl.* (*adv.*) visesato, especially, distinctively, emphatically; 114,23. Dh. 22.

visoka, *mfn.* (*sa.* viṇoka) free from sorrow; *gen. m.* ~assa, Dh. 90. *cp.* visūka, *n.*

visodheti, *vb.* (*caus.* visujjhati; *sa.* viṇodhayati) to purify, keep clear (*acc.*); *pot. 3. sg.* ~aye, Dh. 165. 281. 289.

visoseti, *vb.* (*caus.* vi-√cush, viṇoshayati) to make dry, dry up (*acc.*); *pot. 3. sg.* ~aye (nadinam sotāni) 103,18; *pp.* visosita, dried up, *f.* ~ā (taṇhā) 108,13. *cp.* sussati.

vissa, *mfn.* (*sa.* viṇva?) whole,

entire; *acc. m.* ~am (dhammaṃ) 106,⁵ = Dh. 266; (vissa in the sense of *sa. viçva* seems not to occur elsewhere in Pāli; the Comm. Dhpd. 1855. p. 379 takes it apparently = *sa. visra*, *mfn.* (smelling like raw meat), and explains it by *visama*, *vissa-gandha*, which occurs sometimes in the commentaries, *e. g.* Vin. III, 288,²).

vissajjana, *n.* (*sa. visarjana*) sending forth, abandoning, giving up; *nom. acc.* ~am, 4,³¹; 47,⁴ (imassa ~am karini, "I have caused him to leave me").

**vissajjāpeti*, *vb.* (*caus. II. vissajjati*) to send, throw, thrust away (*acc.*); *aor. 3. sg.* ~esi, 55,¹⁷; *ger.* ~etvā, 23,⁹. 51,²¹ (hattham).

vissajjeti, *vb.* (*caus. vissajjati*, *sa. visarjayati*, *vi-√sri*) ¹) to emit, send (forth, away); to let go, set at liberty (*acc.*); *pr. 3. pl.* ~enti (mā-taram) 32,²⁰; *imp. 2. sg.* ~ehi (mam sarasmini, put into) 5,¹⁶; *pot. 1. sg.* ~eyyam, 4,⁹; *aor. 3. sg.* ~esi, 4,¹⁷. 31,¹⁹; 36,²⁴ (dadhighatam, overturned); *3. pl.* ~esum, 32,²³; *fut. 3. sg.* ~esati, 4,³²; *ger.* ~etvā, 4,¹⁶. 59,¹⁴; 61,⁶ (satasahassāni, dispensing); *pp.* *vissajjita*, *m. pl.* ~ā (macchā) 4,²⁷. - ²) to explain, answer (a question, *acc.*); *pr. 3. sg.* ~eti (pañham puṭṭho) 90,²⁶; *part. m.* ~ento, 85,¹⁴; *gen. f.* ~entiyā, 86,³²; *ger.* ~etvā (tam attham) 85,²⁴; *pp.* *vissajjita*, *m.* ~o (pañho) 88,¹²; *n. pl.* ~āni, 98,³³.

vissatṭha, *mfn.* (*pp. vissajjati* = *vissajjeti*; *sa. visrṣṭa*) sent away, loosed, released; *m.* ~o, 4,²³ (put down).

vissamati, *vb.* (*sa. vi-√çram*) to rest, repose; *ger.* ~itvā, 9,²⁴; *pp.* *vissamita*, *comp.* *tesam* ⁰-kāle, 21,⁷ ("taking their rest").

vissasati, *vb.* (*sa. vi-√çvas*) to trust or confide in (*loc.* (or *gen.*, *acc.*)); *pot. 3. sg.* *vissase* (tāsu) 51,⁴. *cp. next.*

vissāsa, *m.* (*sa. viçvāṣa*) trust, confidence; *acc.* ~am (achinditvā, "in unbroken amity") 13,⁷; ~am āpajjati

(*v. h.*) 30,¹²; Dh. 272 (metri causa vissāsa-māpādi); *comp.* ⁰-paramā nāti, Dh. 204 ("trust is the best of relationships", *cp.* *parama* & *lābha* above).

vissāsika, *mfn.* (*sa. viçvāsika*) ¹) confident, trustful; ²) intimate, familiar, confidant; *m.* ~o ("confidential adviser") 38,²².

vihaññati, *vb.* (*pass. vi-√han*) to be anxious or frightened, to be afflicted or grieved, mourn; *pr. 3. sg.* ~ati, 34,³⁰. Dh. 15. 62; *part. m.* *avihaññamāno* ("without complaint") 78,²⁶.

viharati, *vb.* (*sa. vi-√hr*) to dwell, stay, live; *pr. 3. sg.* ~ati, 2,¹⁹. 66,². 75,⁶. 84,⁸ (vihāre); *1. pl.* ~āma, Dh. 197; *part. m.* ~anto, 28,²; *gen.* ~ato, 103,²³; *imp. 3. sg.* ~atu, 74,²²; *ger.* ~itvā, 70,³⁰; *fut. 2. sg.* *vihāhisi* (sukham) Dh. 379 (if not better from *vijahāti* (*sa. vi-√hā*), *cp. Kuhn*, Beitr. p. 116). *cp. next* & *saddhi-vihārika*.

vihāra, *m.* (= *sa.*) ¹) passing the time agreeably, pleasure; *sukha-vihāra*, happiness, 74,²² (ditṭha-dhamma-⁰, *q. v.*); *brahma-⁰*, *v. h.* - ²) pleasure-ground, place of recreation, home, *esp.* a Buddhist monastery or cloister; *nom.* ~o, 84,⁸; ~am, 22,²⁰. 114,³; *loc.* ~e, 84,⁷; *Aggālava-⁰*, *Mahā-⁰*, *nom. pr.* (*q. v.*).

viহারin, *mfn.* (= *sa.*) dwelling, living, delighting in; mostly *e. c.*, *v.* *a-ppamāda-⁰, *mettā-⁰, *sādhu-⁰, *mfn.* Dh. 57. 329. 368.

vihaṇhiti, *fut.*, *v. viharati* (& *vijahāti*).

vihiṃsati, *vb.* (*sa. vi-√hims*) to injure, hurt (*acc.*); *pr. 3. sg.* ~ati (bhūtāni daṇḍena) Dh. 131. *cp. next.*

viheṭheti, *vb.* (*sa. vi-√heṭh*) to annoy, injure, insult (*acc.*); *part. m.* ~ayanto, Dh. 184 (param); *ger.* ~etvā, 73,⁶; *pass. fut. 3. sg.* *viheṭhiyissati* (nāgena) 76,³¹; *pp.* ~ita, *pl.* ~ā, 73,⁵ (viheṭhit' attha). [This verb is confounded with the *synon.* verb *viheseti*, which seems to be iden-

tical with *sa. vibhishayati* or *vihiṇsayati*, Tr.] *cp. F. W. Thomas, JRAS.* '04. p. 749.

vīci, *f.* (= *sa.*) a wave; *acc. pl.* ~ī, 28,7.

vinā, *f.* (= *sa.*) a certain stringed instrument, a lute; *nom.* ~ā, 104,17; *acc.* ~am, 19,32. 50,10. 67,29.

vīta, *mf.* (*pp. vi-√i*; = *sa.*) gone away; very frequently at the beginning of *comp.* = free from, without; *°-tanha*, *mf.* Dh. 351 (*v. tanhā*); **°-dosa*, *mf.* Dh. 357 (*v. dosa*°); **vīta-ddara*, *mf.* fearless, Dh. 385 (*fr. dara*, *q. v.*, *cp. nid-dara*); *°-mala*, *mf.* 68,26 (*v. h.*); **°-moha*, *mf.* Dh. 358 (*v. h.*).

**vītināmeti*, *vb.* (*sa. *vi-ati-√nam*) to spend time, pass away time (*acc.*); *ger.* ~etvā (*divasam*) 22,23.

vītisāreti, *vb.* (*caus. vi-ati-√sr*; *Buddh. sa. vyatisārayati*) to finish (*Comm.* = *pariyosāpeti*); only in the usual phrase: *sammodaniyam katham sārāṇiyam* ~, to exchange the usual ceremonious greetings, 89,31 (*ger.* ~etvā); the same phrase is put into metre Sn. v. 419 (*cp. Jāt. IV, 98,18*).

vīthi, *f.* (= *sa.*) a row; a street, road, passage; *loc.* ~iyam (*antara*°), *q. v.* 39,6; *loc. pl.* ~isu (*nagara*°) 73,29; **°-sabhāga*, *m.* a neighbour (living in the same street), *gen. pl.* ~ānam, 57,7.

vīmāṃsati, *vb.* (sometimes spelt *vi*°; *sa. vi-√mr̥ṣ*, but perhaps confounded with *mīmāṃsate*) to investigate, examine, *esp.* to put to the test (*acc.*); *pr. 1. sg.* ~āmi (*nam*) 3,6; *part. m.* ~anto, 57,17; *imp. 2. pl.* ~atha, 58,4; *pot. 3. sg.* ~eyya (*maṃ dānena*) 16,13; *fut. 1. sg.* ~issāmi, 13,23. 15,9; *inf.* ~itum, 114,8; *ger.* ~itvā, 58,15. *cp. next.* [The grammarians derive this verb from *desider. √man*, *cp. Childers & Séart, Kacc. p. 232 (434), Pischel, Gramm. § 251*; on account of its signification (it has usually a personal object) I think it is preferable, as do *Trenckner & Faus-*

bøll (5 *Jāt. p. 37*), to derive it from *vi-mr̥ṣ*°, although *√mr̥ṣ* with other *prp.* becomes *masati*.]

vīmāṃsana, *n.* (*sa. vimar̥ṣana*, but *v. above*) trying, testing; *comp.* °-atthaya, 16,12; °-attham, 57,23 (*cp. attha*°).

vīra, *m.* (= *sa.*) a brave or eminent man, hero; *acc.* ~am, Dh. 418; °Buddha°, *m.* (*q. v.*); °-sena, *m. nom. pr.*, name of a man, 97,1. *cp. next, vera & verin.*

vīriya, *n.*, *v. viriya*.

visam, *indecl.* (& *visati* or °-tim, *nom. acc. pl.*; *sa. viṇṇati* (*viṇṇat*)) *num.* '20'; ~ satasahassam, 20,00,000, 23,3.

visatima, *mf.* (*sa. viṇṇatama*) twentieth; *m.* ~o (*vaggo*) Dh. ch. XX; *ekūna*°, *q. v.*

vuccati, *vb.* (*pass. √vac*, *sa. ucyate*) to be said, told, spoken (of or to); to be requested; to be called or named; *pr. 3. sg.* ~ati (*is called*): 25,31. 82,14. 106,7. 109,14; (*is spoken of*) 96,5; 3. *pl.* ~anti (*are called*) 32,17; *pp.* vutta (*v. below*). From this a number of active forms have been preserved, but the active present tense is taken from the suppletive verb *vadati* (**vadeti*) *q. v.*; *aor. a*) *avaca*, 3. *sg.* 51,15. 64,8; 2. *sg.* 22,18 (*mā maṃ kiñci* ~); *avacāṃ*, 1. *sg.* 55,6; — *b*) *avoca*, 3. *sg.* 2,9 (*imā gāthā*); 68,13 (*etad*); 76,2 (*Devadattam*); 110,31; 2. *sg.* *voca* (*unaugmented after mā*) Dh. 133; 3. *pl.* *avocum*, 76,23; [*aor. c*°] *avacāsi*, *avocāsi* are also found; *fut.* *vakkhāmi*; *inf.* *vattum*, 87,21. 103,15; *ger.* *vatvā*, 2,8. 3,7 *etc.*; *a-vatvā*; 44,5 (*alternating with vutte*, *abs. loc.*); *grd.* *vattabba*, *m.* ~o (*bhikkhūhi*, to be spoken to) 79,15; *n.* ~am, 88,5; 88,6 (*~siyā*); *caus. vāceti* (*q. v.*) *cp. vacana*, *vācā*, *etc.*

vuṭṭhahati & vuṭṭhāti, *vb.* (*sa. vi-ud-√sthā*) to rise, arise, get up (*from, abl.*); *aor. 3. sg.* *vuṭṭhāsi*, 111,9; *ger. a*) *vuṭṭhāya* (*sayanā*) 41,27. 65,14; *b*) *vuṭṭhahitvā*, 80,4; *pp.* *vuṭṭhita*, *loc. m.* ~e, 82,22. *cp. next.*

vuṭṭhāna, *n.* (*sa.* vyutthāna) rising up; *gabbha⁰, *n.* 62,21 (*v. h.*).

vuṭṭhi, *f.* (*sa.* vṛṣṭi) rain; *nom.* ~i, 106,31 = Dh. 14; *acc.* ~im, 104,28.

vuddha, *mfn.* (*pp.* vaddhati, *cp.* vaddha²; *sa.* vṛddha) grown, old; *m.* ~o, 74,21.

vutta, *mfn.* (*pp.* vuccati; *sa.* ukta) said, told, spoken; addressed, answered, requested, proposed; *m.* ~o, 113,12; (*samāno*, being requested) 98,16; *f.* ~ā, 31,32. 111,31; *n.* ~am (tena ~, on that account it is said) 51,39; (*idam*) 84,28; ~am ~am ("each of his propositions") 113,13; *loc. abs.* ~e (ti ~, evam ~) 1,19. 79,30, etc.; alternating with vatvā (*ger.*) 44,5; *m. pl.* ~ā, 33,9. 73,23; *comp.* *vutta-matta, *mfn.* (*v. matta*^{2,2b}); *hetthā-vutta⁰ (*q. v.*) 63,22 (*0-nayen'eva, v. naya*).

*vuttari-bhāveti, *v. uttari*⁰.

vutti, *f.* (*sa.* vṛtti) mode of life, conduct, behaviour; *a-cchidda⁰, *mfn.* Dh. 229; *paṭisanthāra⁰, *mfn.* Dh. 376 (*v. h.*).

vuddha, *mfn.* (*pp.* vaddhati) = vuddha & vaddha (*q. v.*).

vuddhi, *f.* (*sa.* vṛddhi) growth, increase; *acc.* ~im, 2,18. 18,3. (*cp.* vaddhi).

vusita, *mfn.* (*pp.* vasati; *sa.* ushita) lived, past, completed; *n.* ~am (*brahmacariyam*) 71,15.

vūpasama, *m.* (*sa.* vyupaśama) cessation, pacification; ~o, 80,29.

ve, *indecl.* (*sa.* vai) a particle of affirmation: 'indeed', 'certainly'; 106,7 = Dh. 267; Dh. 234; 108,6 (*ve mā*); na ve, 55,1; inserted in the relative sentence: yo ve, 106,33 = Dh. 222. *cp.* have.

*vekaṇḍa, *m.* (?), a kind of arrow; *acc.* ~am, 92,23 (not found elsewhere).

vega, *m.* (= *sa.*) haste, speed, quickness, rapidity; *instr.* (*adv.*) ~ena (*gantvā*) 7,4; 60,6; *comp.* asani⁰, 12,22; vāta⁰, 12,30; ratha-vega⁰, 60,10.

Vejayanta, *m.* (*sa.* Vaijāyanta) *nom. pr.* of the palace of Sakka (*Indra*); *nom.* ~o, 60,25 (*vijayante utthi-*

tattā); ⁰pāsādo, 60,24; ⁰ratha, *m.* Sakka's chariot (*chariot of victory*) 60,4 (*instr.* ~ena).

veṭhita, *mfn.* (*pp.* veṭheti, *√veshṭ*; *sa.* veshṭita) enveloped, covered; *m.* ~o (*samukha*⁰, *q. v.*) 51,3.

vetana, *n.* (= *sa.*) hire, wages; salary, payment; subsistence, livelihood, earning; *acc.* ~am, 76,12; (~ *khaṇḍetvā, q. v.*) 19,25; *atta-vetana-bhata, *mfn.* 105,5 (*v. attan*).

vetta, *m. n.* (*sa.* vetra) a reed, stick, staff; ⁰-agga, *n.* the point of a reed, 62,17 (*susedita*⁰, *q. v.*).

veda, *m.* (= *sa.*) knowledge, perception, emotion, pleasure; *pl.* the (three) Vedas (*viz.* Irubbedā, Yajubbedā, Sāmaveda); *gen. pl.* ~ānam (*tinnaṃ*) 16,22; *loc. pl.* ~esu (*tisu*) 113,3.

vedanā, *f.* (= *sa.*) ¹) feeling, sensation (*in the dogmatics*: the second of the five khandhā, *q. v.*); *nom.* ~ā, 66,8 (*phassa-paccayā*); 94,9. 95,16; *instr.* ~āya, 95,15; *gen.* ~āya, 94,9; ⁰-nirodha, *m.* 66,15 (*q. v.*); ⁰-saṃkhāvimutta, *mfn.* "released from what is styled sensation", 95,17; *pl.* tisso vedanā, the three perceptions (*viz.* dukkhā, sukhā, adukkha-m-asukhā) 82,9; uttama-vedanam (*acc. sg.*) 103,23, seems to be the last of those three. —

²) pain, suffering; *acc.* ~am, 80,34; *pl.* ~ā (*kharā*) 13,12; (*pabālā*) 78,24; *comp.* *vedanaṭṭa, *mfn.* 50,20 (*v. aṭṭa*¹); ⁰-matta, *mfn.* "maddened with the pain", *m.* ~o, 24,7; *acc.* ~am, 30,15.

vedaniya, *mfn.* (*grd.* *√vid*; *sa.* vedaniya) to be known, intelligible; *pandita⁰, *mfn.* 94,26 (*v. h.*).

Vedabbha, *m(fn).* (*sa.* Vaidarbha) relating to the country Vidarbha; *acc. m.* ~am (*mantam*, name of a certain spell) 32,9; ⁰-brāhmaṇa, *m.* a Brahman knowing that spell, 32,16, etc.; 34,21 (*Vedabbham*); — ⁰-jātaka, *n.* 32,7.

*vedayita, *n.* (*fr.* vedeti, *v.* [vi-dati]) sensation; perception of the senses, impression on the senses; ~am,

70,27; *saññā-vedayita-nirodha*, *m.* 80,10 (*q. v.*).

**vedalla*, *n.* (*sa. *vaidalya*; the native grammarians derive it from *veda* with the suffix *-lla*) one of the nine divisions of Buddha's doctrine (*navañ-gaṃ Satthu-sāsanam*); *~am*, 109,34 (*jātak'-abbhuta*-⁰).

vedi, *aor.*, *v.* [*vidati*].

vedin, *mfn.* (= *sa.*) knowing, feeling (*e. c.*); *m.* *~ī* (*vijjā-sippa-kalā*-⁰) 113,3.

vediyati, *vedeti*, *v.* [*vidati*].

vedhin, *mfn.* (*sa. vedhin & vyā-dhin*) piercing, perforating; **vāla*-⁰, *mfn.* (*q. v.*).

vema, *m.* (= *sa.*) a loom; *acc.* *~am*, 89,7; **koṭi*, *f. ib.* (*v. h.*).

**vemajjha*, *n.* (*cp. sa. vimadhya*) the middle, or more correctly: the interior of anything between its centre and its outskirt (or not far away from its limits); *acc.* *~am* (*gata-kāle*, *i. e.* before he had got as far as mid-river) 28,7; *loc.* *~e* (*nadiyā*, not far from the bank in the river) 2,19.

veyyaggha, *mfn.* (*sa. vaiyāghra?* *cp. vyaggha* below) belonging to a tiger, tiger-like, *i. e.* eminent (?); **pañcamam*, 'an eminent man besides' (*lit.* as the fifth) Dh. 295. SBE. X. p. 71-72. *cp.* JRAS. V. 229. (*Fausbøll*, Dhpd. 1855. p. 391, takes it from *sa. vaiyagra* (*vy-agra*).)

**veyyattiya*, *n.* (*fr. vyatta*) intelligence, cleverness; *instr.* *~ena*, 91,26.

veyyākaraṇa, *n.* (*sa. vaiyākaraṇa*, *mfn.*) exposition, explanation; *nom.* *~am*, 109,33 (one of the nine divisions of Buddha's doctrine); *loc.* *~asmim*, 71,17. (*cp. vyākaroṭi*).

vera, *n.* (*sa. vaira*) enmity, anger, hatred; *acc.* *~am*, Dh. 201; 11,20 (*~ bandhati*, *q. v.*); *instr.* *~ena*, 106,23 = Dh. 5; *abl.* *~ā*, Dh. 291; *pl.* *~āni*, 106,23; *comp.* **saṃsagga-saṃsaṭṭha*, *mfn.* Dh. 291 (*v. h.*); *cp.* *a-vera*, *vira*, *verin*.

**veramaṇi*, *f.* (*fr. viramaṇa*, *vi-*

ram) abstinence (from, *abl.*); *nom.* *~ī* (*pānātipātā*) 81,32, etc.

verin, *mfn.* (*sa. vairin*) hostile, hating; sinful; *nom. m.* *~ī*, Dh. 42 (*var. lect.*; *cp. next*); *acc.* *~inaṃ*, *ib.*; *loc. pl.* *~inesu*, Dh. 197. *cp.* *a-verin*.

verivat (= *veravat*), *mfn.* (*sa. vaira-vat*) = *prec.*; *nom. m.* *~vā*, Dh. 42 (but the reading: *verī vā* seems to be preferable). *cp.* *puttimat*.

velā, *f.* (= *sa.*) ¹) limit, boundary, coast, shore; **0-anta*, *m.* (*q. v.*), *loc.* *~e*, 20,4 ("on the edge of the shore"); - ²) time; *loc.* *velāya(m)*, at that time, on that occasion (mostly *e. c.*): *aruṇa*-⁰, 12,18; *āgata*-⁰, 20,10; *jūta-kilana*-⁰, 20,14; *pavisana*-⁰, 53,4; *tāyam* *~*, 66,19; *velāyam eva*, *adv.* = to morrow (soon) 14,27-15,3. - *Uru*-⁰, *nom. pr.* (*q. v.*) = *sa.* *0-vilvā*.

velu, *m.* (once *n.*) (*sa. veṇu*) bamboo; *nom. n.* *~um*, 26,27; *0-vana*, *n.* a bamboo-grove, 26,25 (*cp. below*); **0-pesikā*, *f.* 52,31 (*q. v.*).

veluriya, *n.* (*sa. vaidūrya*) the cat's-eye-gem, lapis lazuli, *βερυλλος*; **0-vannūpanibha*, *mfn.* 10,19 (*v. upa-nibha*); **vamsa-rāga*-⁰. "coral of the colour of bamboo" (*Jāt. Transl. vol. IV. p. 89*) 26,31. *cp.* JRAS. XII (1880) p. 178.

Veluvana, *n.* (*sa. veṇu-vana*; *cp. velu above*) *nom. pr.* of a bamboo-grove and a monastery near Rājagaha, presented to Buddha by King Bimbisāra; *loc.* *~e*, 84,27.

vevaṇṇiya, *n.* (*sa. vaivarnya*) change of colour, loss of beauty; *acc.* *~am*, 47,16.

vesa, *m.* (*sa. veṣa*, *vesha*) dress, ornament, appearance, disguise; mostly *e. c.*: *acc.* *~am* (*itthi*-⁰) 58,31; (*tunnavāya*-⁰) 58,16; *instr.* *~ena* (*aññā-taka*-⁰, in disguise) 43,12; (*aññātara*-⁰) 55,29; (*brāhmaṇa*-⁰, disguised as a Br.) 15,10; (*mānava*-⁰) 19,10; (*paribbājaka*-⁰) 110,29.

vesārajja, *n.* (*fr. visārada*; *sa. vaiçāradya*) clearness of intellect, expertness; **0-ppatta*, *mfn.* who has

gained full knowledge or confidence; *m.* ~o, 69,13.

vessa, *m.* (sa. vaiçya) a man of the third caste; *nom.* ~o, 92,10.

*Vessantara, *m.* (cp. *Buddh. sa. Viçvantara*; *Jāt. VI. p. 485,18*) *nom.* *pr.* of a king (= Buddha in his last existence but one); ⁰jātaka, *n.* the last tale in the *Jātaka*-book, 102,19.

vehāsa (& vehāsaya), *m.* or *n.* (?) (sa. vaihāyasa) sky, atmosphere; *comp.* *vehāsaṃ-gama, *mfn.* able to fly through the air, 21,35 (cp. sa. vihaṃ-gama).

vo, *pron. 2. pers., gen. dat. pl., v. tvam.*

*vokāra, *m.* (= okāra, *q. v.*) vileness, worthlessness; *anekākāra*⁰, *mfn.* 86,8 (v. an-eka).

voca, *aor., v. vuccati.*

vodaka, *mfn.* (sa. vy-udaka) waterless, dry; *acc. m. n.* ~aṃ, 83,15. 84,2. (cp. sa-udaka).

voropeti, *vb.* (sa. vy-ava-ropayati, *caus. √ruh*) to deprive of (*abl. & acc. pers.*); *pot. 3. sg.* ~eyya (Ta-thāgatam jīvita) 76,27; *aor. 2. sg.* ~esi, 75,31; *fut. 1. sg.* ~essāmi, 75,32; *3. pl.* ~essanti, 75,3; *inf.* ~etum, 75,30; *ger.* ~etvā, 75,8.

*vosāna, *n.* (fr. vy-ava-√so) conviction, determination; consummation, perfection; *sabba-vosita*⁰, *mfn.* altogether perfect, *acc. m.* ~aṃ, Dh. 423. *cp. next.*

vosita, *mfn.* (sa. vyavasita, *pp. vy-ava-√so*) perfect, determined; *abhinnā⁰, *mfn.* Dh. 423 (v. h.) *cp. vosāna.*

vohāra, *m.* (sa. vyavahāra) ¹) practice, affair, business, trade; *acc.* ~aṃ (karoti) 8,16. 23,3-4; *⁰-karanatthāya, "for business", 9,11; - ²) lawsuit, litigation; *acc.* ~aṃ, 42,28; *loc. pl.* ~esu, *ib.*; - ³) mode of expression, appellation, name; *nom.* ~o, 97,2.

vyaggha, *m.* (sa. vyāghra) a tiger; *gen.* ~assa, 8,27. *cp. veyyaggha.*

vyañjana, *n.* (= sa.) ¹) ornament, sign, mark, etc.; - ²) a letter, syllable,

esp. consonant; instr. abl. pl. ~ehi, 114,21; - ³) condiment, sauce; *acc.* ~aṃ, 57,21; *aneka-sūpa⁰, *mfn.* 57,11 (v. an-eka); *cp. sa-vyañjana, mfn.*

vyatta, *mfn.* (sa. vyakta) ¹) evident, clear; ²) learned, clever, intelligent; *m.* ~o (dovāriko) 90,32. 91,26; *instr.* ~ena (bhikkhunā) 81,16. *cp. veyyattiya.*

vyanti-karoti, *vb.* (sa. vyanti-√kr) to put an and to, remove (*acc.*); *fut. 3. sg.* ~kāhiti (Mārabandhanam) Dh. 350 (metrically = viyanti-kāhiti).

vyapanudati, *vb.* (sa. vy-apa-√nud) to drive away, remove (*acc.*); *aor. 3. sg.* (augmented) vyapānudi (dukkhakkhandham) 108,32.

vyaya, *m.* = vaya² (*q. v.*).

vyasana, *n.* (= sa.) destruction, ruin; misfortune, calamity; *acc.* ~aṃ (ajjhagu) 34,21; ⁰-ppatta, *mfn.* "come to grief", *acc. m.* ~aṃ, 8,30.

vyākaroti, *vb.* (sa. vy-ā-√kr) to declare, explain, elucidate, reveal (*acc.*); to give an explanation or answer; to call, name (*acc.*); *pot. 2. sg.* ~eyyāsi (kiṃ) 94,28. 95,6; *1. sg.* ~eyyāmi (evam), 94,35; *aor. 3. sg.* vyākāsi, 91,12; viyākāsi, 113,13; *3. pl.* viyākaruṃ (naṃ Buddhaghoso'ti) 113,20; *fut. 3. sg.* ~issati, 92,3; *pp.* vyākata, explained, elucidated, revealed, *n.* ~aṃ, 90,16. 93,3; *abl.* ~ato, *ib.* (v. dhāreti) *cp. a-vyākata, mfn. & veyyākaraṇa, n.*

vyādhi, *f.* (= sa.) disease, sickness; *nom.* ~i (dukkhā) 67,9; (ppa-bālā) 78,31; *dvandva comp.* ⁰-maraṇa⁰, 108,32.

vyādhita, *mfn.* (= sa.) diseased; *acc. m.* ~aṃ (purisaṃ) 63,21.

vyāpajjati, *vb.* (sa. vy-ā-√pad) to fall into misfortune, come to a harm; *pr. 3. sg.* ~ati, 25,14. *cp. next.*

vyāpatti, *f.* (= sa.) misfortune, ruin; *nom.* ~i (nāvāya) 24,15.

vyāma, *m.* (= sa.) a fathom; ⁰-matta, *mfn.* of a fathom's length, *n. pl.* ~āni (pekkhunāni) 10,20.

vyāsatta, *mfn.* (sa. vyāsakta) attached or devoted to, occupied with; *comp.* ⁰manas (or ⁰manasa? *cp.* ⁰mānasa) *mfn.* whose mind is distracted, *acc. m.* ⁰manasaṁ, Dh. 47. 48. 287.

S.

sa-¹, *indecl.* (= sa.) prefix to nouns, mostly implying 'conjunction' or 'possession' (*cp.* saha-, saṁ-) and *opp.* to a-⁴ and other negative prefixes (*cp.* sa-kubbato, Dh. 52 (var. lect.) *opp.* a-kubbato, Dh. 51; sa-ce, *indecl.*, *opp.* no-ce (*q. v.*)); it is often contracted with a foll. vowel (*v.* sātṭha-katha, etc., sodariya), but also uncontracted: sa-udaka, *mfn.* (sa. soda) containing water, *m.* ⁰o (patto) 82,26. - *sa-upāyāsa, *mfn.* (*v.* upāyāsa), - sa-kala, *mfn.* & sakad-⁰, *sakim*, *v. below.* - *sa-kiñcana, *mfn.* wealthy, *m.* ⁰o, Dh. 396 (*opp.* a-kiñcana). - sa-gandhaka, *mfn.* (sa. sa-gandha) fragrant, full of scent, *n.* ⁰am (puppham) Dh. 52. - *sa-guṇam, *adv.* (?), only in the phrase ~ katvā, duly arranged (duly folded or laid together?) 82,25 (= ekato katvā, Comm.). - sajjū, sattha, sadisa, *v. below.* - sa-dukkha, *mfn.* (sa. sa-dukkha) accompanied with misery, *n.* ⁰am, 94,2. - sa-devaka, *mfn.* (= sa.) together with the gods (*comb. v.* loka) 78,15. 87,21. 104,5. Dh. 44. - sa-dhana, *mfn.* (= sa.) wealthy, 52,4. - santara, santika, *v. below.* - sa-pajāpatika, *mfn.* (sa. ⁰prajāpatika) together with one's wife, *m.* ⁰o, 2,28. - *sa-pariggaha, *mfn.* married, 56,6 (*comp.* ⁰a-pariggaha-bhāva, *m.*). - *sa-pariḷāha, *mfn.* accompanied with pain, *n.* ⁰am, 94,2. - sa-parivāra, *mfn.* (= sa.) *v.* parivāra. - sa-phala, *mfn.* (= sa.) fruitful, *f.* ⁰ā (vācā) Dh. 52. - sa-brahmaka, *mfn.* (= sa.) together with Brahman, *loc.* ⁰e (loke) 78,15. -

sa-brahmacārin, *m.* (= sa.) fellow-student or -priest, *pl.* ⁰ā, 96,30. - sa-bhāga, *mfn.* (= sa.) having a share, *v.* vithi-⁰, 57,7. - sa-māraka, *mfn.* (= sa.) including Māra, *loc.* ⁰e (loke) 78,15. - sa-rājaka, *mfn.* (= sa.) including the king, *loc.* ⁰ā (pajāya) 74,18 (*i. e.* king Bimbisāra and his retinue). - *sa-vighāta, *mfn.*, *v.* vighāta. - sa-visa, *mfn.* (sa. sa-visha) poisoned, *instr.* ⁰ena (sallena), 92,7. - sa-vyañjana, *mfn.* (= sa.) together with condiments, *acc.* ⁰am (yāgum) 57,22. - savhaya, *v. below.* - *sa-ssamaṇa-brāhmaṇa, *mfn.* including Samanas and Brahmins, *loc.* ⁰ā (pajāya) 78,15. - *sa-ssāmika-bhāva, *m.* the being married (to a husband), 56,9. (*cp.* sāmīn & sāmika). - *sa-hetu-dhamma, *m.*, *v.* dhamma⁴. - *sātṭhakathā, *adj.* *f.* together with the commentary, 102,2 (*pālī*). - sātthika, *v. below.* - *sādāna, *mfn.* filled with affection or desire, greedy, *loc.* *pl.* ⁰esu, Dh. 406 (*opp.* an-ādāna, *cp.* ādāna). - sādharāṇa, *v. below.* - sānucara, *mfn.* (= sa.) having followers, *n.* ⁰am (ratṭham, "with all its subjects") Dh. 294. - sāmacca, *mfn.* (sa. sāmātya) together with ministers, *acc.* ⁰am (rājānam) 40,4. - sālohita, soda-riya, *v. below.*

sa-², *num.* (= cha, *q. v.*) in the *comp.* saḷāyatana, soḷasa, etc. (*cp.* saṭṭhi).

sa³, *mf.* (= sa.) base of *pron. demonstr. nom. sg.*, *v.* tam¹.

sa⁴, *mfn.* (sa. sva) one's own (also referring to 1. & 2. pers.); *instr. pl.* sehi (kammehi) Dh. 136; very commonly the first part of *comp.*: sa-kicca, ⁰-citta, ⁰-nāma (*v. h.*); sa-mukha, 51,3 (⁰-vethito, who has let his own face be enveloped); ⁰-lābha, Dh. 365-66 (*v. h.*); sajjhāya, sadattha-, & sabbhāva, *v. below.* *cp.* saka, *mfn.*

saṁ-⁰, *indecl.* (sa. sam) prefix to verbal roots, implying 'conjunction',

'completeness', etc. (*opp.* vi-⁰), before vowels sam-⁰, and by assimilation also sañ-⁰, sañ-⁰, san-⁰, sal-⁰, before r sometimes sā-⁰ (*cp.* sāratta, sārambha).

samyata, *mfn.*, *v.* saññata.

samyutta (or saññutta), *mfn.* (*sa.* samyukta, √yuj) united, combined, collected; — Samyutta-nikāya, *m.* (*cp.* buddh. *sa.* samyuktāgama) name of a canonical Pāli work, the third of the five nikāyas (*q. v.*), consisting of 55 Samyuttas or collections of short Suttas, *nom.* ~o, 102,15; *acc. m.* samyuttam (*adj.*) 110,2 (saddhammam, *i. e.* "according to Samyuttas"). Specimens thereof : 66,22-67,19; 71,19-72,25; 96,1-22.

samyoga, *m.* (= *sa.*) union, conjunction; bond, attachment; *pl.* ~ā, Dh. 384. *cp.* next.

samyojana & saññojana, *n.* (*sa.* samyojana) = *prec.*; *acc.* ~am, Dh. 31; 397 (sabha-⁰); *dvandva comp.* °saṅga, Dh. 342 (°sattaka, *mfn.* *q. v.*); — ditthi-⁰, *n.* a clog of theory, 94,2.

samvachchara, *m. & n.* (*sa.* samvatsara) a year; *acc.* ~am ("for a whole year") Dh. 108; *loc.* ~e (tatiye) 36,36; *n. pl.* ~āni, 21,11; *gen. pl.* ~ānam, 87,8; *comp.* °matthake, 33,14 (*v. h.*).

samvattati, *vb.* (*sa.* sam-√vrt) 'to roll together', come to an end, be finished or destroyed; *w. dat.* : to conduce, tend to; *pr. 3. sg.* ~ati (nibbānāya) 66,30. 93,9.

samvara, *m.* (= *sa.*) self-control, restraint; *nom.* ~o (pātimokkhe) Dh. 185. 375; (cakkhunā, etc.) Dh. 360-61; *instr.* ~ena (kāyikena) 85,18; 85,19 (a-samvarena); *dat.* ~āya, 75,36. *cp.* samvuta.

samvasati, *vb.* (*sa.* sam-√vas) to dwell, live (with, *instr.*); *pot. 3. sg.* samvase (pamādena) Dh. 167. *cp.* next.

samvāsa, *m.* (= *sa.*) 'dwelling together, living with (also of sexual intercourse); *nom.* ~o (bālehi, com-

pany with fools) Dh. 207; ([a]samāna-⁰, *q. v.*) Dh. 302; (dhīra-⁰, instead of sukha-⁰) Dh. 207 (*cp.* note ib.); *acc.* ~am (katvāna tāya) 112,5.

*samvāsiya, *mfn.* (= ~ika) living together with; *f.* ~iyā (gopī) 104,33.

samvigga, *mfn.* (*sa.* samvigna) agitated, terrified; °mānasa, *mfn.* agitated in mind, *m.* ~o, 41,32; *°haddaya, *mfn.* agitated in heart, *m.* ~o, 63,14. *cp.* samvega.

samvidahati, *vb.* (*sa.* sam-√dhā) to place, put; dispose, arrange, prescribe (*acc.*); *ger.* ~itvā, 48,15 (ārakkham); 63,23.

samvuta, *mfn.* (*sa.* samvṛta) self-controlled, restrained; *m.* ~o (samvarena) 85,18; Dh. 231 (kāyena); *m. pl.* ~ā, Dh. 225. 234. a-samvuta, Dh. 7; su-samvuta (*q. v.*); sila-⁰, *mfn.* (*v. h.*) *cp.* samvara & saññata.

samvega. *m.* (= *sa.*) emotion, agitation; terror; *acc.* ~am, 44,30; *°ppatta, *mfn.* moved, agitated, *m.* ~o, 53,11. *cp.* samvigga & next.

*samvegin, *mfn.* filled with emotion, ardent, eager; *m. pl.* ~ino, Dh. 143.

samsagga, *m.* (*sa.* samsarga) conjunction, contact, intercourse, company with; *nom.* ~o, 29,6; *instr.* ~ena (amadhura-⁰) 37,21; (madhura-rasa-⁰) 38,4; *vera-⁰-samsatṭha, *mfn.* Dh. 291 (*v. next*).

samsatṭha, *mfn.* (*sa.* samsrṣṭha) connected, mixed with, entangled; *m.* ~o (*vera-samsagga-⁰, "entangled in the bonds of hatred") Dh. 291; *m. pl.* ~ā, 37,20; *cp.* a-samsatṭha.

samsati, *vb.* (*sa.* √cāms) to say, tell, speak to, call upon (*acc.*); *aor. 3. sg.* asaṃsi (mam) 108,22.

samsandeti, *vb.* (*caus.* °sandati, *sa.* sam-√syand) 'to let run together', *i. e.* to sum up, to compare (*acc.*, with: *instr.*); *ger.* ~etvā (niyyāmakasuttena, gātham āha) 25,22 (*i. e.* conformably to his mariner's lore).

samsanna, *mfn.* (*pp.* samsīdati,

to sink, go down; *sa. saṁ-√sad*) depressed, without energy; **saṁkappa-mana(s)*, *mfn.* Dh. 280 ("whose will and thought are weak"). *cp.* *saṁsādeti*.

saṁsaya, *m.* (*sa. saṁṣaya*) doubt; *v. nis-saṁsayam*, *adv.*

saṁsarati, *vb.* (*sa. saṁ-√sr*) to go about (unvoluntarily), toss the body about, *esp.* to pass from existence to existence; *part. loc. m. ~ante* (*aparā-param*) 40,34; *aor. 1. sg. ~sari*, 108,16 (*saṁsari'ham*). *cp.* *saṁ-carati* & *saṁ-sāra*.

saṁsādeti, *vb.* (*caus. saṁsīdati*; *sa. saṁsādayati*) ¹⁾ 'to cause to sit down or sink', to embarrass, perplex; ²⁾ *intr.* to be embarrassed or perplexed; *pr. 3. sg. ~eti*, 90,26. *cp.* *saṁsanna*.

saṁsāra, *m.* (= *sa.*) the revolution of being, transmigration or passing through a succession of existences, the life in this world; *nom. ~o* (*dīgho bālānam*) 107,10 = Dh. 60; *acc. ~am*, Dh. 414; *loc. ~e* (*anamata-ggasmim*, *q. v.*) 89,13; *pl. ~ā*, Dh. 95; **jāti*⁰, *m. id.* 108,18.

saṁharati, *vb.* (*sa. saṁ-√hr*) to draw together, collect, fold up (as clothes, *acc.*); *part. m. instr. ~antena* (*civaram*) 83,10; *ger. ~itvā*, 41,4; *grd. n. ~itabbam*, 83,9. *cp.* *saṁhira*.

saṁhita, *mfn.* (= *sa.*) put together, joined, accompanied by (*e. c.*); *attha*⁰, *mfn.*, *v. attha*³, *an-attha*⁰, *mfn.* (*q. v.*) *cp.* *upasaṁhita* & *sahita*.

saṁhira, *mfn.* (*contracted of saṁhāriya* (**saṁhera*), *grd. saṁharati*, *sa. saṁhārya*) to be removed, shaken or corrupted; **a-saṁhira*, *mfn.* (*v. h.*) *cp.* Tr. PM. 78,28. *Pischel*, Gramm. § 537.

saka, *mfn.* (*fr. sa*⁴; *sa. svaka*) one's own (referring also to 1. & 2. *pers.*); *acc. m. n. ~am* (*pariṇanam*) 67,38; (*matam*) 113,19; (*vādam*, referring to 2. *pers.*) 113,14; *loc. ~e* (*ṭhāne*) 77,9; very often at the beg. of *comp.* *0-sarira*, 16,6; *0-ratṭha*, 42,7 (*cp. Fleet*, JRAS. '04, 708); *0-nagara*,

44,16; *0-tṭhāna*, 55,9; *0-kammāni*, *n. pl.* 106,30; repeated (with distributive meaning): *saka-saka-tṭhānesu* (each on his own place) 22,9.

sakaṭa, *m. n.* ¹⁾ (*sa. ṣakaṭa*) a carriage; a cart-load; *n. ~am* (*phāṇita*⁰, *pūva*⁰, *bhatta*⁰, *q. v.*) 53,30-30; **0-magga*, *m.* a highroad, *loc. ~e*, 43,18. — ²⁾ wrong reading instead of *kaṣaṭa* (*q. v.*).

sakad-āgāmin, *mf(n).* (*buddh. sa. sakad-āgāmin*) *lit.* 'returning only once more', *i. e.* a person who is to be re-born only once in the world of men, who has reached the second stage of sanctification (*cp. Childers s. v. & magga*); *0-phale patitṭhahi*, "he entered on the fruit of the second path", 29,17. *cp. sakiṁ*, *adv.*

sakala, *mfn.* (= *sa.*) whole, all; *m. ~o*, 16,13; *n. ~am*, 62,13; *comp.* *0-gāma-vāsino*, all the villagers, 8,23; *0-kappa*, 16,15; *0-Jambudīpa*, 39,11; *0-sarira*, 57,39; *0-nagara*, 65,34. *cp. next*.

**sakalikā*, *f.* (prob. *fr. sakala*, but other spellings: *sakkalikā*, *sakkhalikā* seem to show confusion with *sakkarā* or *sakkharā*, *q. v.*) a piece, mass, splinter; *pāsāṇa*⁰, a splinter of rock, 17,32.

sakiṁ, *adv.* (*sa. sakṛt*) once (*lat. semel*); 56,17-18; on account of old sandhi we have *sakid-*, or *sakad-*, *cp. sakad-āgāmin*, *mfn.*

sakuṇa, *m.* (*sa. ṣakuna*) a bird; *nom. ~o*, 12,9; *pl. ~ā*, 10,3; *gen. pl. ~ānam*, 10,13; *comp.* **0-gaṇa*, **0-saṁgha*, *m.* (*q. v.*); **juva*⁰, **ruk-khakotṭha*⁰ (*q. v.*) *cp. sakuṇika* & *next*.

sakunta, *m.* (*sa. ṣakunta*) = *prec.*; *nom. ~o*, 88,30; *gen. pl. ~ānam*, Dh. 92.

Sakka, *m.* (*sa. ṣakra*) *nom. pr.* of Indra; *nom. ~o*, 16,3. 45,30 (*deva-rājā*); 59,31 (*jara*⁰, old Sakka); 80,26 (*devānam indo*); *acc. ~am*, 110,31; *instr. ~ena*, 110,28; *gen. ~assa*, 15,7; *pl. ~ā* (*aññehi cakkavālehi*, from

other worlds) 60,20; °bhavana, *n.* the heaven or palace of S., 65,9 (°sadisa). *cp.* sakkatta, *n.*

sakka, *mfn.* (sa. çakya) possible, *v.* sakkā, *indecl.*

sakkaccaṃ, *indecl.* (orig. *ger.* *fr.* sakkaroti, to honour, revere; *sa.* sat-kṛtya) devotedly, zealously, eagerly, assiduously; Dh. 392. (*cp.* sakkāra.)

Sakkatta, *n.* (sa. Çakratva) Sakka-ship; *acc.* ~aṃ (pāpuṇi, was born as S.) 35,1; (kāresi) 52,15.

sakkarā, *f.*, *v.* sakkarā.

*sakkā, *indecl.* (perhaps orig. *f. sg. fr.* sakka, (*grd.* sakkoti) *cp.* sa. çakyam) mostly used in impersonal sentences, followed by *inf.* (often with *pass.* or *intr.* meaning, but sometimes with *obj.* added in *acc.*), the agents, if expressed, being put generally into *instr.* (but sometimes also *nom.*), to be translated by 'it is possible', generally *w. negation*: 'it is not possible', 'cannot', or 'it is of no use'; ^a) *without subj.*: na ~ tava vāraṃ (*acc.*) aññesaṃ pāpetuṃ, it is not possible to transfer your turn to others, 6,34; yācakānaṃ tiṇāni dātuṃ na ~, 15,5; tumhākaṃ ratthe āgantūṃ na ~, 18,24; na ~ maṃ vāretuṃ, 23,8; appen'eva balavāhanaena ~ B.rajjaṃ gaṇhituṃ, 38,24; na ~ dātuṃ, 53,36; nanu na ~ vissajjetuṃ, surely he cannot answer, 91,16; na ~ itoparaṃ. 112,17; *w. auxiliary verb*: sakkā siyā, 56,5; — ^b) *with subj. instr.*: na ~ mayā . . . pakkhipituṃ (I cannot) 7,8; mayā imasmiṃ tṭhāne vasituṃ na ~, 9,34; na ~ mayā maraṇā muccituṃ (I cannot be delivered from death) 17,14; marantenāpi [*sc.* mayā] tuyhaṃ kathetuṃ na ~, 49,27; — ^c) *with subj. nom.* (& *instr.* as *subj.* of the *inf.*): mātugāmo kucchiyaṃ pakkhipitvā carentenāpi rakkhituṃ na ~ (a woman you cannot be certain of, even if you walk about having her inside you) 50,34 (here we could also have *acc.* mātugāmaṃ); the *subj.* being expressed by a *relat.* clause:

yo koci samaṇo . . . samāgato na ~ paṭivattetuṃ, 110,10. Besides this *indecl.* sakkā we find in some few instances *grd.* sakka, *mfn.* construed with *subj. nom.* (as in *sa.*, *cp.* Speyer, Ved. u. Sa. Synt. § 220 & Childers s. v.). Quite parallel to *sakkā is *labbbhā (*q. v.*); both forms have been variously explained; on account of the predominant construction with *instr.* it seems evident that the instinct of speech has connected these forms with the *pass. grd.* of sakkoti (√çak); therefore it is difficult to judge, whether Pischel, Gr. § 465, is right in taking them as old optatives (*aor.*); *cp.* Franke, Pāli u. Sanskr. p. 103.

sakkāra, *m.* (sa. sat-kāra) honour, reverence, worship; reputation; *nom.* ~o, 18,35. 19,4. 37,1. 74,15; *acc.* ~aṃ, Dh. 75; °attham, 62,31 (*v.* attha¹); *kata-maṅgala-⁰, *mfn.* (*q. v.*); *dvandva comp.* lābha-⁰ (*v. h.*).

sakkoti (later form: sak(k)uṇoti or sak(k)uṇāti) *vb.* (sa. √çak) to be able to (*inf.*); to dare, venture, persuade oneself to (*inf.*); *pr. 3. sg.* ~oti (gocaraṃ gaṇhituṃ na ~) 13,12; 2. *sg.* ~osi, 46,34; 1. *sg.* ~omi, 31,30. 48,28; 3. *pl.* ~onti, 8,19; 2. *pl.* ~otha, 31,30; 1. *pl.* ~oma, 40,33; *part. m.* ~onto, 98,20; *f. gen.* ~ontiyā, 59,9; a-sakkonto, 37,25; *pl.* ~ā, 8,22. 40,23. 102,18; *aor. 3. sg.* a-sakkhi, 16,8. 55,18; 2. *sg.* id. 44,31; 1. *sg.* a-sakkhim, 20,29; 1. *pl.* sakkhimhā, 79,20; a later form is sakuṇi, 3. *sg.* 111,11; *fut. a*) sakkhati, 2. *sg.* ~asi, 48,27; *b*) sakkhiti, 3. *pl.* ~inti, 105,18; ^c) sakkhissati, 89,10; 2. *sg.* ~asi, 4,34; 1. *sg.* ~āmi, 48,13; 3. *pl.* ~anti, 34,10; 1. *pl.* ~āma, 1,9. 21,31; ^d) sakkuṇis-sāma. 1. *pl.* 73,2; *grd.* sakka, *mfn.* (*q. v.*) *cp.* sakkā.

sakkarā, *f.* (sometimes spelt sakkarā, in the beg. of *comp.* also ~a; *sa.* çarkarā¹) gravel, pebble, small stone; °a-kāṭhala-vālikā (*pl. dvandva comp.*) 97,35. — ²) sugar; *nom.* ~ā, 52,7; *dvandva comp.* sappi-madhu-sakkarā-⁰,

61,36; °ôḍaka, *n.* sugar-water, 38,3; *°pānaka, *n.* id. 18,27; *lapa-°, *mfn.* (*v. h.*).

sakkhiti, sakkhissati, *fut.*, *v.* sakkoti.

Sakya, *m. (pl.) (sa. Çākya) nom.* *pr.* of a tribe in Kapilavattu (from which Gotama Buddha was descended); °putta, *m.* a man of that tribe (*esp.* of Gotama); °puttiya, *m. (sa. °putriya)* a follower of Gotama, *gen. pl.* ānam (samañānam, the Buddhist monks) 73,30.

sagga, *m. (sa. svarga)* ¹) heaven; *acc.* ~am (yanti) Dh. 126; *dat.* ~āya (gacchati) 88,30. 89,1; *gen.* ~assa (gamana) Dh. 178; saggaṃ (*adj.*) lokam (*acc.*) id. 7,36; *comp.* *°kathā, *f.*, a discourse about heaven, 68,20 (~am pakāsesi); °patha, °pada, *m.* the way to heaven, 34,29. 44,15 (*cp.* pūreti); saggāpāya, *m. (dvandva comp.)* Dh. 423 (*v. apāya*). — ²) *Sagga, *m. nom. pr.* of a Gandharva, 19,20. 20,1-20.

saṃkaḍḍhati, *vb. (sa. saṃ-√kṛsh)* to draw together, gather, collect, pick up (*acc.*); *ger.* ~itvā (dārūni) 15,32; 33,6; 49,35 (kacavaram, to sweep together).

saṃkappa, *m. (sa. saṃkalpa)* will, thought, intention, desire; *nom.* ~o (sammā-°, right aspiration) 67,4; Dh. 74; *acc.* ~am, 104,7; *pl.* ~ā, Dh. 339; *saṃsanna-saṃkappa-mano, Dh. 280 (*v. h.*); micchā-°, Dh. 11 (*v. h.*); *bahu-°, *mfn.* Dh. 147 (*q. v.*).

saṃkamati, *vb. (sa. saṃ-√kram)* to go away, enter, go to; *fut. 1. pl.* ~issāma, 77,17.

saṃkampati, *vb. (sa. saṃ-√kamp)* to shake, quake, tremble; *aor. 3. sg.* ~pi, 110,7.

saṃkara, *m. (= sa.)* confusion, turmoil; *dūra-°, *mfn.* secluded, solitary, tranquil; *loc.* ~e (vihāre) 114,26.

*saṃkassara, *mfn.* (*prob. fr. sa.* *saṃ-kasvara, *cp.* saṃkasuka) bad, impure; unsteady, of doubtful character; *n.* ~am (brahmacariyam) Dh. 312. (*cp. Weber, Ind. Str. I, 167;*

Kern, Bijdr. (Amsterdam 1886) p. 57; Morris, Introd. to AN. I p. IX (1883); SBE, XX, 300.) cp. a-saṃkusaka, Jāt. VI. 297,32.

saṃkāra, *m. n. (= sa.)* sweepings; *nom. n.* ~am, 84,32; *°dhāna, *n.* a dunghill, *loc.* ~asmiṃ, Dh. 58; *°bhūta, *mfn.* being like sweepings, *loc. pl.* ~esu, Dh. 59.

saṃkita, *mfn. (sa. çaṃkita)* anxious, alarmed; *bhaya-°, *mfn.* 111,15 (*v. h.*).

saṃkiliṭṭha, *mfn. (pp. fr. next; sa. saṃklišṭha)* impure, sinful, depraved, corrupt; *n.* ~am (vataṃ) Dh. 312; *instr. m.* ~ena, Dh. 244.

saṃkilissati, *vb. (sa. saṃ-√kliç, pass. °kliçyate)* to be impure, become defiled (by carnal lust); *pr. 3. sg.* ~ati (attanā) Dh. 165; *pp.* saṃkiliṭṭha (*q. v.*) *cp. next.*

saṃkilesa, *m. (sa. saṃkleçā)* contamination, impurity, sinfulness; *acc.* ~am, 68,20.

*saṃkuppa, *mfn. (grd. saṃkupati; sa. saṃ-√kup)* to be shaken or moved; *a-saṃkuppa, *mfn. (v. h.)*.

saṃkha, *m. (sa. çaṃkha)* a conch-shell, trumpet; *acc. pl.* ~e (dhamentā) 8,23.

saṃkhata, *mfn. (sa. saṃskṛta)* put together, constructed, prepared; *f.* ~ā (su-°) 104,30. *cp.* saṃkhāta below.

saṃkhaya, *m. (sa. saṃkshaya)* destruction; *nom.* ~o (bhūri-°) Dh. 282; *loc.* ~amhi (jivita-°) Dh. 331.

*saṃkhalikā, *f. (fr. sa. çṛṅkhala, or ~ā)* a chain, fetter; *instr.* ~āya (deva-°) 21,14.

saṃkhā, *f. (sa. saṃkhyā)* reckoning; consideration, deliberation; name, appellation; *nom.* ~ā, 97,1; *acc.* ~am (gacchati, to be called) 95,9; *instr.* ~āya, (*v. saṃkhāti below*); *comp.* *rūpa-saṃkhā-vimutta, *mfn.* "released from what is styled name", or: 'up to the very name' *i. e.* 'totally released from' (Tr.), 95,12 ff. *JK 263, 4/106.*

saṃkhāta, *mfn. (sa. saṃkhyāta,*

pp. saṃ-√khyā) reckoned, considered, weighed; called, named; known, visible; *⁰-dhamma, *mfn.* "who has well weighed the law", *gen. pl.* ~ānaṃ, Dh. 70 (wrong spelling: saṃkhata-⁰); *paññā-⁰, 91,37 (*v. h.*).

[saṃkhāti], *vb.* (*sa.* saṃ-√khyā) to reckon; to consider, weigh; to call, name; *inf.* ~āturiṃ (to measure) Dh. 196; *ger.* ~āya ("with care") 106,7 = Dh. 267; *pp.* ~āta, *v.* above.

saṃkhāra, *m.* (*sa.* saṃskāra) 'putting together', composition, aggregation; mostly in *pl.* ~ā: ¹) all existing things or substances, created things or creatures; ²) (*in the dogmatics*:) the fourth of the five khandhā (constituents of the human being, 94,8-10), *viz.* states of mind, predispositions, conformations (originating from avijjā, and causing viññāna, 66,6-7) left from actions in former existences, and therefore denoting any action, speech, or thought, the vital functions etc., *practically* = moral constitution (Karma, *v.* kamma³); *nom. pl.* ~ā, 94,10; 80,2 (vayadhammā); 80,28. 107,11 = Dh. 277 (aniccā); 107,13 (dukkhā); Dh. 255 (sāsata n'atthi); *instr.* ~ehi, 95,19; *comp.* ⁰-nirodha, *m.* (*q. v.*) 66,12; *⁰-ūpasama, *m.* Dh. 368 (*q. v.*) *cp.* vi-saṃkhāra-gata, *mfn.* For signification *cp.* dhamma⁴.

saṃkhitta, *mfn.* (*pp. fr. next*; *sa.* saṃkshipta) contracted, abbreviated; *instr. n. (adv.)* ~ena, briefly, concisely, 67,11.

saṃkhipati, *vb.* (*sa.* saṃ-√kship) to throw or draw together (*acc.*), to contract, shorten; *part. med. m. pl.* ~mānā (mige) 6,9; *pp.* ~khitta (*v.* above).

saṅga, *m.* (= *sa.*) clinging to, attachment; hindrance, bond, fetter; *nom.* ~o, Dh. 171; *acc.* ~aṃ (ubho, *q. v.*) Dh. 412; *comp.* saṅgātiga, *mfn.* Dh. 397 (*v.* atiga); pañca-saṅga-⁰, Dh. 370 (the 5 fetters, *i. e.* the senses,

pañcendriyāni. Comm.); saññojana-⁰, *q. v.*, *cp.* sajjati.

saṃgaṇhāti (or ~ati), *vb.* (*sa.* saṃ-√grah) to gather, collect, to take hold of, take care of, help; to win (one's favour) (*v. acc.*); *aor. 3. sg.* ~gaṇhi (nagaram) 58,24; *ger.* ~ga-hetvā (Piṭakattayam), 114,12; *pp.* ~gaḥita, *m. pl.* eka-saṃgaḥitā (sabbe, unified) 99,16; *cp.* saṃgaha, saṃgāhaka.

saṅgata, *n.* (= *sa.*) association, intercourse; *bāla-⁰-cārin, *mfn.* Dh. 207 (*v. h.*).

saṃgaha, *m.* (once *n.*; *sa.* saṃ-graha) collection, aggregation; redaction, text; *nom.* ~o (dhamma-vinaya-⁰) 109,13; (therehi kata-⁰) 109,14; *nom. n.* ~aṃ, 110,4; *acc.* ~aṃ, 110,6; (dhamma-⁰) 109,16. 110,16; (viññāna-⁰, *q. v.*) 99,26; antevāsikānaṃ ~aṃ (collecting, *i. e.* teaching of pupils) 102,9.

saṃgaḥita, *pp.* & ⁰-gaḥetvā, *ger.*, *v.* saṃgaṇhāti.

saṃgāma, *m.* (*sa.* saṃgrāma) battle; *loc.* ~e, 103,34. 107,3 = Dh. 103; -⁰-ji, *mfn.* (*sa.* ⁰-jit) victorious, in the *comp.* saṃgāmajuttama, *m.* "the greatest of conquerors", 107,4 = Dh. 103 (*cp. sa. superl.* saṃgrāmajittama). *cp. next.*

saṃgāmeti, *vb.* (*denom. fr.* saṃgāma; *sa.* saṃgrāmayate) to battle or fight with (*instr.*); *fut. 3. sg.* ~esati (nāgena) 76,33.

saṃgāhaka, *m.* (*sa.* saṃgrāhaka) ¹) a collector, compiler; ²) a charioteer; *nom.* ~o (Mātali) 60,18.

saṅgīti, *f.* (= *sa.*) ¹) singing together, music; ²) collection or recension of the holy texts, or a Buddhist council held for that purpose; *⁰-ttaya, *n.* the three councils (or recensions), 113,22.

saṃgha, *m.* (= *sa.*) ¹) a collection, assemblage, multitude, crowd; *acc.* ~aṃ (sakuṇa-⁰) 10,9; *pl.* ~ā (do.) 62,13; -²) the congregation or order of the Buddhist monks (also a chapter or a certain number of monks,

elected and assembled for any religious purpose); *nom.* ~o, 79,11; *acc.* ~am (in the formula Buddha, Dhamma, & Saṅgha, *cp.* ratana¹) 107,17 = Dh. 190; 114,7; *instr.* ~ena (bhikkhu-^o) 70,31; *gen.* ~assa (do.) 102,3; *loc.* ~e (do.), 29,38; *pl.* ~ā (bhikkhu-^o) 109,2 (combined with the *prec.* *n. pl.* satta saṭasahassāni); -^o-gata, *mfn.* directed to the S., Dh. 298 (f. ~ā, sati); ^o-sammata, *n.* (v. h.).

saṃghaṭṭati, *vb.* (sa. saṃ-√ghaṭṭ) to strike or knock against, to rub, etc.; *part. m. instr.* ~antena (a-^o) 84,12.

*Saṅghapāla, *m. nom. pr.* of a therā in Mahāvihāra (Ceylon); *gen.* ~assa, 114,4.

saṅghāṭa, *m.* (= sa.) the timber or frame work of a house; *pitṭhasaṅghāṭaka, *n.* (*adj.* in the *comp.* thira-^o, *comm.* on toraṇa) 'with strongly constructed doorpost and lintel', 91,31. (*cp.* SBE. XX. p. 105).

saṅghāṭi, *f.* (= sa.) an upper garment, one of the three robes of a Buddhist monk; *nom.* ~i, 84,3; *pl.* ~iyo, the two uppers garments, 82,25.

*sace, *indecl.* (fr. ce with the *indecl. pref.* sa-, *q. v.*) if; even if, though; this particle is always used at the beginning of a conditional period, the verb of both sentences being put usually either in *fut.* (sometimes *pres.*) or *pot.*, nearly in conformity to the use of the *indic.* & *conjunctive* modes in Latin in such sentences; the second sentence is often beginning with a *pron. demonstr.*, but a particle corresponding with sace is not required; ^a) *w. fut.* (in both sentences): 1,9. 2,2. 35,18. 56,7; sac'āham: 25,32. 54,1. 65,31; ^b) *w. pres.* & *fut.* (or *grd.*): 1,17. 82,19-23; ^c) *w. pot.* (in both sentences): 1,24. 4,7. 53,14. 56,5. 86,2; ^d) like yadi evaṃ & noce (*q. v.*) without full sentence: 'if so', 'in that case', 97,14-15 (sace bhante Nāgasena yo tumhe māreti n'atthi tassāpi pānātipāto).

sacca, ¹) *mfn.* (sa. satya) true; *n.* ~am (giraṃ) Dh. 408; idam eva

~, 89,24 (*opp.* mogha). - ²) *n.* (*subst.*) ^a) truth; *nom.* ~am, 51,32 (*opp.* musā); *acc.* ~am (katheti, vadati) 24,37. 32,1; ^o-sadisa, *mfn.* having the appearance of truth. 52,1; *sacc-ūpasamhiṭa, *mfn.* true, 9,31 (*cp.* upasamhiṭa); - ^b) speaking the truth, truthfulness, veracity; *nom.* ~am, 3,27; Dh. 261; 106,9 = Dh. 393; *instr.* ~ena, 44,9. 108,31; *dvandva comp.* dama-^o, Dh. 9 (*q. v.*); - ^c) a solemn asseveration, oath (*cp.* sacca-kiriya, & ^o-vajja below); *instr.* iminā ~ena ("so truly") 51,18; - ^d) in the dogmatics (mostly *pl.*): the four cardinal truths of Buddhism (*cp.* ariya-sacca); ~āni, 29,16; sacca-pariyosane, "at the conclusion of the Truths", 29,17; - ^e) *n.* (*adv.*) truly, indeed, verily; justly, by rights; 54,16 (~ evaṃ āhamisu paṇḍitā). [*cp.* bāhusacca, fr. bahussuta].

sacca-kiriya, *f.* (sa. satya-kriya) a solemn asseveration, oath; *nom.* ~ā (bhinnā, is rendered of no effect) 51,22; *acc.* ~am (karoti) 27,30. 51,10; *instr.* ~āya, 27,16.

*sacca-pārami, *f.* (Buddh. sa. satya-pāramitā) truthfulness (one of the ten virtues, *v.* pārami) 108,31.

*sacca-vajja, *n.* (fr. sa. satya-vāda) ¹) truthfulness; ²) solemn asseveration (*cp.* sacca-kiriya); *instr.* ~ena (etena) 27,24.

sacca-vādin, *mfn.* (sa. satya-vādin) speaking the truth; *acc. m.* ~inam, Dh. 217.

sacchi-karoti, *vb.* (fr. sa. sākshāt-√kr, by analogy of other *comp.* of karoti *w. indecl.* ending in 'i') to make visibly present before the eyes, to realize, attain (*acc.*); *pr.* 3. *sg.* ~oti (maggā-phala-nibbānāni) 97,10. *cp. next.*

sacchi-kiriya, *f.* (sa. sākshāt-kriya) realization; *dat.* ~āya (nibbānassa) 90,19.

sajjati, *vb.* (sa. √sajj; *pass.* saj-jate) to cling, adhere; to be attached to (*loc.*); *part. med. acc. m.* a-sajja-mānam (nāmarūpasmini) Dh. 221;

pp. satta (*q. v.*); *cp.* saṅga. (The secondary verbal-forms *sajjeti* & *sajjāpeti* seem to be *denom. fr.* *sajja*, *sajya*, *v. below*).

**sajjāpeti*, *vb.* (*caus. II. sajjeti*) to make ready, prepare festively, adorn (*acc.*); *ger.* ~etvā (*nagaraṃ*) 45,30; (*jūtamaṇḍalaṃ*) 50,28.

sajju, *adv.* (*sa. sa-dyas*) instantly, immediately; 106,21 = Dh. 71. — **sajjukāṃ*, *adv.* *id.* 110,28.

sajjeti, *vb.* (*denom. fr. sa. sajja*, *sajya*; *cp. Weber*, *Ind. Str. I. p. 243*) to make ready, prepare (*acc.*); *imp. 2. pl.* ~etha (*nāṭakāṇi*) 63,17; *ger.* ~etvā, 25,13 (*nāvaṃ*); *caus. II. saj-jāpeti* (*v. above*); *pp.* *sajjita*, *v. su-sajjita*. (*Fausbøll*, *Ten Jāt. p. 99* traces this verb back to √srj; but the signification of that root in Pāli is always 'to throw away, leave off' and *caus.* is never used, except *vissajjeti*, *Tr.*).

sajjhāya, *m.* (*sa. svādhyāya*) repetition (of sacred texts); *v. a-sajjhāya*.

saṃcarati, *vb.* (*sa. saṃ-√car*) to walk about, pass, move, rock (to and fro, said of voluntary movements, *cp. saṃsarati*); *part. m.* ~anto (*aparāparaṃ*) 40,27.

saṃcicca, *indecl.* (*ger. fr. saṃ-√ci(t)*; *sa. saṃ-citya*, & ⁰-cintya) intentionally; 27,23.

saṃchanna, *mfn.* (= *sa.*; *pp. saṃ-√chad*) covered all over; *paduma*⁰, 4,9-27.

**saṃjānana*, *n.* (*nom. act. fr. next*) understanding, considering, thinking; *tesaṃ* . . . *saṃjānan'-attham*, 'in order that they might think', 21,3.

saṃjānāti, *vb.* (*sa. saṃ-√jñā*) to understand, perceive, recognize (*acc.*); to conceive, imagine; *aor. 3. sg.* ~jāni (*Mahāsattam*) 58,9; *ger.* ^a *saṃñāya* (*siho ti*) 8,19; 30,4; ^b *saṃjānitvā*, 20,5. 41,27. *cp.* **saṃjānana*, *saṃñā*, *saṃñin*.

saṃñata (or *saṃyata*), *mfn.* (*pp. saṃ-√yam*, *saṃyata*) restraining oneself, self-controlled; *m.* ~o, 84,28. Dh. 362 (*v. instr. kāyena*, *vācāya*); *gen.*

~assa, Dh. 24; *a-saṃñata*, *mfn.* (*q. v.*); *pāda*⁰, *mfn.* controlling one's feet, Dh. 362; *mukha*⁰, *mfn.* Dh. 363; *hattha*⁰, *mfn.* Dh. 362; ⁰-*cārin*, *mfn.* living under restraint, *gen. m.* ~ino, Dh. 104; **saṃñatuttama*, *mfn.* very well restrained, *m.* ~o, Dh. 362.

saṃñama, *m.* (*sa. saṃhyama*) restraint, self-control; *nom.* ~o, Dh. 261; *instr.* ~ena (*saṃñato*) 85,17; Dh. 25.

(*saṃñamati*) *vb.* (*sa. saṃ-√yam*) to control, restrain; *pp.* *saṃñata* (*q. v.*); *caus.* ^a *saṃñameti*, *id.* (*acc.*); *fut. 3. pl.* ~essanti (*cittam*) Dh. 37; ^b *saṃñameti*, *id.* (*acc.*); *imp. 2. sg.* *saṃñāmay[a]* (*attānaṃ*) Dh. 380. *cp.* *saṃñama*, *m.*

saṃñā, *f.* (*sa. saṃjñā*) ¹ understanding, conception; perception (*in the dogmatics*: the third of the five *khandhā*, *q. v.*); in this last sense: 94,10; 95,18 (*instr.* ~āya); 80,8-10, etc. (*comp. neva-saṃñā-nāsaṃñā*, *q. v.*, *cp. a-saṃñā*); *acc.* ~aṃ (*karoti*, to think, imagine) 5,7; *tumhehi ārocita-saṃñāya* (*instr.*) 25,18 (*v. āroceti*). — ² sign, mark, name; *acc.* ~aṃ (*adāsi*, "made a sign to", *gen.*) 50,18; (*adatvā*, "telling nothing about it") 55,29; *comp. paṇṇa-bandhana*⁰ (*n.?*) 8,9 (*v. paṇṇa*).

saṃñāṇa, *n.* (*sa. saṃjñāna*) = *saṃñā*²; *instr.* ~ena, 87,32 (*olokita*⁰, = *olokitākarena*, 87,25; *v. ākāra*).

saṃñāmeti, *vb. caus.*, *v. saṃñamati*.

saṃñāya, *ger.*, *v. saṃjānāti*.

saṃñin, *mfn.* (*sa. saṃjñin*) conscious, perceiving; thinking, imagining; *m.* ~i (*ahosi*, "you believed, imagined") 2,8; **ujjhāna*⁰, *mfn.* (*v. h.*).

saṃñojana, *n.*, *v. saṃyojana*.

saṭṭhi, *f. num.* (*sa. shasṭhi*) sixty; ⁰-*yojanika*, *mfn.* sixty *yojanas* long, *loc. n.* ~e (*Manosilā-tale*) 61,10; *cp. catu-saṭṭhi*.

saṭṭha, *mfn.* (*sa. ṣaṭṭha*) dishonest, deceitful, fraudulent; *m.* ~o (*naro*) Dh. 262; *kitavāsatho*, Dh. 252 (*v. kitava*).

sāṭhila, *mfn.* (an older form of sithila, *sa. çithila*; the orig. base was *çrthila or *çrthira, *cp. sa. çratha*, çlatha, & *ved. sa. çratharyati*) loose, relaxed; *metaph.* careless, or carelessly performed; *m. ~o* (paribhājo) Dh. 313; *n. ~am* (kamman) Dh. 312 (var. lect. in both places: sithila); *cp. Kern*, Verkl. p. 58.

*saṇikam (or sanikam), *adv. (fr. sa. çanais through saṇim) slowly, gradually; softly, gently; cautiously, accurately; 14,4. 35,32. 50,18. 54,23.* (In spite of Abh. v. 1153 & Childers this word has never the signification 'quickly', *v. Nord. Tidsskr. f. Filol.* 3. R. V, p. 51–52; *cp. Pischel*, Gr. § 84.)

*saṇṭha, *m. or n.?* (*cp. sa. çrantha*) bark-strips or fibres of bamboo(?) from which bowstrings were made (= venuviliva, Comm.); *gen. ~assa*, 92,17. (*cp. D'Alwis*, Introd. p. 103.)

saṇṭhapeti, *vb. (caus. fr. next; sa. sam-ssthāpayati)* to cause to stand firm, restore, establish (*acc.*); *aor. 3. pl. ~esum*, 114,18; *inf. ~etum* (kuttumbam) 56,6.

saṇṭhāti (saṇṭhahati, or santiṭṭhāti), *vb. (sa. sam-√sthā)* to remain, stand firm or still; *aor. 3. sg. ~āsi* (nibbidāya, *dat. (?)*, *v. nibbida*) 67,32; *caus. saṇṭhapeti (q. v.) cp. next.*

saṇṭhāna, *n. (sa. samsthāna)* shape, form, appearance; state, condition; *loc. ~e* (chavi-⁰, complexion) 85,33; *instr. pl. ~ehi* (hattha-pādamukha-⁰) 49,8; *manussa-⁰, *mfn.* of human form, 85,31; *sūkara-⁰, *mfn.* 85,31 (*q. v.*) *cp. su-saṇṭhāna, mfn.*

sanda, *m(n).* (*sa. shanda, cp. sāndra; Weber*, Ind. Str. I. 237) a group of trees or plants, a wood, thicket; *vana-⁰*, *id.*, *acc. ~am*, 15,1.

saṇḍāsa, *m. (sa. samḍamça)* a pair of tongs or nippers; a vice; *instr. ~ena*, 5,18; 5,2 (kammāra-⁰); 44,27 (suvanna-⁰). *cp. dasati.*

saṇha, *mfn. (sa. çlakshṇa)* smooth, gentle, mild; small, fine; *instr. m. ~ena* (amkena) 20,24.

saṇhaka, *n. (sa. çlakshṇaka)* betelnut(?); ⁰-sadisa, *mfn.* like betel, *instr. pl. ~ehi* (kesehi, = paṇḍara, white?) 47,12 (the Birman reading sāṇavāka-sadisehi (like hempen cloth, *sa. *sāṇavalka*) seems to be an improvement of the text).

sata, *mfn. (= sa.; part. fr. atthi. q. v.)* ¹) being; *v. atthi;* ²) good, right, righteous; *acc. m. santam* (padam, *i. e.* Nibbāna) Dh. 368; *nom. pl. santo*, Dh. 83. 151. 304; *instr. pl. sabbhi*, Dh. 151. 29,12 (sabbhi-r-eva); *gen. pl. satam*, Dh. 54. 77. 151. *cp. santa* ³) (santaka), samāna, a-sat, a-santa; sak-kaccam, sak-kāra, sad-dhamma, sap-purisa, & satta ².

sata ¹, *n. (sa. çata)* a hundred; ^a) *appositive to a subst. : gāthā ~*, 100 verses, Dh. 102; ^b) *v. subst. gen.*, or at the end of *subst. comp. : acc. ~am* (kahāpaṇa-⁰) 18,13; (vassa-⁰, for 100 years) Dh. 106. 110; *instr. ~ena* (for a hundred *scil.* pieces of money, kahāpaṇa-⁰ being understood) 18,11; *loc. ~e* (pahāra-⁰) 55,13; ^c) *comp. v. other numerals, usually mfn. pl.* (but also *sg., cp. atṭha-satam bhattam*, Mil. 88,4) : satta-satāni, *n. pl.* 111,14 (without *subst.*); addhateyya-⁰, "250", *nom. m. pl. ~satā*, 21,31; *acc. m. pl. ~sate*, 21,33; pañca-⁰, "500" (*v. h.*); in this sort of *comp.* sata is often separated from the first number and put at the end of a *subst. comp. : satta manussa-satāni*, "700 men", 27,13 (for more *exx.* see pañcasata); *cp. sattāmacca-satānuga (v. anuga)* 110,33; ^d) *at the beg. of comp. : sata-sahassa, n. "100,000"*, 23,3; *pl. ~āni*, 109,2; *comp. *⁰-agghanaka, mfn. & *⁰-utthāna, mfn. (q. v.); – *satamisaṁam*, ("for a hundred years") Dh. 106, may be *adv.* with *m* inserted (Fsb.), if not an old error for satam samā(?), *v. samā. – cp. satika, satima.*

sata ², *mfn. (sa. smṛta)* recollecting, conscious, thoughtful, attentive; *m. ~o*, 78,25 (*synon. sampajāna*); *gen. pl. ~ānam*, Dh. 293; *sadāsata, *mfn.*

"always reflecting", Dh. 350. *cp.* sati², sarati.

sataṭam, *adv.* (= *sa.*) continually, constantly; *v.* sātacca & sātātika.

sataṭappa, *m.* (*sa.* ṇatapaṭṭra) a woodpecker; *nom.* ~o, 11,25.

sati¹, *part. loc.*, *v.* sat (atthi).

sati², *f.* (*sa.* smṛti) recollection, thoughtfulness, attention, thinking of; *nom.* ~i, 103,22. Dh. 293; *acc.* ~im, 104,7; ~im karoti, to think of (*gen.*) 63,18; maraṇa⁰, *f.* 86,20 (*q. v.*); sam-mi⁰, *f.* right recollection, 67,5; *sati-ṭṭhāna, *n.* (*cp.* Buddh. *sa.* smṛty-upasthāna & upaṭṭhāna above) fixing the attention, earnest meditation (being fourfold, *viz.* meditation on the evils of body, sensation, mind, and existence, Childers); *loc. pl.* ~esu (catūsu) 91,7. *cp.* satimat & sarati.

⁰satika, *mfn.* (*sa.* ṇatika) containing or concerning a hundred (only *c. c.*); ti-yojana⁰, & diyaddha-yojana⁰, *mfn.* (*v. h.*).

*satima, *mfn.* (*cp.* *sa.* ṇatātama) the 100th; pañca⁰, *v.* pañca-sata.

satimat, *mfn.* (*sa.* smṛtimat) full of attention, whose thoughts are well collected; *nom. m.* ~mā, 109,18. Dh. 379; *gen.* ~mato, 104,12. Dh. 24 (*metri causa: satī⁰*); *pl.* ~manto, Dh. 91 (*do.*); *gen. pl.* ~mataṃ, Dh. 181 (*do.*).

satta¹, *mfn.* (*pp.* sajjati; *sa.* sakta) adhering or attached to; hence ⁰sata-taka, *mfn.* (*c. c.*) *id.*; *m. pl.* ~ā (sañ-ñojana-saṅga⁰, "held in fetters and bonds") Dh. 342; *cp.* a-satta.

satta², *m.* (& *n.*) (*sa.* sattva) a living being, creature, mortal, person; *nom.* ~o, 86,7. 89,1. 113,9; *gen.* ~assa, 103,24; *pl.* ~ā, 17,25. 27,14. 62,25. Dh. 316; *acc.* ~e (sabba⁰) 38,16; *gen.* ~ānam, 2,6. 54,33 (*imesam*); nerayika⁰, Bodhi⁰, Mahā⁰ (*v. h.*); — *sattāvāsā, *m. pl.* (*v.* āvāsā); *sattūpaladdhi, *f.* human knowledge; imperfect understanding, or: false opinion concerning the real existence of 'satta' (?)

[*cp.* Mil. 268. SBE. XXXVI. 103; *loc.* ~iyam (thatvā) 91,13-32.

satta³, *num.* (*sa.* sapta) seven; *nom. & acc.* satta, 14,23. 25,20. 82,11. 91,8; 109,2 (*satt'*); *instr.* ~ahi, 28,28; *loc.* ~asu, 50,33; *comp.* ⁰aṭṭha (*v. h.*), seven or eight, 35,1; sattāham, seven days (*v. aha*), 23,16; ⁰dvāra-kotṭhaka, *mfn.* (*q. v.*); ⁰bhūmaka, *mfn.* (*q. v.*); ⁰-yojanika, *mfn.* (*q. v.*); ⁰-ratana (*q. v.*); ⁰-sata, *n.* '700' (*v. h.*). *cp.* satta-ma, etc.

Sattapaṇṇa-guha, *nom. pr.* of a cave near Rājagaha, *prob.* incorrect spelling instead of sattapaṇṇi-guhā, *f.* (*sa.* *saptapaṇṇi⁰, *cp.* Vin. III, p. 287,17); *loc.* ~e, 109,31.

sattama, *mfn.* (*sa.* saptama) the seventh; *loc. m.* ~e (*divase*) 23,10-18; *f.* ~ī, 103,28; *comp.* ⁰-divasato, 61,3.

sattarasa, *num.* (*sa.* saptadaṇḍa) '17'; sattarasama, *mfn.* (*sa.* saptadaṇḍama) the 17th; Dh. XVII. *cp.* dasa.

sattāvāsā, *v.* satta².

sattāham, *v.* satta³.

satti, *f.* (*sa.* ṇakti; *cp.* ṇastri)

¹) power, energy; ²) a spear; 6,12 (*asi⁰*);

³) a hunting knife; *acc.* ~im, 12,8.

*sattūpaladdhi, *f.*, *v.* satta².

sattha¹, *n.* (*sa.* ṇastra) a weapon; a-sattha, *mfn.* (*q. v.*).

sattha², *m.* (*sa.* sārtha) a caravan, troop, company; *v.* *appa-sattha.

satthar, *m.* (*sa.* ṇastri) a teacher, *esp. nom. pr.* of Buddha ("the master"); *nom.* ~ā (teacher) 79,4; 28,2 (*Buddha*); *acc.* ~āram, 28,10; *instr.* ~ārā, 73,27; *gen.* a) ~u (*sāsane*) 69,14; b) ~uno, 78,31. 86,6. 110,5; *loc.* ~ari, 84,26; — *comp.* Satthu⁰, *v.* ⁰-kappa, *mfn.*; ⁰-gārava, *m. n.*; ⁰-vannita, *mfn.*; — ⁰-vadhaka, *mfn.* having murderous intent against the Master, *m.* ~o, 108,27; ⁰-sāsana, *n.* the doctrine of the Master, 109,32 (*navaṅga, q. v.*). *cp.* satthuka.

satthi, *n.* (*sa.* sakthi) the thigh or thigh-bone; *nom.* ~i (*bhaggaṃ*) 30,17.

⁰sattthuka, *mfn. e. c.* (*sa. çāstrka*), *v. atīta*-⁰.

*sadatttha-pasuta, *mfn. (fr. sa¹ + atttha¹ with 'd' inserted)* intent upon one's own aim or sake; *m. ~o*, Dh. 166. *cp. atta-d-attha*.

sadā, *adv. (= sa.)* always, ever; 109,27. Dh. 30. 79. 206. 226. 296; *comp. *sadāsata, mfn., v. sata*².

sadisa, *mfn. (sa. sadr̥ça)* like, similar (*w. gen.*, or *instr.*, or both); Tathāgatassa paññāya añño sadiso n'atthi, 91,24; *acc. m. ~am (attano)* Dh. 61; most frequently *e. c. mfn.*, *e. g.* pupphakannika-⁰, 7,29; loha-nigāḷa-⁰, 11,29; maṇi-guḷa-⁰, 18,7; *etc. etc.*; eka-sadisa, *mfn. identical, pl. ~ā*, 49,8; purima-⁰. *mfn. "as above"*, *n. ~am*, 31,28; *comp. w. a past part.*: pavittha-sadiso ahoṣi, "seemed to enter", 61,21 (*cp. pubba*); ⁰rasa, *mfn. (q. v.)*.

sadda, *m. (sa. çabda)* a sound, tone, noise; voice, cry; a word; *nom. ~o*, 97,30. 112,16; 98,30 (~ ratho iti, the word ratha); 23,33 (paridevana-⁰, madhuragīta-⁰); kiṃ-saddo, 60,9. 112,8 (*v. kiṃ*¹); *acc. ~am*, 31,4. 53,16; 40,10 (akāṃsu); 89,6 (*do.*); 59,4 (kalaha-⁰); 112,7 (turiya-⁰); *instr. ~ena*, 11,31. 16,31; 18,17-18 (accharā-⁰, pāṇipphāra-⁰); *pl. ~ā*, 70,31; *loc. pl. ~esu*, 71,8. - *cp. nissadda, mfn.*

saddahati (& āti), *vb. (sa. grad-√dha)* to believe (*w. gen. pers. & acc. rei*); *pr. 2. pl. ~atha* (sarassa atthibhāvaṃ mayhami) 4,13; *part. acc. m. pl. ~ante* (mayhami) 4,13; *aor. 3. sg. saddahi*, 74,14; *ger. ~itvā*, 1,18 (taṃ); 4,14 (tassa); a-saddahitvā (attano) 49,9; - *caus. saddahāpeti* (*sa. çradhdhāpayati*) to make one believe (*acc.*); *fut. 1. sg. ~essāmi* (tumhe) 51,10. *cp. saddhā (& saddha)*.

saddha, *mfn. (sa. çrāddha)* faithful, believing; *m. ~o*, Dh. 303; *acc. ~am*, 28,3. Dh. 8; *m. pl. ~ā*, 76,32; a-ssaddha, *v. saddhā*.

sad-dhamma, *m. (sa. sad-dharma)* the sacred doctrine, the true law or faith; *acc. ~am*, 107,10 = Dh. 60.

38; 110,1; *abl. ~ā*, Dh. 364; *loc. ~e*, 109,21; *pl. ~ā*, 110,4; a-saddhamma, *m., v. a-sat*; ⁰-desanā, *f.* Dh. 194; ⁰-savana, *n.* Dh. 182.

saddhā, *f. (sa. çradhdhā)* faith, religious belief; *nom. ~ā*, 103,16. Dh. 333; *instr. ~āya*, Dh. 144; *gen. ~āya*, 29,10; yathā-saddhami, *adv. (v. yathā)*; a-ssaddha, *mfn. v. h.*

saddhiṃ, *adv. & prp. (sa. sadhri, cp. sadhryac, Tr.)* along, together; with, together with, accompanied by (*w. instr.* before or after, sometimes *w. gen.* or other cases); pāsāṇena ~ kathento, 3,6; mayā ~, 4,13; 15,13. 61,10. 70,21. 72,32; ~migeli, 8,12; ~ bhikkhu-saṃghena, 78,1. *cp. next.* [Childers takes it = *sa. sārddham*, but see *Pischel*, Gr. § 103.]

*saddhiṃ-cara, *mfn.* walking together with; *acc. m. ~am (sahāyam)*. Dh. 328.

*saddhi-vihārika, *m. (cp. Buddha. sa. sārddham-vihārin)* lit. 'living in the same vihāra', *i. e.* the famulus of a therā, a pupil, disciple; *instr. ~ena*, 82,16. *cp. saddhiṃ above*.

sanantana, *mfn. (sa. sanātana)* eternal, permanent; *m. ~o* (dhammo) 106,24 = Dh. 5.

sanikaṃ, *v. sanikaṃ*.

santa¹, *mfn. (sa. çānta, pp. √çam, cp. sammati)* appeased, pacified, tranquil; *n. ~am. f. ~ā*, Dh. 96; *comp. ⁰-kāya, ⁰-vāca, mfn.* Dh. 378 (*v. kāya & vācā*); ⁰-citta, *mfn.* tranquil-minded, Dh. 373. *cp. santavat, mfn.*

santa², *mfn. (sa. çrānta, pp. √çram)* tired, fatigued; *gen. m. ~assa*, 107,9 = Dh. 60.

santa³, *mfn. (part., sa. sat)* being, existing, true, good; *v. sat & atthi*.

*santaka, *mfn. (fr. santa³)* belonging to, dependent, due to (*gen. or e. c.*); *n. ~am (tassā)* 7,10; mama ~ (my property) 57,27; kula-⁰, *mfn. (q. v.)*; para-⁰, *mfn. (v. corrections)*; *cp. a-saṅta*.

santati, *f. (= sa.)* continuity, succession, series; *v. dhamma*-⁰.

santappeti, *vb.* (*caus. saṃ-√trp*, *sa. santarpayati*) to satisfy, gladden (*acc. & instr.*); *aor. 3. sg. ~esi*, 61,28; *pp. santappita*, *gen. pl. ~ānaṃ* (sabakāmehi) 61,29.

santara, *mfn.* (*sa. sātara*, *fr. sa¹ + antara*) having interval or anything within; **0-bāhiraṃ*, *adv.* within and without, Dh. 315 (guttaṃ ~).

*santavat, *mfn.* (*fr. santa¹, √cam*) tranquil; *m. ~vā*, Dh. 378.

santasati, *vb.* (*sa. saṃ-√tras*) to tremble (with fear); *pr. 3. pl. ~anti*, 86,22. *cp. next & santāsa.*

*santasana, *n.* (*nom. act. fr. last*) trembling; *v. a-santasana.*

santānaka, *n.* (= *sa.*) anything spreading, *e. g.* membrane, film, cream, tissue of roots, *etc.*; a cobweb (*cp. sa. santānikā*, *f.*); *nom. ~aṃ*, 84,18.

santāsa, *m.* (*sa. santrāsa*) trembling, fear; **0-ppatta*, *mfn.* frightened, *m. pl. ~ā*, 86,19; *cp. a-santāsin.*

santi¹, *f.* (*sa. cānti*) tranquillity, peace; eternal rest, Nibbāna; *acc. ~iṃ*, 80,33. 110,18; **0-magga*, *m.* the road of peace, Dh. 285; **0-para*, *mfn.* (*v. para³*).

santi², *pr. 3. pl., v. atthi.*

(*santika, *mfn.*, near, proximate; *prob. fr. sa¹ + antika*); several cases from this stem are used as *adv.*, or *prp. w. gen.* or *e. c.* (*cp. sa. antikam*, *etc.*): ¹) *santikam*, near; to the presence of, to; 1,12 (*gantvā*); *w. gen. 3,16. 7,30. 15,16. 24,30. 38,30. 73,14. 87,33*; ²) *santikā*, from; 6,36. 48,39. 114,4 (*w. gen.*); ³) *santike*, near; in the presence or vicinity of, by, with, before, among; 4,17. 17,1. 32,12. 37,14. 103,5 (*w. gen.*); *comp. dhana-santike*, 33,26; *susāna⁰*, 56,19, *nibbāna⁰*, Dh. 372; *santike* may also be used in the sense of *santikā*: 70,15. 109,23; 109,28 (*agga-santike*), or of *santikam*: 81,11. Dh. 237.

santiṭṭhati, *v. saṇṭhāti.*

santuṭṭhi, *f.* (*sa. saṃ-tusṭhi*) satisfaction, contentment; *nom. ~ī*, Dh. 204. 375.

santusita, *mfn.* (= *santuṭṭha*,

pp. saṃ-√tush) contented, pleased; *m. ~o*, Dh. 362.

santo, *pl. m., v. sat.*

santhata, *mfn.* (*pp. santharati. saṃ-√str*; *sa. saṃstrta*) strewn, covered; *subst. (n.)* a cover, couch; *comp. dhamani⁰*, *mfn. (q. v.)*.

santhana, *n.* (*sa. cṇantha. √cra*) the being loosened or removed; *salla⁰*, Dh. 275 (*v. h.*).

santhambhati, *vb.* (*sa. saṃ-√stambh*) to stand firm, take courage restrain oneself; *inf. ~itum*, 34,10.

santhava, *m.* (*sa. saṃstava*) acquaintance, familiarity, intimacy; *acc. ~aṃ* (*sabbhi kubbetha*) 29,13; Dh. 27 (*kāma-rati⁰*, *q. v.*).

sandasseti, *vb.* (*caus. saṃ-√drç. sa. sandarçayati*) to enlighten, instruct (*acc.*); *pr. 3. sg. ~eti*, 71,22; *aor. 3. sg. ~esi*, 77,25; *ger. ~etvā*, 78,23; *pp. m. ~ito*, 77,37.

sandahati, *vb.* (*sa. saṃ-√dhā*) ¹) *trans.* to put together, unite, reconcile; to direct, level, aim; to think on, comprehend, understand; ²) *intr* (*cp. paṭi-sandahati*): to stand, be the case ('sich verhalten'), or: to take place, arise (?), or: to be comprehended (in a certain way?); *pr. 3. sg. ~ati* (*dhamma-santati*, *q. v.*) 99,25 (*apubbam acarimaṃ viya*) 99,26 (*v. a-pubba*); — *ger. sandhāya* (*q. v.*) *pp. saṃhita* (*q. v.*); *cp. sandhi.*

sandāna, *n.* (= *sa.*) a rope bond, fetter; *acc. ~aṃ*, Dh. 398.

sandeha, *m.* (= *sa.*) ¹) conglomeration (of material elements); *nom. ~o* (*pūti⁰*, *q. v.*) 107,8 = Dh. 148 — ²) doubt, uncertainty; *acc. ~aṃ* (*janassa*) 110,16.

sandhāya, *indecl.* (*ger. sandahati q. v.*) ¹) *ger.* directing; *dhanum ~ 111,23* ("bending or seizing his bow") ²) *prp. w. acc.* towards, in that direction or meaning, with reference to concerning; *sariraṃ ~*, 85,29.

sandhāvati, *vb.* (*sa. saṃ-√dhāv*) to run through (*acc.*); *cond. 1. sg. ~issam* (*anekajāti-saṃsāraṃ*) Dh

153 (in the sense of a *futurum in praeterito*: "I should run through", like *adhigacchissam*, 104,12 (*q. v.*), *cp.* SBE. X. p. 43; Tr. PM. 56; *Childers*, JRAS. V. (1871) p. 222).

sandhi, *m.* (= *sa.*) ¹) junction, union; agreement; joint; ²) interval, crevice, hole; *acc.* *~im* (*pākāra*-⁰, *q. v.*) 90,34. 91,28-29; **āloka*-⁰, *m.* (*v. h.*). — *sandhi-cheda*, *mfn.* cutting over the ties, or making hole; *m.* a hole or breach in a wall; Dh. 97. *~o* (*naro*).

sanna, *mfn.* (*pp.* *sīdati*; = *sa.*; *cp.* *nisinna*) set down, sunk down (into, *loc.*); *m.* *~o* (*paṃke*) Dh. 327.

sannaddha, *mfn.* (*pp.* *fr. next*; = *sa.*) armed, mailed; *m.* *~o* (*khattiyo*) 107,24 = Dh. 387.

sannayhati, *vb.* (*sa.* *saṃ-√nah*) to bind, put on, gird on (weapons, *acc.*); *ger.* *~itvā* (*khaggam*) 33,29. 41,19; (*ḍhanukalāpaṃ*) 75,16; *pp.* *sannaddha* (*q. v.*).

sannicaya, *m.* (= *sa.*) gathering, heaping together, accumulation (of provisions); *nom.* *~o*, Dh. 92.

**sannitṭhāna*, *n.* (*sa.* **saṃ-niṣṭhāna*) resolution, determination, conviction; *acc.* *~am* (*katvā*) 43,27.

sannipatati, *vb.* (*sa.* *saṃ-ni-√pat*) to come together, assemble; *aor.* 3. *sg.* *sannipati*, 17,23; 3. *pl.* *~imsu*, 10,7; *ger.* *~itvā*, 10,25. 72,29; *pp.* *sannipatita*, *loc.* *m.* *~e*, 18,19; *m. pl.* *~ā*, 31,22; *caus.*, *v.* *below*; *cp. next*.

sannipāta, *m.* (= *sa.*) union, collection, assembly; *acc.* *~am* (*ak-kharānam*) Dh. 352; *loc.* *~amhi* (*devatā*-⁰) 110,20.

sannipāteti, *vb.* (*caus.* *sannipatati*) to collect, call together, assemble (*acc.*); *ger.* *~etvā*, 6,2; *caus.* II. **sannipātāpeti*, *id.*; *aor.* 3. *sg.* *~esi*, 10,6; *ger.* *~etvā*, 8,5. 42,3.

⁰*sannibha*, *mfn.* (*e. c.* = *sa.*) like, similar; *m.* *~o* (*uttatta-kana-ka*-⁰) 85,7.

sannivāsa, *m.* (= *sa.*) living together, company with (*gen.*); *nom.*

~o, Dh. 206; *instr.* *~ena* (*satam*) 29,13; 37,35. — **loka*-⁰, *m.* the society of men, all the world, *nom.* *~o* (*sakalo*) 16,13.

sannisinna, *mfn.* (*sa.* *saṃ-ni-shanna*, *√sad*) sitting together; *m. pl.* *~ā*, 29,31.

sannissita, *mfn.* (*Buddh. sa.* *saṃ-ni-ṣṛita*) connected with; *acc. m.* *~am* (*vaciduccarita*-⁰) 86,8.

sanneti, *vb.* (*sa.* *saṃ-√ni*) to mix, knead (*acc.*); *grd.* *~etabba*, *n.* *~am* (*cuṇṇam*) 83,27.

sapatha, *m.* (*sa.* *ṣapatha*) an oath; *acc.* *~am* (*katvā*) 41,36; (*yakkhim akārayi*, "made her take an oath") 111,29.

sappa, *m.* (*sa.* *sarpa*) a snake, serpent; *nom.* *~o*, 52,17; *acc.* *~am* (*udaka*-⁰) 52,28.

sappi, *n.* (& *m.*?) (*sa.* *sarpis*) clarified butter, ghee; *dvandva comp.* *~madhu*-⁰, 61,26.

sappurisa, *m.* (*sa.* *satpurusha*; *cp. sat*) a good man; *nom.* *~o*, Dh. 54; *acc.* *~am*, Dh. 208.

sabba, *mfn.* (*sa.* *sarva*) whole, entire, all, every; *m.* *~o*, 85,6; 90,22 (*loko*, 'all men'); *acc.* *~am*, 4,16; *f.* *~ā* (*nadi*) 48,6; *n.* *~am*, everything, 55,19; 70,24 (*ādittam*); 96,15 (*~atthi*); 20,5. 31,28 ('the whole story'); *pl. m.* *~e*, 3,24; *f.* *~ā*, 66,21 (*nom.*); 85,4 (*acc.*); *instr.* *~ehi*, 11,10; 70,22; *gen.* *~esam*, 11,3. 114,28; most frequently at the beg. of *subst. comp.*: 4,24. 7,23. 10,6, etc. etc.; *sabbaṅga*-⁰, *v.* *aṅga*; ⁰*gandhāpana*, *v.* *āpana*; ⁰*loka*, *v.* *abhibhū*, *ādhipacca*, *hita*; *sabbālaṃ-kāra*-⁰, *v.* *alaṃkāra*; *sabbākāra*-⁰, *v.* *ākāra*; *sabbābharana*-⁰, *v.* *ābharana*; *sabbitthiyo*, *v.* *itthi*; *cp. next etc. etc.*

**sabba-cetaso*, *adv.*, *v.* *cetas*.

**sabbañjaha*, *mfn.* (*sa.* **sarvaṃ-jaha*; *cp. jahāti*) 'having left all', *m.* *~o*, Dh. 353.

sabbaññū, *m.* (*sa.* *sarva-jña*) omniscient* (said of a Buddha); hence **sabbaññutā*, *f.*, omniscience; *instr.* *~āya* (*Satthu*) 110,14.

sabbato, *adv.* (*sa. sarvatas*) from all sides, entirely; *⁰-bhāgena, *adv.* on every side, 27,2-3 (*cp. bhāga*).

sabbattha, *adv.* (*sa. sarvatra*) everywhere; Dh. 83. 193. 348. 361.

sabbadā, *adv.* (*sa. sarvadā*) always; at any rate; 108,8; Dh. 207; 340 (*v. l. sabbadhi*, 'everywhere', 'in every direction').

*sabbadhi, *adv.* (*fr. sa. *sarvadhā* (= *viçvadhā*), *Weber*, *Ind. Str.* III, 392; *cp. sarvadry-añc*) on all sides, in every respect; Dh. 90; 340 (*v. l.*).

*sabba-bhāsa, *mfn.* (*cp. bhāsā*, *f.*) speaking all languages; *gen. pl. ~ānañ* (*sattānañ*, "all people of different tongues") 114,29.

*sabbavidu, *mfn.* (*cp. vidu, vidū*; *sa. sarva-vid*) all knowing; *m. ~ū* ('ham asmi') Dh. 353.

*sabba-sāṃukkaṃsika, *mfn.*, *v. sāṃukkaṃsika*.

sabba-seta, *mfn.* (*sa. sarva-çveta*) white all over; *m. ~o*, 21,34.

sabbaso, *adv.* (*sa. sarvaças*) wholly, entirely; at all, at any rate, always (*v. negation*: not at all, never); 34,25. 91,19. 93,32. 114,5; Dh. 265. 367. 419.

sabba-sovaṇṇa, *mfn.* (*sa. sarva-sauvarṇa*) entirely of gold, golden all over; *m. ~o* (*kāyo*) 84,26. 85,4-6.

sabbābhibhū, *m(fn.)* (*sa. sarvā-bhibhū*) who has conquered all; Dh. 353.

sabbha, *mfn.* (*sa. sabhya*) polite, honorable; *v. a-sabbha*.

sabbhi, *v. sat*.

sabhā, *f.* (= *sa.*) an assembly or meeting; a large room or hall; *dhamma*⁰, *f.* (*q. v.*).

sabhāga, *mfn.*, *v. sa*¹.

sabhāva, *m.* (*sa. sva-bhāva*) natural state or disposition, nature; *comp. *asantasana*⁰, *mfn.* (*v. a-santasana*).

sama¹, *m.* (*sa. çama*) tranquillity, equanimity, absence of passion; *acc. ~aṃ carati*, to lead a life of tranquillity, 7,26. Dh. 142 (in this construction

difficult to be distinguished from *sama*², *m.*); **sama-cariyā*, *f.* the living in tranquillity; ~ā, *instr.* (shortened of ~āya) Dh. 388. *cp. samatha, sammati, etc.*

sama², *mfn.* (= *sa.*) ^a like, equal to (*gen. or e. c.*); *m. ~o* (*me saccena*) 108,31; *pl. ~ā* (*bhavanti*) 74,2; ⁰-*vi-bhatta*, *n.* (*q. v.*); *gopānasī-bhogga*⁰, 47,22 (*q. v.*); *dosa*⁰, *rāga*⁰, *mfn.* Dh. 202; *pañhavī*⁰, Dh. 95; — ^b even; *acc. m. ~aṃ* (*maggam kāretvā*) 62,6; — ^c just, impartial; *m. subst.* impartiality, justice (*synon. dhamma*); *instr. ~ena* (*nayati pare*) Dh. 257; *dhammena ~ena*, 42,26 (*cp. sama*¹). *cp. samā*, *f.* & *samāna*, *mfn.*

samagga, *mfn.* (*sa. samagra*) ¹) all, entire; ²) agreeing, harmonious; *acc. m. pl. ~e* (*sāvake*) 108,20; *gen. pl. ~ānañ*, Dh. 194; **-vāsa*, *m.* living together in unity & harmony, *acc. ~aṃ* (*vasanto, tāya saddhīm*) 58,25; *loc. ~e*, 46,17. *cp. sāmaggi*.

samañgin, *mfn.* (= *sa.*) & **samañgi-bhūta*, *mfn.* endowed with, possessed of (*instr.*); *gen. m. ~bhūtassa* (*kāmaguṇehi*) 67,25.

samaññā, *f.* (*sa. samāññā*) name, appellation, term; *nom. ~ā*, 97,1.

samaṇa, *m.* (*sa. çramaṇa*) an ascetic, mendicant monk, *esp.* (by non-Buddhists) said of the Buddhist mendicants & even of Buddha himself, but also of the monks of other sects; *nom. ~o* (Gotamo) 71,25. 110,8; Dh. 265. 388 (false etymology: *samitattā*, *samacariyā*, *v. h.*); Dh. 254-55 (*n'atthi bāhiro*, *v. h.*); *gen. pl. ~ānañ* (*Sakya-puttiyānañ*) 73,30; — *comp. *0-dhamma*, *m.* the ascetic duties, *acc. ~aṃ*, 15,12. 45,7; *pacchā*⁰, *m.* (*q. v.*); *ma-hā*⁰, *m.* the great S. (*i. e.* Gotama Buddha) 76,31; *dvandva comp. 0-brāhmaṇā*, *m. pl.* 104,1; *acc. ~e*, 19,2. *cp. sāmāñña, sāmaṇera*.

samatikkanta, *mfn.* (*pp. samati-kkamati*; *sa. √kram*, *samatikrānta*) transgressed, surpassed, overcome;

e. c. free from : *papañca⁰, Dh. 195 (*q. v.*) *cp. next*.

samatikkama, *m.* (*sa. samatikrama*) transgressing, surpassing, over-coming; *dat.* ~āya (*soka-paridevānam*) 90,17.

*samativijjhati, *vb.* (*sa. *samati-√vyadh*) to pierce or break through, penetrate (*acc.*); *pr. 3. sg.* ~ati (*agāraṃ vuṭṭhi*) 106,31 = Dh. 14.

samattha, *mfn.* (*sa. samartha*) able to, capable of (*inf.*); venturing (*do.*); knowing to behave, or capable of finding a way; *m. ~o* (*jale pi thale pi*) 4,14; 27,16. 35,19. (*w. inf.*); ~o n'āhosi (*do. 'did not venture'*) 40,2; *f. ~ā*, 27,11; *pl. ~ā*, 39,12. *cp. sām-atthiya*.

samatha, *m.* (*sa. çamatha*) = sama¹; *acc. ~am* (*gatāni*, "subdued") Dh. 94.

samanantara, *mfn.* (= *sa.*) immediately following; ~ā, *adv.* (*cp. sa. samanantaram*) immediately after, 80,18.

samanta, *mfn.* (= *sa.*) being on every side, whole, entire; *abl. adv.* a) ~ā, on all sides, around, completely; 38,2; 90,33 (*w. gen., nagarassa*); 104,3; b) ~ato, *id.*; 63,23. 85,8. *cp. sāmanta*.

samannāgata, *mfn.* (*sa. samanvāgata*) attended by, endowed with, possessed of (*instr. or e. c.*); *m. ~o* (*dhammehi*) 3,24; (*dasahi aṅgehi*) 82,14; 85,19. 91,26-27; *f. pl. ~ā* (*asad-dhamma*⁰) 51,26.

*samannāharati, *vb.* (*sa. *sam-anu-ā-√hr*) to direct one's whole attention to (*acc.*); *ger. ~itvā* (*sabbacetaso*, "seizing upon it with their whole minds") 71,24.

samappita, *mfn.* (*pp. fr. next*; *sa. samarpita*) delivered over to (*loc.*); endowed with (*instr. or e. c.*); *m. pl. ~ā* (*nirayamhi*) 108,7 = Dh. 315; *gen. m. ~assa* (*kāmaguṇehi*) 67,25; *comp. yaso-bhoga*⁰, *mfn.* Dh. 303.

samappeti, *vb.* (*sa. samarpayati*, *caus. sam-√r*) to deliver over, consign

(*acc. & gen.*); *aor. 3. sg.* ~appayi, 110,27.

samaya, *m.* (= *sa.*) ¹) time, occasion, season; *nom. ~o* (*pabbajjā*⁰) 45,12; *acc. ~am* (*ekam*, "once") 66,23. 71,20; *paccūsa*⁰ ("at dawn") 68,9; *pubbaṇha*⁰, 76,15; *majjhantika*⁰, 97,34; *instr. ~ena* (*tena*) 5,32. 71,21. 74,17; *aparena ~.* "afterwards", 95,23. 101,16; *loc. ~e* (*ekasmiṃ*, once upon a time) 30,28; *tasmiṃ ~*, 40,30. 62,10; *addharatta*⁰, "at midnight", 40,8; *nidāgha*⁰, 3,32; *sāyaṇha*⁰, 2,33; 14,11. — ²) view, doctrine, system, religious persuasion; *sammā-viññāta⁰, *mfn.* 113,4 (*v. viññāta*).

samalaṃkata, *mfn.* (*sa. samalaṃkṛta*) well adorned, decorated; *n. ~am* (*vitāna*⁰, *q. v.*) 112,3.

samassattha, *mfn.* (*sa. samāçvasta*, *pp. sam-ā-√çvas*) revived, recovered; ⁰-kāle, when he was recovered, 20,7. *cp. next*.

samassāseti, *vb.* (*caus. sam-ā-√çvas*) to reanimate, comfort (*acc.*); *imp. 2. sg.* ~ehi (*nam*) 46,11; *aor. 3. sg.* ~esi, 46,12; *ger. ~etvā*, 1,11. 57,36. 89,13.

samā, *f.* (= *sa.*) a year (= vassa); *sataṃ-samaṃ*, Dh. 106 (*v. sata*¹).

samāgacchati, *vb.* (*sa. sam-ā-√gam*) to come together, assemble, arrive; *w. instr.* to meet with, to be united with, cling to; *aor. 2. sg.* ~gañchi (*piyehi*) 106,25 = Dh. 210; *ger. ~gantvā*, 10,7. 75,36; *pp. ~gata*, *m. ~o*, 110,9; *pl. ~ā*, 108,3. 109,2. *cp. next*.

samāgama, *m.* (= *sa.*) coming together, meeting with; assembly; *nom. ~o*, 20,20. 112,16. Dh. 207.

samādapeti, *vb.* (*caus. samā-diyati*; *sa. samādāpayati*) to incite, arouse (*acc.*); *pr. 3. sg.* ~eti, 71,22; *aor. 3. sg.* ~esi, 77,25; *ger. ~etvā*, 78,22; *pp. m. ~ito*, 77,27.

samādāna, *n.* (= *sa.*) taking upon oneself, undertaking; a vow;

micchā-ditthi⁰, *mfn.* "embracing false doctrines", *pl.* ~ā, Dh. 316.

samādiyati, *vb.* (*sa.* sam-ā-√dā, *cp.* ādiyati) to take upon oneself, adopt (*acc.*); *ger.* ^a ~ādāya (vissam dhammam) 106,5 = Dh. 266; ^b ~ādiyitvā (silam) 14,18; *caus.* samādapeti (*q. v.*); samādāna, *n.*, *v.* above.

samādhi, *m.* (= *sa.*) tranquillity of mind, meditation, self-concentration, the highest stage of jhāna (*q. v.*); *nom.* ~i, 103,22; sammā⁰, 67,5 (right meditation); *acc.* ~im (adhigacchati) Dh. 249. 365; *instr.* ~inā, Dh. 144; *comp.* *⁰-jhāna, *n.* 109,31.

samāna¹, *mfn.* (= *sa.*) like, equal; same, alike; *comp.* *samāna-balādi-padesa, *mfn.*, 43,31 (*v.* padesa); *⁰-vaya-bhāva, *mfn.* 43,29 (*v.* vaya¹); *⁰-vāsa, *mfn.* dwelling with equals, *m.* ~o, 104,21; *⁰-samvāsa, *m.* the dwelling together with equals (family-life), *nom.* ~o, Dh. 302 (2. ed. [a]-samāna-vāso ?); *manussa-samāna-sarīra, *mfn.* with body like men, *m.* *pl.* ~ā (macchā) 25,23. *cp.* sama, samāniya.

*samāna², *mfn.* (*part. med. fr.* atthi) being (*pleonast.* added mostly to *past part.*, or sometimes to *adj.*); *m.* ~o (puttho) 90,4; (vutto) 98,16; (andho) 25,15; *acc. pl. m.* ~e (matte) 59,26. *cp.* Pischel, Gr. § 561.

*samāniya, *mfn.* (*fr.* samāna¹, *cp. sa.* samānyā, *adv.*) joined, assembled; *m. pl.* ~ā (puttā me, "my children are all about me") 105,5.

samāneti, *vb.* (*sa.* sam-ā-√nī) to collect, assemble (*acc.*); *ger.* ~etvā (samgham) 114,7.

samāpajjati, *vb.* (*sa.* sam-ā-√pad) to attain, arrive to, enter into (*acc.*); *aor. 3. sg.* ~pajji (catutthajjhānam) 80,5. *cp. next etc.*

samāpatti, *f.* (= *sa.*) 'attainment', one of the eight successive states of the ecstatic meditation; *abl.* ~iyā (ākāsānañcāyatana⁰, *q. v.*) 80,6, etc.

samāpanna, *mfn.* (*pp.* samāpajjati; = *sa.*) arrived to, entered

into (*acc. or e. c.*); *m.* ~o, 80,13; icchā-lobha⁰, Dh. 264.

samāraddha, *mfn.* (*sa.* samārabdha) undertaken, begun; *su-*⁰, *mfn.* Dh. 293 (*q. v.*).

[samāsati], *vb.* (*sa.* sam-√ās) to sit together, associate with (*instr.*); *pot. 3. sg. med.* samāsetha (sabbhir eva) 29,12.

samāsato, *adv.* (*abl.* samāsa, *m.* abridgement; *sa.* samāsatas) concisely, briefly, in an abridged form, 114,12.

samāhita, *mfn.* (= *sa.*) put together, collected, composed, *e. c.* furnished with; *m.* ~o, Dh. 362 (collected in mind); *paññā-sīla⁰, *mfn.* Dh. 229 (*q. v.*); a-samāhita, su-samāhita, *mfn.*, *v.* a⁰, su⁰.

samijjhati, *vb.* (*sa.* sam-√rdh) to prosper, succeed, flourish, ripen; *pr. 3. sg.* ~ati (virīya-phalam) 42,14-19. *cp.* samiddhi.

*samiñjati, *vb.* (a secondary formation of sam-√jīng) to tremble, falter; *pr. 3. pl.* ~anti, 106,29 = Dh. 81. (*cp.* Weber, Ind. Str. III, 397; Oldenberg, KZ. XXV (1881) 324.)

*samtatta, *n.* (*fr.* samita, *pp.* sameti; *sa.* *camita-tva) the being appeared or quieted; *abl.* ~ā (pāpānam) Dh. 265.

samiti, *f.* (= *sa.*) coming together, meeting; battle, war; *acc.* ~im, Dh. 321.

samiddhi, *f.* (*sa.* samṛddhi) success, increase, perfection, welfare; *acc.* ~im (attano) Dh. 84.

samīpa, *n.* (= *sa.*) nearness, proximity; only used adverbially in oblique cases: 'near', 'in the vicinity', 'towards' (often *e. c.*); *acc.* ~am, 56,10; 8,34 (khetta⁰); 65,14 (dvāra⁰); *instr.* ~ena, 49,3 (āpana⁰); *loc.* ~e, 44,29; 21,18 (nagara⁰); 73,30 (gandhakuṭi⁰); 84,31 (Rājagaha⁰); ekasmiṃ gāma-samīpe, in the vicinity of a certain village, 33,33; ~amhi (Bodhi-maṇḍa⁰) 113,2; - samīpa-ttha, *mfn.*, standing near; *acc. m.* ~am, 110,31.

samīrati, *vb.* (*pass.* sam-√ir,

prob. contraction of *samiriyati) to be moved or shaken; *pr. 3. sg. ~ati* (vātena) 106,29 = Dh. 81.

samukkaṃsati, *vb.* (*sa. samut-√krsh*) to elevate, praise, extol (*acc.*); *pot. 3. sg. ~kaṃse* (attānaṃ) 103,30. *cp.* sāmukkaṃsika.

samugga, *m.* (*sa. samudga*) a box, casket; *acc. ~aṃ* (catujāti-gandha⁰) 41,5; *loc. ~e* (suvanna⁰) 41,6.

samucchinna, *mfn.* (= *sa.*; *pp.* samucchindati) uprooted, destroyed; *n. ~aṃ*, Dh. 250 = 263.

samutthāna, *n.* (*sa. samutthāna*) rise, origin; *⁰ajjhata⁰, & *⁰bahid-dhā⁰, *mfn.* (*v. h.*).

*samutthāpana, *n.* (*nom. act. fr. next*) the causing to rise or start; *kathā⁰*, 54,10 (⁰-atthaṃ, "for sake of starting talk").

samutthāpeti, *vb.* (*caus. samutthāti*, *√sthā*; *sa. samutthāpayati*) to cause to rise (*acc.*); *aor. 3. sg. ~esi* (vātaṃ) 19,15; *3. pl. ~esum* (kathaṃ, "they discussed the matter") 29,28.

samutthita, *mfn.* (*pp.* samutthāti, *√sthā*; *sa. samutthita*) risen, sprung from; *n. ~aṃ* (ayasā, *v. ayas*) 106,19 = Dh. 240.

samuttejeti, *vb.* (*caus. *samut-√tij*; *Buddh. sa. samuttijayati*) to incite, inflame (*acc.*); *pr. 3. sg. ~eti*, 71,22; *aor. 3. sg. ~esi*, 77,25; *ger. ~etvā*, 78,22; *pp. m. ~ito*, 77,27.

samudaya, *m.* (= *sa.*) rise, origin, cause; *nom. ~o* (rūpassa) 94,8; (*dukkha-kkhandassa*) 66,12; *⁰-dhamma, *mfn.*, subject to birth, *n. ~aṃ*, 68,27 (*opp. nirodha-dhamma*); *dukkha⁰*, *m.* the cause of suffering; *~aṃ ariya-saccaṃ*, 67,12, *cp.* *dukkha-nirodha*.

samudācarati, *vb.* (*sa. sam-ud-ā-√car*) to appear, behave; to follow, attack, treat, overcome; to speak to, address (*acc.*); *pr. 3. pl. ~anti* (aññaṃaññaṃ āvuso-vādena) 79,7; 96,30; *grd. ~itabba*, 79,7-10.

samudāhaṭa, *mfn.* (*sa. samudāhṛta*, *√hr*) mentioned, named; *acc. m. pl. ~e* (potthake) 114,17.

samudda, *m.* (*sa. samudra*) the sea, ocean; *nom. ~o* (mahā⁰) 95,13; *acc. ~aṃ*, 20,19; *gen. ~assa*, 2,11; *loc. ~e* (mahā⁰), 10,28; *gen. pl. ~ānaṃ* (catunnaṃ) 89,14; *ku-samudda*, *m.*, *v. ku-*; ⁰-tira, *n.*; ⁰-devatā, *f.*, ⁰-piṭṭhe & ⁰-majjhe, *loc. (q. v.)*; *dakkhiṇa⁰*, *m.* & **pakati⁰*, *m. (v. h.)*.

samuppāda, *m.* (*sa. samutpāda*) rise, origin; **dukkha⁰*, *m.* the origin of pain; *acc. ~aṃ*, 107,19 = Dh. 191 (*synon. dukkha-samudaya*, 67,12); *paṭicca⁰*, *m.* 66,5 (*v. h.*).

samussaya, *m.* (*sa. samucchraya*) collection, accumulation, *esp.* the aggregation of the elements (mental and material) of a human being; existence, birth, body; *nom. ~o* (antimo, the last existence) 108,17; *acc. ~aṃ*, 80,23. *cp. next.*

samussita, *mfn.* (*pp. sam-ud-√cri*; *sa. samucchrita*) collected, joined together; or, elevated, arrogant (?) Dh. 147.

samūhata, *mfn.* (*pp. fr. next*; *sa. samuddhata*) done away, pulled out, extirpated; *n. ~aṃ* (mūlaghaccaṃ) Dh. 250.

*samūhanti, *vb.* (*sa. *sam-ud-√han*) to lift up, throw away, abolish (*acc.*); *imp. 3. sg. ~antu* (sikkhāpa-dāni, saṃgho) 79,12. *pp.*, *v. above.*

samūheti, *vb.* (*caus. sam-√ūh*; *sa. samūhayati*) to collect, assemble (*acc.*); *ger. ~etvā* (saṃghaṃ) 114,13.

samekkhati, *vb.* (*sa. sam-√iksh*) to investigate, examine, consider, ponder (*acc.*); *ger. samekkhiya* (kathā-maggam) 113,30.

sameti¹, *vb.* (*sa. sam-√i*) 'to come together', agree with (*instr.*); *pr. 3. sg. ~eti* (sutaṃ diṭṭhena) 54,15.

sameti², *vb.* (*caus. sammati*; *sa. çamayati*) to appease, quiet (*acc.*); *pr. 3. sg. ~eti* (pāpāni) Dh. 265; *pp. samita*, *v. samitatta*, *n.*

*samodhāneti, *vb.* (*denom. fr. samodhāna*, *sa. samavadhāna*) to put together, connect, compare; to enume-

rate, calculate, sum up (*acc.*); *aor. 3. sg. ~esi* (jātakam, *q. v.*) 29,17.

*sampaajāna, *mfn.* (*nomen agentis* fr. sam-pra-√jñā) conscious, self-possessed; *m. ~o*, 78,25; *gen. pl. ~ānam*, Dh. 293 (*synon. sata*²).

sampajjati, *vb.* (*sa. sam-√pad*)¹) to prosper, succeed; *pr. 3. sg. ~ati* (takes root) 37,7; *part. ~anta*, flourishing, 102,7 (*a-sampajjantesu*, *loc. pl.*); *fut. 3. pl. ~issanti* (sassāni) *ib.*; ²) to become, turn into (*nom.*); *pot. 3. sg. ~eyya* (dadhi) 101,27; — *pp. sampanna* (*q. v.*), *caus. sampādeti* (*q. v.*), *cp. sampatti*.

*sampaṭicchati, *vb.* (*sa. sam-prati-√ish*) to receive, accept; consent, agree to (*acc.*); *aor. 3. sg. ~icchi* (sādhū'ti) 5,1. 6,29. 53,16; 46,15; 3. *pl. ~icchimsu* (taṃ silaṃ) 75,36; *ger. ~icchitvā*, 1,18. 14,14-20. 62,23; *pp. ~icchita*, 55,23 (*loc. abs. tena ~e*, when he had consented).

sampatta, *mfn.* (*sa. sam-prāpta*) reached, attained; who has reached, arrived, come to; *m. ~o* (*w. acc. Mahāvihāraṃ*) 114,3; *m. pl. ~ā* (used as *tempus finitum* 'came') 20,13. 62,22; *acc. pl. m. ~e* (yācake) 14,19; *comp. ~nāvā* (a ship arrived there), 27,12 (*acc. ~am*); ⁰-*parisā* (the assembly present there) 86,10 (*dat. ~āya*).

sampatti, *f.* (= *sa.*) success, prosperity; excellence, perfection; pleasure, bliss; magnificence, glory; *nom. ~i*, 58,11; 42,10; *acc. ~im*, 4,18. 63,17; *rūpa*⁰, beauty, 19,11; *dibba*⁰, divine bliss, 23,17.

sampanna, *mfn.* (= *sa.*; *pp. sampajjati*) ¹) complete, perfect, excellent; ⁰-*sassa*, *n.* excellent crops, 26,18; ⁰-*vijjā-carana*, *mfn.* perfect in knowledge and behaviour, *m. pl. ~ā*, Dh. 144; ⁰-*sila*, *mfn.* perfect in virtues, *gen. pl. ~ānam*, Dh. 57; *sabbaṅga*⁰, *mfn.* (*v. aṅga*); — ²) endowed with, possessed of, full of (*v. instr.* or more frequently *e. c.*); *m. ~o* (phalarukkehi) 2,20; *comp. *thāma*⁰, 1,3; *pakka-phala-piṇḍi*⁰, 2,1; *khanti-me-*

*tānuddaya*⁰, 7,12; *āṇā*⁰, 10,26; *sara*⁰, 18,34; *nāṇa*⁰, 24,14; *ānubhāva*⁰, 35,23; *sila*⁰, 41,35; *sabba-lakkhana*⁰, 55,32; *mālā-gandha-vibhūti*⁰, 61,4; *parideva-soka*⁰, 69,32; *sila-dassana*⁰, Dh. 217 (*v. h.*).

sampayāta, *mfn.* (*sa. samprayāta*) come together, having advanced towards; *m. ~o* (Yamassa santike) Dh. 237.

sampayoga, *m.* (*sa. samprayoga*) joining, conjunction, connection (with, *instr.*); *nom. ~o* (appiyehi) 67,9.

[samparivatta, *m.*] (*sa. sam-parivarta*) turning or rolling round; only in *comp. ~sāyin*, *mfn.* "rolling oneself about", *nom. m. ~i*, Dh. 325.

samparivāreti, *vb.* (*caus. sam-pari-√vr*) to surround (*acc.*); *ger. ~ayitvā* (naṃ) 64,30.

*sampavedhin, *mfn.* (*fr. sam-pavedhati*, to tremble, shake, swing to and fro; *sa. sam-pra-√vyath*) shaking, trembling; only in *comp. a-sampavedhin*, *mfn.* (*v. h.*).

sampassati, *vb.* (*sa. sam-√paç*) to look upon, regard, consider (*acc.*); *part. m. ~passaṃ* (vipulaṃ sukhaṃ) Dh. 290; *part. med. m. ~passamāno* (ādinavaṃ) 93,32 (considering it dangerous).

sampahamseti, *vb.* (*sa. sam-praharshayati*, *caus. sam-pra-√hr̥sh*) to make glad (*acc.*); *pr. 3. sg. ~eti* (bhikkhū) 71,23; *aor. 3. sg. ~esi*, 77,25; *ger. ~etvā*, 78,22; *pp. ~ito*, *m. 77,27*.

sampādeti, *vb.* (*caus. sampajjati*; *sa. sampādayati*) to bring about, produce, supply, prepare (*acc.*); *intr.* to go to work, endeavour, strive; *pr. 3. sg. ~eti* (rathaṃ) 98,17; *imp. 2. pl. ~etha* (appamādena) 80,3; *ger. ~etvā*, 6,4. 57,21; *pp. sampādita*, prepared, 41,9.

sampāpunāti, *vb.* (*sa. sam-pra-√āp*) to reach, come to, arrive at (*acc.*); *aor. 3. sg. sampāpunī*, 29,25; 3. *pl. ~imsu*, 59,27.

sampunṇa, *mfn.* (*sa. sampūrṇa*)

complete, accomplished; *⁰-pada, *mf.n.* complete up to the single words; *n.* (*adv.*) ~am (correctly, perfectly) 113,7. samphassa, *m.* (*sa.* sam-sparṣa) touch, contact; *nom.* ~o (*cakkhu-⁰) 70,26; (*mano-⁰, *q. v.*) 70,33; *acc.* ~am (hattha-⁰) 51,9. *cp.* vedayita, viññāna.

samphusati, *vb.* (*sa.* sam-√sprṣ) to come in contact with, touch; suffer, endure (*acc.*); *aor. 3. sg.* ~usī (*metri causa*) 78,30 (ābādham).

sambandha, *m.* (= *sa.*) connexion, conjunction; relationship (with, *instr.*); *abl.* ~ā (tena, on account of the relationship with him) 112,32.

sambahula, *mf.n.* (= *sa.*) numerous; *instr. pl.* ~ehi (bhikkhūhi) 76,16.

sambādha, *m.* (= *sa.*) a narrow place; press, crowd; *⁰-tthāna, *n.* the interstice between the legs, in the *comp.* pākāṭa-bibhaccha-⁰, *mf.n.* having the loathsome parts of the body disclosed, *f. pl.* ~ā, 65,8.

*sambāhati (& *sambāheti), *vb.* (*sa.* sam + √vāh (bāh)) to rub (*acc.*); *aor. 3. sg.* ~bāhi (pahāram) 50,24.

sambuddha, ¹⁾ *mf.n.* (= *sa.*) awakened, clear in insight; *nom. m.* ~o, 80,25; *gen. pl.* ~ānaṃ, Dh. 181; ²⁾ *m.* a Buddha; *gen.* ~assa, 104,12; *loc.* ~e, 81,4; *⁰-mata, *n.* the doctrine of the Buddha, 114,13 (⁰-kovidā); sammā-⁰, *m.* the enlightened one, the supreme Buddha, *instr.* ~ena, 88,3; *gen.* ~assa, 81,5; Kassapa-⁰, 28,18 (*q. v.*).

sambodhi, *f.* (= *sa.*) perfect knowledge, supreme wisdom (of a Buddha); *dat.* ~āya, 66,30. 93,3; *⁰-parāyana, *mf.n.* destined to obtain supreme wisdom, *m.* ~o, 79,34; *⁰-aṅga, (*m.*) i. e. sambojjhaṅga = bojjhaṅga (*q. v.*); Dh. 89 (*loc. pl.* ~esu).

sambhata, *mf.n.* (*sa.* sam-bhr̥ta) collected, produced, earned; *gen. n.* ~assa (dhanassa) 52,5.

sambhava, *m.* (= *sa.*) birth,

origin; being, existence; *nom.* ~o (*jāti-⁰, existence) 17,28; *instr.* ~ena (mātu-kucchi-⁰, on account of the sojourn in the mother's womb) 62,28; atta-⁰, & *matti-⁰, *mf.n.* (*q. v.*).

sambhāra, *m.* (= *sa.*) bringing together; *abl.* ~ā (aṅga-⁰, *q. v.*) 98,30. sambhūta, *mf.n.* (= *sa.*) produced, arisen, come into being; *n.* ~am, 99,32.

samma-, shortened of sammā (*q. v.*).

*samma, *indecl.*, a term of familiar address to inferiors or equals (not to women), sometimes also with plural ending (sammā): friend! my dear! [possibly some derivate from √cam, or cam, *indecl.* (*ved. sa.*), *cp.* cāmya, cāmya, etc., if not, after all, akin to sammā (*v. below*); it is by some considered as related to *sa.* saumya; *Fäus-bøll*, Five Jāt. p. 37, hesitatingly, refers to *sa.* cārman; *Pischel*, KZ (HB.) I. p. 176, to *sa.* *camba]; 1,20. 6,33; *w. foll. voc.*: ~ kumbhila, 3,15; ~ mora, 10,11; ~ kappaka, 44,32.

sammajjati, *vb.* (*sa.* sam-√mr̥j) to sweep, cleanse, scrub (*acc.*); *grd. m.* ~itabbo (deso) 82,33; *f.* ~ā, 84,22; *pp. v. next.*

sammatṭha, *mf.n.* (*pp.* sammajjati; *sa.* sam-mr̥ṣṭa) cleansed, smooth; *⁰-passa, *mf.n.* well-formed, beautiful, *acc. f.* ~am (kumārīm) 47,19.

sammata, *mf.n.* (= *sa.*) ¹⁾ considered as, so called; *sutta-⁰*, 110,3; ²⁾ elected, authorized; *m.* (& *n.*?) a deputy; a select committee; *saṅgha-⁰, 109,5.

sammati, *vb.* (*sa.* √cam) to become quiet, appeased; to cease; to rest, dwell; *pr. 3. sg.* ~ati, Dh. 3; 390 (sammati-m-eva); *3. pl.* ~anti (verāṇi) 106,23-24 = Dh. 5; *caus.* sameti, *pp.* santa (*q. v.*) *cp.* sama, samatha.

sammatta, *mf.n.* (= *sa.*) inebriated, maddened, mad with joy, love &; *m. pl.* ~ā (macchā) 19,33; *putta-pasu-⁰, *mf.n.* one who is fully engaged

in taking care of his children and cattle, Dh. 287.

sammad-, sandhi-form of sammā (q. v.) *cp. next etc.*

*samma-d-akkhāta, *mfn.* (fr. sammā + akkhāta; *sa.* *samyag-ākhyāta) well preached; *loc.* ~e (dhamme) Dh. 86.

samma-d-aññā, *f.* (sa. samyag-ājñā) perfect knowledge; *⁰-vimutta, *mfn.* (v. aññā) Dh. 57. 96.

*samma-ppajāna, *mfn.* (fr. sammā + pajāna, q. v.) possessed of complete knowledge, *m.* ~o, Dh. 20.

*samma-ppaññā, *f.* (fr. sammā + paññā, q. v.) complete knowledge, clear understanding; *instr.* ~āya, 107,18 = Dh. 190.

sammasati, *vb.* (sa. sam-√mrç) to take hold of, grasp; to consider, meditate, perceive fully (*acc.*); *pr.* 3. *sg.* ~ati (khandhānam udayavyayam) Dh. 374.

sammā, *indecl.* (sa. samyak) completely, wholly, truly, properly, duly, correctly, clearly; at the beg. of *comp.* it is shortened to samma-⁰ before double cons. (v. samma-ppajāna, etc.), and before vowels an euphonical -d- generally is inserted (v. samma-d-akkhāta, etc.); likewise before a foll. *eva*: samma-d-eva, 68,25; ^a) *beyond comp.*: 24,32 (vaḍḍhito); 82,16 (? sammā-vattitabbam, v. sammā-vattati below); 99,31 (vadeyya); 102,6-7 (vasati, sampajjissanti); Dh. 89 (subhāvitam); Dh. 373 (vipassato); ^b) *at the beg. of comp., v. separately.*

sammā-ājīva, *m.* (sa. samyag-ājīva) right living, 67,4.

sammā-kammanta, *m.* (sa. samyak-karmānta) right conduct, 67,4.

sammā-diṭṭhi, *f.* (sa. samyag-dṛṣṭi) right belief, 67,3. 96,5.

*sammā-paṇihita, *mfn.*, v. paṇihita.

*sammā-pariṇāma, *m.*, v. pariṇāma.

sammā-vattati, *vb.* (probably to be read in two words) to observe

a right conduct (towards, *loc.*); *grd.* *n.* ~itabbam, 82,16. *cp. next.*

*sammā-vattanā, *f.* right conduct or behaviour; 82,17.

sammā-vācā, *f.* (sa. samyag-vāc) right speech, 67,4.

sammā-vāyāma, *m.* (sa. samyag-vyāyāma) right endeavour, 67,5.

*sammā-viññāta, *mfn.* perfectly known or understood; ⁰-samaya, *mfn.* having a perfect knowledge in religious doctrines, 113,4.

sammā-saṃkappa, *m.* (sa. samyak-saṃkalpa) right aspiration or resolve, 67,4; *⁰-gocara, *mfn.* "following true desires" (*opp.* micchā-⁰) Dh. 12.

sammā-sati, *f.* (sa. samyak-smṛti) right recollection, 67,5.

sammā-samādhi, *m.* (sa. samyak-⁰) right meditation, 67,5.

sammā-sambuddha, *m.* (sa. samyak-⁰) v. sambuddha.

sammukha, *mfn.* (= sa.) being face to face with (*gen.*); present; suitable; *m. pl.* ~ā, 79,20; *abl.* (*adv.*) ~ā (Bhagavato, in the presence of) 98,29; 109,24 (suvā, "having heard it from B. himself"); *comp.* *⁰-ciṇṇa, *n.* a manifest suitable deed; *instr.* ~ena, 14,3. *cp. next* & samukhaveṭṭhita, 51,3 (v. sa-⁴).

sammuti, *f.* (sa. sammati) custom, general or current opinion (or expression), name, appellation, phrase; hoti satto'ti sammuti, 98,31 ("we use the phrase a living being").

sammōdati, *vb.* (sa. sam-√mud) to exchange friendly greetings; *aor.* 3. *sg.* sammōdi (Bhagavatā saddhim) 89,20; *part. med.* ~ modamāna, dwelling friendly and harmonious together, 16,19; *grd.* sammōdaniya, in the phrase: sammōdaniyam katham etc. 89,20. 93,24. 96,26 (v. vitisāreti). *cp.* paṭi-sammōdati.

sammōha, *m.* (= sa.) confusion; *acc.* ~am (āpādim, v. āpajjati) 94,22; *dat.* ~āya (alam, q. v.) 94,24.

saya, *mfn.* (sa. çaya) lying, sleeping; v. guhā-⁰, dari-⁰.

sayaṃ, *indecl.* (sa. svayaṃ) self, by one's self, spontaneously; 7,2. 33,32. 46,16; sayam eva, 55,25. 85,38; sayam pi, 112,32; *comp.* ⁰-kata, *mfn.* Dh. 347 (*v. h.*); ⁰-jāta, *mfn.* 'self-born', growing wild, 22,1 (⁰-sālī). *cp.* sāmāṃ.

sayati, *vb.*, *v.* seti.

sayana, *n.* (sa. çayana) lying, sleeping; bed, couch; *acc.* ~aṃ, 112,3; *instr.* ~ena, 20,36. 61,10; Dh. 271 (*vivicca*⁰, *q. v.*); *abl.* ~ā, 41,37; (*uccā*⁰-mahā⁰) 81,36; ~ato, 16,4 (*dabba*-tiṇa⁰); *gen.* ~assa, 47,25; *loc.* ~e (*pupphānaṃ ammaṇamattena abhippakkaṇṇa*⁰) 65,30; 41,36 (*mahā*⁰) *cp.* siri-sayana; ⁰-gabbha, *m.* bed-chamber, 46,3; ⁰-gumba, *m.* 14,33 (*v. h.*); ⁰-piṭṭha (*q. v.*) *cp. next.*

sayanāsana, *n.*, *v.* senāsana.

sayani-ghara, *n.* (sa. çayana-grha, *cp.* çayaniya-grha) a bed-chamber; *acc.* ~aṃ, 52,22.

sara¹, *m.* (sa. çara) an arrow; *acc.* ~aṃ, Dh. 320; *pl.* ~ā, Dh. 304.

sara², *m. n.* (sa. sara & saras) a lake, pond; *acc.* ~aṃ, 4,13; 3,30 (*paduma*⁰); *gen.* ~assa, 4,12; *loc.* ~e, 3,32. 21,36 (*Tambapanni*⁰); ~asmiṃ, 5,16 [*loc.* also sarasi from saras]; ⁰-tira, ⁰-pariyanta (*v. h.*).

sara³, *m.* (sa. svara) sound, voice, cry; *acc.* ~aṃ (*atikaruṇa*⁰) 27,14; (*aṭṭa*-ssaraṃ, *v.* aṭṭa¹) 40,21; (*gīta*⁰) 19,32; *instr.* ~ena (*madhurena*) 17,37; (*madhura*-ssarena) 5,20. 62,13; ⁰-sampanna, *mfn.* having a melodious voice, *m.* ~o (*moro*) 18,34.

saraka, *m. n.* (= sa.) a drinking vessel or cup; *instr.* ~ena (*suvanna*⁰) 41,11.

saraṇa, *n.* (sa. çaraṇa) refuge; *acc.* ~aṃ, Dh. 188; 192 = 107,21; ~aṃ gacchati (*upeti*), to take refuge in (*acc.*): 69,19. 105,24. 107,17 = Dh. 190; *pl.* ~āni (*tiṇi* = *ratanāni*, *v.* ratana) 28,25.

sarati, *vb.* (sa. √smṛ) to remember (*acc.* or *gen.*), to think of (with sorrow or regret); *pr. 1. sg.* ~āmi (*attānaṃ*) 27,22; an earlier form of *pr.*

3. *sg.* sumarati is found Dh. 324 (*v. gen.* nāgavanassa); *pp. v.* sata²; *cp.* sati² & sārāṇiya.

sarabha, *m.* (sa. çarabha) a kind of deer; ⁰-pādaka, *mfn.* with legs of that deer, *loc.* ~e (*kañcana-pallāṃke*) 42,9.

sarita, *mfn.* (= sa.; *pp.* √sr) moving, going, running; *n. pl.* ~āni (*somanassāni*) Dh. 341 ("extravagant"). *cp.* sārīn.

sarīra, *n.* (sa. çarīra) the body; *nom.* ~aṃ, 2,7; *acc.* ~aṃ, 1,6; 16,6 (*saka*⁰); 57,39 (*sakala*⁰); *instr.* ~ena, 89,9 (*do.*); *abl.* ~ā, 45,1; ~ato, 23,32; *loc.* ~e, 15,33; ⁰-paṭijaggana, *n.*, ⁰-bhaṅga, *m.*, ⁰-maṃsa, *n.* (*v. h.*); ⁰-antima⁰, *mfn.* (*q. v.*); ⁰-obhagga⁰, *mfn.* one whose body is bent or crooked, 63,9; ⁰-manussa-samāna⁰, *mfn.* (*q. v.*); mahā⁰, *mfn.* having a great body, 1,3; *cp.* a-sarīra, *mfn.*

salākā, *f.* (sa. çalākā) a small stick or twig, a piece or splint of bamboo and the like, used as ticket or ballot (by casting of lots); *v.* kālakaṇṇi⁰, 23,12.

salāyatana, *n.* (sa. shad-āyatana) the six organs of sense; *nom.* ~aṃ, 66,8; ⁰-nirodha, *m.* 66,14 (*q. v.*) *cp.* āyatana.

salla, *n.* (sa. çalya) a stake or thorn, an arrow; a wound; *nom.* ~aṃ, 92,9; *acc.* ~aṃ (*attano*, *metaph.* of passions) 108,9; *instr.* ~ena, 92,7; *pl.* ~āni (⁰-bhava⁰, *q. v.*) Dh. 351; ⁰-santhana, *n.*, "the removal of the thorns" (*metaph.*) Dh. 275. *cp. next.*

salla-katta, *m.* (sa. çalya-kartṭr) a surgeon; *acc.* ~aṃ, 92,8.

sallakkheti, *vb.* (sa. saṃ-√laksh) to notice, observe, think of, consider (*acc.*); *ger.* ~etvā, 84,17; a-sallakkhetvā (*taṃ kārāṇaṃ*) 3,18; (*v. gen.* tassā) 89,5.

sallapati, *vb.* (sa. saṃ-√lap) to talk together, converse, speak to, address; *part. m.* ~anto (*tena saddhiṃ*) 13,24; *f.* ~anti, 73,4. *cp. next.*

sallāpa, *m.* (sa. saṃlāpa) conver-

sation; allāpa⁰, *m. id.*, *acc.* ~am, 56,22; *kathā⁰, *m. id.*, *instr.* ~ena, 94,22.

sallina, *mfn.* (*sa. saṃ-lina*, *pp.* saṃ-√li) bent down, depressed; *a-sallina, *mfn.* (*v. h.*).

savati, *vb.* (*sa. √sru*) to flow, stream; *pr. 3. pl.* ~anti (*sotā*) Dh. 340; *cp.* savana², sota².

savana¹, *n.* (*sa. śravaṇa*) hearing, learning; dhamma⁰, sad-dhamma⁰ (*q. v.*); su-ssavana, *n.* (*v. su.*)⁰.

savana², *n.* (*sa. śravaṇa*) flowing, streaming; *manāpa⁰, *mfn.* (*v. h.*).

savhaya, *mfn.* (*e. c.*) (*fr. sa*¹ + avhaya; *sa. sāhvaya*) named, called; Ānanda⁰, *m. acc.* ~am, 109,15.

sasa, *m.* (*sa. çaṣa*) a hare; *nom.* ~o, Dh. 342; *⁰-paṇḍita, *m.* the wise hare, 14,12; *⁰-yoni, *f.* (*q. v.*); *loc.* ~iyam (nibbattitvā, having been born as a hare) 14,8; *⁰-rāja, *m.* (*v. rājan*); ⁰-lakkaṇa, *n.* the sign of a hare, *acc.* ~am, 16,16.

sassa, *n.* (rarely *m.*) (*sa. sasya* or *ṣasya*) corn crop; *nom.* ~o, 26,20; *acc.* ~am, 8,5; 26,18 (*sampanna*⁰, *q. v.*); *pl.* ~āni, 7,35. 102,7; *⁰-kāra-kamanussa, *m.* a husbandman, *pl.* ~ā, 8,7; *⁰-rakkhana, *n.* protection of fields, 8,7 (⁰-attham).

sassata, *mfn.* (*sa. ṣāṣvata*) eternal; *m.* ~o (*loko*) 89,24; a-sassato, 89,26 (*q. v.*); *m. pl.* ~ā (*saṃkhārā*, *n'*atthi) Dh. 255.

saha, *prp.* (= *sa.*) with, together with, simultaneously with (*instr.* or *abl.*); ~ kheḷena, 57,24; ~ Brahmunā, Dh. 105; ~ pariṇibbānā (*abl.*) 80,19; *cp. next etc.*

saha-gata, *mfn.* (*e. c.*; = *sa.*) accompanied by; dukkha⁰, *mfn.* 97,36; nandi-rāga⁰, *mfn.* 67,13.

*sahanukkama, *mfn.* (*saha* + anukkama) together with all pertaining; *n.* ~am (*sandānam*) Dh. 398.

*saha-semāna, *mfn.* (*v. seti* [*sayati*]) lying or reposing with; *acc.* *f.* ~am (*yakkhinim*) 112,8.

sahati, *vb.* (*sa. √sah*) to overcome,

conquer; to bear, endure (*acc.*); *pr. 3. sg.* ~atī (*metri causa*) 107,31 = Dh. 335; *part. m.* a-sahanto (*dukkham*) 32,36; *pot. 3. pl.* ~eyyuh (*vuṭṭhim*) 104,28; *cp.* sahasā, sāhasa.

Sahampati, *m.* (*Buddh. sa. Sahāpati*) an epithet of Brahman (*cp.* SBE. XIII, p. 86); *nom.* Brahmā ~, 80,21.

sahasā, *indecl.* (= *sa.*) by violence; unexpectedly, inconsiderately; Dh. 256 (*attham naye*); *cp.* a-sāhasena.

sahassa, *n.* (*sa. sahasra*) a thousand (*v. nom.* [or *gen.*] *pl.* of the things numbered, or *e. c.*); *nom. acc. sg.* ~am (*datvā*, 1000 pieces of money) 37,10; (*vācā*, *gāthā*) Dh. 100. 101; *purisa*⁰, 33,22. 34,9; *instr.* ~ena (*at the rate of*) 18,26; Dh. 106; amacca⁰ (*saddhim*) 39,36; kahāpaṇa⁰ (*do.*) 57,32; bhikkhu⁰ (*do.*) 70,22; sahasam sahasena mānuse (*acc. pl.*) 1000 times 1000 men, 107,3 = Dh. 103; — *comp. w. other numerals*: sata-sahasam, *n.* 23,3 (*viṣam*); *pl.* ~āni (*cattāri*) 61,6; (*satt'eva*) 109,2; *⁰-agghanaka, *mfn.* (*v. h.*); caturā-sīti-vassa-sahasāni, 44,20; asīti⁰, *mfn.* eighty thousands, *m. pl.* ~ā (*bhikkhū*) 97,4; — *at the beg. of comp.*: *⁰-kahāpaṇa, *m.* (*sg.*) 1000 pieces of money, *acc.* ~am (*imam*) 102,25; *⁰-thavikā, *f.* (*q. v.*); *⁰-bhaṇḍikā, *f.* (*q. v.*); ⁰-bhāga, *m.* the thousandth part, or (perhaps better): with 1000 parts; *nom.* ~o (*maranassa*, "is the property of death"; perhaps we ought to correct: sahasabhāge maranam, *cp. Windisch, Māra*, p. 4) 103,6; *⁰-matta, *mfn.* being a number of 1000, *m. pl.* ~ā, 39,12; ⁰-mūla, *mfn.* worth a thousand pieces, *acc. m.* ~am (*sātakam*) 31,10; (*paññākāram*) 58,21; ⁰-vagga, *m.* the eighth chapter of Dh.; *yojana-sahass' -ubbedha, *mfn.* (*v. ubbedha*).

sahāya, *m.* (= *sa.*) a companion, friend; *nom.* ~o, 12,8; *acc.* ~am,

47,30. Dh. 328; *gen.* ~assa, 12,34; *pl.* ~ā, 11,27. *cp. next etc.*

. sahāyaka, *m.* (= *sa.*) = *prec.*; *nom.* ~o, 79,24; *gen.* ~assa, *ib.*; *gen. pl.* ~ānaṃ, 55,29.

sahāyatā, *f.* (= *sa.*) companion-ship; *nom.* ~ā (n'atthi bāle) Dh. 61. 330.

*sahāyikā, *f.* (*fr.* sahāyaka) a female companion or friend; *voc.* ~e, 58,31; *instr. pl.* ~āhi, 57,34.

sahita, *mfn.* (= *sa.*) ¹) joined, connected, sensible (?); *n.* ~aṃ (bahum, bhāsamāno, speaking many sensible words?) Dh. 19 (*cp. Childers* sub voce, SBE. X. p. 8); ²) *e. c.* accompanied by, endowed with (*cp. samhita*).

sā, *f. pron. demonstr.*, *v.* taṃ ¹.

sākunika, *m.* (*sa.* sākunika) a fowler, bird-catcher; *instr.* ~ena, 88,33 (*chekena*).

Sākha, *m.* (*sa.* çākha⁰), *nom. pr.* of a deer ("Branch-deer", *cp. next*); *acc.* ~aṃ, 7,33; *loc.* ~asmiṃ, 7,34; ⁰-miga, *m. id.* (*sa.* ⁰-mṛga), *nom.* ~o, 5,31; *dvandva comp.* Nigrodhamiga⁰, 6,9 (*gen. pl.*).

sākhā, *f.* (*sa.* çākhā) a branch; *nom.* ~ā (sāla⁰) 62,17; *acc.* ~aṃ, 62,19; *loc.* ~āya, 13,13; ~āyaṃ (sāla⁰) 62,17; *pl.* ~ā (sākhāhi, *instr.*, branch with branch) 37,30; 62,11 (*agga⁰, q. v.*); sākhagge, sākhaggesu, on the top of the branch(es), 13,22; 1,25 (*cp. agga⁴*); sākhaṇṭarehi, 62,11 (*v. antara*); ⁰-palāsa, *n. dvandva comp.* branches and leaves, 95,22; *apagata⁰, mfn.* 95,25 (*v. apagacchati*).

sāṭaka, *m.* (*sa.* çāṭaka) cloth; dress, clothes; robe, skirt, gown; *nom.* ~o, 87,11 (*v. corrections*); *acc.* ~aṃ, 31,4-10. 50,23. 57,32; 50,13 (*ghana⁰, q. v.*); *instr.* ~ena, 50,12; *loc.* ~e, 58,29; *pl.* ~ā, 45,1; *acc. pl.* ~e, 41,4; *camma⁰, *m.* (*q. v.*).

sāṭi (or sāṭikā), *f.* (*sa.* çāṭi; *cp. prec.*) a robe, skirt, gown; *ajina⁰, *f.* (*q. v.*); *sāna⁰, *f.* (*q. v.*).

sāṭṭhakathā, *v. sa¹.*

sāṇa, *mfn.* (*sa.* çāṇa) made of hemp; ⁰-sāṭi-nivattha, *mfn.* wearing a skirt or tunic of hempen cloth, *m.* ~o, 71,29.

sāṇi, *f.* (*sa.* çāṇi) cloth of hemp (used for tents or curtains); *acc.* ~iṇi (curtain) 62,30; *instr.* ~iyā, 112,3; *paṭa⁰, *f.* 37,3 (*q. v.*).

sāta, *n.* (*sa.* çāta) joy, pleasure; *a-sāta, *mfn.* (*q. v.*); ⁰-sita, *mfn.* bound to pleasure, given up to pleasure, *pl.* ~ā, Dh. 341.

*sātacca-kārin, *mfn.* (*sa.* *sātattya⁰; *cp.* satattaṃ above) persevering; *m. pl.* ~ino (*w. loc. kicce*) Dh. 293.

*sātataka, *mfn.* (*fr.* *sa.* satata) = *prec.*; *m. pl.* ~ā, Dh. 23.

sāthaka, *mfn.* (*sa.* sārthaka) useful, successful, beneficial; *f.* ~ikā (desanā) 86,10. 87,2. 89,3.

sāda, *m.* (*sa.* svāda) taste; *appa-sāda, *mfn.* Dh. 186 (*v. h.*).

*sādāna, *mfn.* (*sa.* sa + ādāna) *v. sa¹.*

sādhana, *n.* (= *sa.*) accomplishment, establishment, demonstration; ⁰-atthaṃ, 31,11 ("in order to enforce this truth").

sādhayati, or sādheti, *vb.* (*sa.* √sādh, *caus.* sādhayati) to direct, set right, accomplish, prepare (*acc.*); *ger.* ~ayitvāna (bhattāni) 111,33.

sādhāraṇa, *mfn.* (= *sa.*) common, belonging to all; *instr. n.* ~ena (rajjena) 59,25.

sādhū, ¹) *mfn.* (= *sa.*) good, excellent, right, honorable; *n.* ~u (hoti) 2,30; *acc.* ~uṃ (sādhunā [*instr.*] jeti, "pays good with goodness") 44,2 (*cp.* a-sādhū); *m.* ~u (damatho) Dh. 35; *instr. pl.* ~uhi (therehi) 109,12; *gen. pl.* ~ūnaṃ (sabba⁰, all good men) 114,3. - ²) *indecl.* ^a) *adv.* well, rightly; ~ jānāsi, 98,24; ^b) *interj.* very well well done! ~ūti (sampaṭicchitvā) 1,18; 5,1. 53,16; (paṭisunittvā) 16,26; *w. foll. voc.* sādhu deva! 65,17; repeated: sādhu sādhu Nāgasena! 98,34. *cp. next etc.*

*sādhukam, *adv.* (*fr.* sādhu²)

well, rightly, properly, thoroughly; 82,21. 110,25.

sādhū-kāra, *m.* (= *sa.*) approval; ~aṃ dadāti, to consent, applaud, 5,19. 34,27. 87,1. 98,18.

*sādhū-rūpa, *mfn.* respectable, comely, sympathetic; *m.* ~o (naro) Dh. 262.

*sādhū-vihārin, *mfn.* living righteously; *m. acc.* °vihāri (formally in one word with the foll. dhīraṃ) instead of °vihāriṃ (or °vihāriṇaṃ) Dh. 328-29.

sāma, *mfn.* (*sa.* cyaṃa) dark-coloured; *m.* ~o (puriso) 92,13.

*sāmaṃ, *indecl.* (*pron.*), self, one's self (said of all persons) (= sayam, to which it seems to be related in some way; possibly from *sayamaṃ, 'ipsissimum', Tr. ?); 6,19 (~ gantvā āneti); 68,31 (sāmaṃ yeva); 85,28 (sāman 'ti sayam eva).

sāmaggi, *f.* (*fr.* samagga; *sa.* sāmaggī) ¹) totality, complete collection, completeness; ²) concord, harmony; *nom.* ~ī (saṃghassa) Dh. 194.

sāmañña, ¹) *n.* (*fr.* samaṇa, *q. v.*; *sa.* cṛāmaṇya) the state of a samaṇa, asceticism; *nom.* ~aṃ (duppaṛāmattham) Dh. 311; *gen.* ~assa, Dh. 19; *cp. next.* - ²) *mfn.* (*sa.* sāmānya) common; *n.* community.

*sāmaññatā, *f.* = sāmañña¹; Dh. 332.

sāmaṇera, *m.* (*sa.* cṛāmaṇera) a Buddhist monk in his noviceate, pupil, novice; *nom.* ~o, 81,15; *pl.* ~ā, 81,14; *acc.* ~e, 81,17; *instr.* ~ehi, 81,21; *gen.* ~ānaṃ, 81,18.

sāmatthiya, *n.* (*fr.* samattha; *sa.* sāmārthya) ability, competence, qualification; *acc.* ~aṃ (tava dassehi) 114,2.

sāmaṇta, *mfn.* (*fr.* samanta; = *sa.*) being on all sides, near; *n.* neighbourhood; *abl.* (*adv.* & *prp.*) ~ā, near, round (*v. gen.* (*acc.*) or *e. c.*): āpatti-⁰, 83,4 (*v. h.*).

sāmika, *m.* (*fr. next*; *sa.* °svāmika) an owner, lord, husband; *nom.*

~o, 14,26. 100,19 (amba-⁰). 100,26 (khetta-⁰); 10,10; *acc.* ~aṃ, 10,5; *gen.* ~assa, 58,5; *loc.* ~amhi, 31,9; *pl. acc.* ~e, 21,22; *gen.* ~ānaṃ, 21,10; *comp.* *°acchādāna, *n.* (*v. h.*); *rajja-⁰, *m.* king, 43,22-23 (Bārāṇasi-⁰, Kosala-⁰); *sa-ssāmika, *mfn.*, *v.* sa-¹.

sāmin, *m.* (*sa.* svāmin) an owner, master, lord, husband; *nom.* ~ī, 87,6; *voc.* sāmi, 1,7. 5,14. 7,15, etc. (at the beginning, after the opening word, or at the end of the sentence); *gen.* a) sāmīno, 112,9; b) sāmīssa (Dhamma-⁰, *q. v.*) 114,6; *pl.* ~īno, 43,31. *cp. next* & *prec.*

sāminī, *f.* (*sa.* svāminī) mistress, lady; *nom.* ~ī, 111,5.

*sāmukkaṃsika, *mfn.* (*Buddh.* *sa.* sāmukkarshika; *cp.* samukkamsati, *vb.*) most excellent, most essential (or principal); *f.* ~ā (dhammadesanā buddhānaṃ) 68,23; *acc. m.* ~aṃ (sabba-⁰, pañhaṃ) 90,25. [*cp.* SBE. XIII, p. xxvi.]

sāyāṃ, *adv.* (= *sa.*) in the evening, at evening time; 2,24. 57,9. 73,11; ajja...~...eva, even this very evening, 2,30. *cp. next etc.*

sāyaṇha, *m.* (*sa.* sāyāhna) evening; °samaye (*loc.*) 2,32. 14,11.

sāyataraṃ, *adv.* (*compar.*; *sa.* sāyatare) late or later in the evening, 57,14.

sāyam-āsa, *m.* (*sa.* sāyam-āça) evening meal, supper; *acc.* ~aṃ (bhuñjantassa) 53,29.

sāyikā, *f.* (*sa.* cāyikā) lying, sleeping; *v.* thaṇḍila-⁰, Dh. 141.

sāyin, *mfn.* (*sa.* cāyin) lying; *v.* samparivatta-⁰, Dh. 325.

sāra, *m.* (= *sa.*) strength; the essential part of anything, a precious thing, reality, quintessence; *loc.* ~e (patitthito) 95,24; *acc.* & *abl.* sārāṃ sārato ñatvā, knowing what is essential in its essence, Dh. 12; - *sāramati(n), *mfn.* imagining to find the essence; *pl.* ~īno (asāre) Dh. 11; *cp.* a-sāra; - *e. c.* maṇi-⁰, mutta-⁰,

choice gems, pearls, 24,30; vajira-⁰, 26,1. (*cp.* ratana).

*sāratta-ratta, *mfn.* (*sa.* *samrakta-rakta) passionately enamoured or devoted to; *f.* ~ā (apekhā, "passionately strong") Dh. 345.

sārathi, *m.* (= *sa.*) a charioteer; *nom. voc.* ~i, 43,20-21; *acc.* ~im, 63,2. 106,34 = Dh. 222; *instr.* ~inā, Dh. 94.

sārada, *mfn.* (*sa.* cārada) autumnal, mature, new, fresh (not too old; *cp.* Mil. transl. II. p. 79, note 2, where it is taken = sārada, which can hardly be possible); - *m. subst.* (= sarada) autumn; *loc.* ~e, Dh. 149.

sāradika, *mfn.* (*sa.* cāradika) autumnal; *acc.* ~am (kumudam) Dh. 285.

sārambha, *m.* (*sa.* samrambha) quarrel, brawling; abuse, brutality; anger, fury; *nom.* ~o, Dh. 134; *⁰-ka-thā, *f.* abusive or angry speech, Dh. 133.

*sārāṇiya, *mfn.* (either from √sr, *caus.* katham sāreti, *cp.* vītisāreti & Tr. PM. 75,22, or from √smr, *Childers*) usual, customary, traditional (or introductory?); *acc. f.* ~am (sammodaniyam katham, the usual (introductory) compliments) 89,20-21.

sārin, *mfn.* (= *sa.*) flowing, running, wandering about; *in the comp.* anoka-⁰, *mfn.*, *v.* an-oka.

Sāriputta, *m.* (*Buddh. sa.* Cāriputra) *nom. pr.* of one of Buddha's most famous pupils; *nom.* ~o, 29,18; *gen.* ~assa (āyasmato) 81,11; *⁰-Moggallānā, *m. pl.* (*dvandva*) 74,26-30.

sāla, *m.* (*sa.* cāla) the Sāl tree (*shorea robusta*); *acc.* ~am, Dh. 162; *⁰-rukkha, *m. id.* 61,11 (*mahā*-); 95,21; *⁰-vana, *n.*, a grove of sāl trees, 62,10 (*maṅgala*-⁰), 62,15 (*⁰-kilām), 62,16; *⁰-sākhā, *f.* 62,17 (*q. v.*) *cp. next.*

sālā, *f.* (*comp.* also sālā-⁰; *sa.* cālā) a house, mansion, workshop; *acc.* ~am, 87,10; 88,5 (*pesakāra*-⁰, *q. v.*); sālā-dvārena (*gacchanti*, pass

by the house-door) 59,3; *cp.* assa-⁰, dāna-⁰, paṇṇa-⁰, hatthi-⁰.

sāli, *m.* (*sa.* cālī) rice, paddy, grains of rice; *acc.* ~im, 100,33; 22,1 (*sayam-jāta*-⁰, *q. v.*); *⁰-yava-khetta, *n.* 8,18 (*q. v.*).

sālohitā, *m.* (*Buddh. sa. id.*; *fr. sa. sa-lohitā*) a kinsman; *pl.* ~ā (nāti-⁰, *dvandva*, "relatives and kinsmen") 92,8.

sāvaka, *m.* (*sa.* cāvaka) "a hearer", a disciple, pupil, *esp.* a believing Buddhist; *nom.* ~o (*sammā-sambuddha*-⁰) Dh. 59; *pl.* ~ā (*Gotamassa*) 73,26. Dh. 296 ff.; *acc. pl.* ~e, 104,8. 108,20; *gen. pl.* ~ānam, 90,16; 74,13 (*Gotama*-⁰); **ariya*-⁰, *m.* (*v. h.*).

Sāvattthi, *f.* (*sa.* cāvastī) *nom. pr.* of a city, the capital of North-Kosala (the exact position of which seems to be rather doubtful; according to Dhpd. (1855) p. 232 seven yojanas north of Sāketa (Oudh?)); *nom.* ~i, 81,8; *loc.* ~iyam, 29,24; *⁰-vāsino, *m. pl.* the inhabitants of S., 73,32.

*sāvanā, *f.* (*sa.* cāvāṇa, *n.*) announcement, proclamation; *acc. pl.* ~ā, 11,4; tatiya-sāvanāya (*instr.*) 11,5; *cp.* savana.

sāveti, *vb.* (*caus.* sunāti; *sa.* cāvayati) to cause to be heard, teach; to announce, proclaim (*acc.*); *part. m. gen.* ~entassa, 11,4; *aor. 3. sg.* ~esi ("made a proclamation") 11,4; 64,22 (*su-ssavanam*); *ger.* ~etvā (*sa-nāmaṁ*) 111,22; *cp.* sāvanā, *f.*

sāsana, *n.* (*sa.* cāsana) ¹⁾ order, instruction, message; *nom. acc.* ~am, 36,22. 64,6; ²⁾ teaching, doctrine, religion; *nom.* 110,5-24. Dh. 183. 185 (*Buddhāna* ~); 109,32 (*Satthu*-⁰); *loc.* ~e (*Satthu*) 69,14; 109,6 (*Jina*-⁰, *q. v.*); Kassapassa Bhagavato sāsane, at the time when K. B. preached his doctrine, 84,28; **sāsana-kāraka*, *m.* one who acts according to the order or doctrine, *pl.* ~ā (*mama*) 104,9; **sāsana-rāha*, *mfn.* worthy of the sacred doctrine, 110,6 (*cp.* araha).

sāsapa, *m.* (*sa. sarshapa*) a mustard-seed; *nom.* ~o, Dh. 401.

sāhasa, *n.* (= *sa.*) violence, cruelty; *v.* a-sāhasa.

si = asi, *v.* atthi.

sikkhati, *vb.* (*sa. √ciksh*) to learn, study (*acc.*); to practise or exercise oneself (in : *loc.*); *pr.* 3. *sg.* ~ati (sippam) 99,12; *grd. n.* ~itabam (kattha amhehi ~, in what have we to exercise ourselves?) 81,20; *inf.* ~itum (tesu, used in a passive sense *v. instr. sāmanerehi*) 81,21; *pp.* sikkhita, learned, studied; trained, educated; *m.* ~o, 99,12; *su-sikkhita*, *mfn.* (*v. su-*); *caus. v.* *sikkhāpeti, *cp.* sekha & *next*.

sikkhāpada, *n.* (*sa. cikshā-pada*) a moral precept; *nom.* ~am, 81,13; *pl.* ~āni, 79,12. 81,19; (*dasa*) 81,21.

*sikkhāpana, *n.* (*nom. actionis fr. next*) the giving instruction; °atthāya, "in order to give (her) a lesson", 53,8.

*sikkhāpeti, *vb.* (*caus. sikkhati*) to cause to learn, train, instruct (*acc.*); *aor.* 3. *sg.* ~esi (paricārikam) 51,13; *ger.* ~etvā, 18,18; *cp.* *sikkhāpana.

sikkhita, *mfn.*, *v.* sikkhati.

sikhā, *f.* (*sa. cikhā*) a lock of hair, crest; a flame; *aggi-*°, *f.* 107,1 (*q. v.*), *cp.* *next*.

sikhin, *mfn.* (*sa. cikhin*) having locks, crests or flames; *m.* 1) fire; 2) a peacock; *gen.* ~ino, 18,32 (= *morassa*).

sigāla, *m.* (*sa. sṛgāla*) a jackal; *nom.* ~o, 14,10.

siṅga, *n.* (*sa. ṣṛṅga*) the horn of an animal; *instr.* ~ena, 12,31; *pl.* ~āni, 5,26.

siṅghānikā, *f.* (*sa. ṣṛṅghānikā*, siṅghānikā) the mucus of the nose, 82,5. 97,23.

siṅcati, *vb.* (*sa. √sic*) to besprinkle, water; to pour out, empty, bale out (a ship, *acc.*); *pr.* 3. *pl.* ~anti, 37,1; *imper.* 2. *sg.* ~a (nāvam) Dh. 369; *pp.* sitta (*v. below*);

caus. *sincāpeti, to water; *aor.* 3. *sg.* ~esi (atthim khīrodakena) 36,36.

sita, *mfn.* (= *sa.*) bound; *v.* sāta-°.

sitta, *mfn.* (*pp.* siṅcati; *sa. sikta*) poured out, emptied; *f.* ~ā (nāvā) Dh. 369.

sittha, *n.* (*sa. siktha*) a grain or lump of boiled rice; *nom.* ~am (ekam) 53,29; *pl.* ~āni, 56,28.

sithila, *mfn.* (*sa. cithila*; *cp.* saṭhila above) loose, relaxed; *m.* ~o (pamsu) 40,24; *n.* ~am (bandhanam, yielding, elastic ?) Dh. 346; °bhāva, *m.* the being loosened, *acc.* ~am, 40,26. *cp.* *next*.

*sithila-hanu, (*m.*) lit. 'loose-jaw', name of a certain bird; *gen.* ~uno, 92,30.

Siddhattha, *m.* (*sa. Siddhārtha*) *nom. pr.* of Gotama Buddha before his pabbajjā; °kumāro, 64,26; °kumārassa, 63,7.

siddhi, *f.* (= *sa.*) accomplishment, success, prosperity, result; *siddhi-rastu*, 114,33.

*Sineru, *m. nom. pr.* of a mythical mountain (*sa. Meru*, or Sumeru, of which sineru is possibly only a variation; the short forms Neru and Meru are also found in Pāli); *nom.* ~u, 110,10; *acc.* ~um, 60,3; *gen.* ~ussa, 59,27; °papāta, *m.* (*q. v.*).

sineha, *m.* (*sa. sneha*) affection, love, attachment; *acc.* ~am, Dh. 285.

sinehita, *mfn.* (*sa. snehita*) connected with love or lust; *n. pl.* ~āni (somanassāni) Dh. 341.

sindhava, *m.* (*sa. saindhava*) 'coming from Indus or Sindh', a horse; *nom.* ~o, 54,24; *pl.* ~ā (rathe yutta-°) 54,9. Dh. 322; *acc. pl.* ~e (maṅgala-°, *q. v.*) 63,5.

sinna, *mfn.* (*sa. svinna*, *pp.* √svid) wet, sweating, wet with perspiration; *n.* ~am (civaram) 83,8; *cp.* sedita.

sippa, *n.* (*sa. ṣilpa*) art, discipline, learning; *acc.* ~am (uggaṇhāti) 32,12; (*sikkhati*) 99,12; *gen.* ~assa (upacāro, *q. v.*) 55,7; *loc. pl.* ~esu (sabba-°, all branches of learning) 38,10;

niyyāmakā⁰, *n.* 24,13 (*q. v.*); *dvandva comp.* vijjā⁰ (*v. h.*) *cp. next.*

sippavat, *mfn.* (*sa. çilpa-vat*) skilled in art (or science), well-educated; *nom. m.* ~vā, 99,8.

sibbati, *vb.* (*sa. √siv*) to sew (*acc.*); *fut. 1. sg.* ~issāmi, 57,5; *grd. n.* ~itabbam (kiñci) 57,3.

simbali, *m. or f.* (*sa. çālmali, cp. simbala*) the silk-cotton tree; *loc.* ~ismim, 60,16 (= Simbali-vane); *Simbali-vana, *n.* name of a forest in heaven, 60,6-11.

siyā, *pot., v.* atthi.

siras, *n.* (*sa. çiras*) the head; *nom. siro* (phalitām) Dh. 260; *instr.* sirasā (nipatitvā) 75,32; *loc.* sirasmim, 44,23; *cp.* sīsa.

sirī (*comp. siri*⁰), *f.* (*sa. çrī*) beauty, welfare, success, glory, dignity, majesty, etc.; *acc.* ~im (rūpa⁰, "beauty and majesty") 64,13; generally at the beg. of *subst. comp.*: *siri-gabbha, *m.* a royal bed-chamber, 41,22. 61,8; *⁰-vibhava, *m.* majestic power, 47,32; *⁰-sayana, *n.* a royal bed, *loc.* ~e, 53,3. 64,23; *⁰-pitṭha, 41,25; *⁰-sobhagga, *n.* majestic glory, *instr.* ~ena, 64,10.

*Sirīsavatthu, *n.* (*sa. *çirīsha-vastu*) *nom. pr.* of a fabulous town; *nom.* ~u (yakkha-puram) 112,12; ~um (yakkha-nagaram, Tambapaṇṇidīpe) 20,32.

silā, *f.* (*sa. çilā*) a stone, rock; *acc.* ~am, 75,35; paṇḍu-kambala⁰, *f.* a sort of stone, of which Sakka's throne (paṇḍu-kambala-silāsana, *n.* 15,8) is said to be made (*cp.* āsana). *cp.* sela, *m.*

siloka, *m.* (*sa. çloka*) fame, reputation, praise; a verse; *nom.* ~o, 103,39.

sivikā, *f.* (*sa. çibikā, çivikā*) a palanquin, litter; *loc.* ~āya (sovaṇṇa⁰) 62,7.

siḥa, *mfn.* (*sa. çighra*) quick, rapid; *n. (adv.)* ~am, quickly, 63,17. 111,23; 87,12 (siḥam eva); — *comp.* siḥ¹-assa, *m.* a race-horse, Dh. 29.

sīta, *mfn.* (*sa. çīta*) cold, cool; *n.* ~am (odakam) 15,35; *⁰-cchāya, *mfn.* yielding cool shadow, *n.* ~am (manoramam) 15,25; — *subst. n.* ~am, coolness; cold water, 83,35 (*opp.* unham); *instr.* ~ena, *ib.*; *cp. next.*

sītala, *mfn.* (*sa. çītala*) cold, cool; *n.* ~am (sariram), 21,26; **ati-sītala, mfn.* (*q. v.*).

sītibhūta, *mfn.* (*sa. çīti-bhūta*) become cold, *metaph.* tranquillized; *acc. m.* ~am, Dh. 418.

sīmā, *f.* (*sa. sinā, f. & siman, m.*) boundary, border, limit; *acc.* ~am, 39,17; *abl.* ~ato (paccanta⁰, *q. v.*) 43,14; *sīmantarikā, *f.* 40,32 (*v. antarikā*).

sīla, *n.* (*sa. çīla*) ¹) morality, virtue; *acc.* ~am, 15,1. 48,26; *loc.* ~e, 17,32; 29,2 (attanā rakkhita⁰); *comp.* *silācāra, *silagunācāra, *m.* (*v. ācāra*); *silānisamsa, *m.* (*v. ānisamsa*); *⁰-ka-thā, *f.* the duties of morality, *acc.* ~am (pakāsesi) 68,19; *⁰-gandha, *m.* "the perfume of virtue", Dh. 55; *⁰-teja, *m.* "splendid display of virtue", *instr.* ~ena, 15,7; silabbata, *v.* below; *⁰-samvuta, *mfn.* well behaved, Dh. 289; *⁰-sampaṇṇa, *mfn.* virtuous, 41,35. 42,18 = *sampaṇṇa-sīla, *mfn.* Dh. 57; *dvandva comp.* ⁰-dassana, Dh. 217 (⁰-sampaṇṇa, *mfn.* possessing virtue and intelligence); paññā⁰, Dh. 229 (⁰-samāhita, *mfn.*). — ²) moral precept, *esp. pl.* pañca silāni (= the first five of the *dasa sikkhāpadāni*, 81,31); *loc. pl.* pañcasu ~esu, 7,21. — ³) nature, quality (good or bad), mostly *e. c.*; *v.* *kujjhana⁰, *dus⁰, *dhorayha⁰, *mfn.* (*cp. next etc.*).

*silabbata, *n.* (*sa. *çīla-vrata*) mere ceremonial practices or rites (probably ironically said of brahmanical rites); ⁰-mattena, Dh. 271 ("not only by discipline and vows", *cp.* matta²). (*cp. Childers s. v. & Dhamma-saṅgani*, transl. by C. Rhys Davids, p. 260-61).

silavat, *mfn.* (*sa. çilavat*) moral, virtuous; *nom. m.* ~vā, 15,31. 99,3;

acc. m. ~vantaṃ, Dh. 400; *gen. pl.* ~vataṃ, Dh. 56; at the beg. of *comp.* silava⁰: *Silava-kumāra, *m. nom. pr.* of a prince, 38,9; *Silava-[mahā-]rājan, *m.* = Mahāsīlava (*q. v.*) 40,4-5. silavanta, *mfn.* = *prec.*; *gen. m.* ~assa, Dh. 110; *compar.* silavan-tatara, *gen. m.* ~assa, 43,32.

sīlin, *mfn.* (*sa. cīlin*) virtuous (only *e. c.*); *v.* abhivādana⁰.

sisa, *n.* (*sa. cīrshan*) the head; *acc.* ~aṃ, 5,12. 65,15; *instr.* ~ena, 36,3. 57,12. *abl.* ~ato, 46,32; *loc.* ~e, 46,32; ~amhi, 47,1; ⁰ccheda, *m.* cutting off the head, *acc.* ~aṃ, 17,7; *kāka⁰, *mfn.* & Gayā⁰, *n.* (*v. h.*); *cp.* ussisaka, *n.* & *pācīna-sisaka, *mfn.*

sīha, *m.* (*sa. sīmha*) a lion; *nom.* ~o, 8,22. 13,22; *acc.* ~aṃ, 10,2. 112,31; *gen.* ~assa, 8,27. 13,10; ⁰camma, *n.* (*q. v.*) *cp. next etc.*

*sīha-pañjara, *n.* (*cp. pañjara*) a window; *loc.* ~e, 46,1.

Sīhabāhu, *m.* (*sa. Sīmha-bāhu*) *nom. pr.* of a king, father of Vijaya (*q. v.*); 112,31; ⁰narinda-ja, *m.* son of king S. (Vijaya), 110,32.

Sīhala, *m.* (*sa. Sīmhala*) Ceylon; *pl.* ~ā, the people of Ceylon, 112,32; ~o (*m. sg.*) = Sīhabāhu (sīham ādinnavā iti, *i. e.* so called on account of his having split a lion) 112,31-32; - ⁰atṭhakathā, *f.* & ⁰bhāsā, *f.* (*v. h.*).

Sīhasena, *m.* (*sa. Sīmhasena*) *nom. pr.* of a man; *nom.* ~o, 97,1.

su-, *indecl.* (= *sa.*) prefix to *subst.*, implying the sense of 'good, right, excellent', or to *adj.* & *adv.*, 'well, rightly, very, greatly, beautifully, easily', etc. (*opp. du-* (*dur-*)); before vowels *sv-* (or *suv-*) *cp.* svākkhāta below, or contracted, *cp.* sotthi.

su-kaṭa (or su-kata), *mfn.* well done (*opp. dukkaṭa, q. v.*) 97,14; *n.* a good deed, Dh. 314. - ⁰kara, *mfn.* easy to do, Dh. 163. - ⁰ku-māra, *mfn.* very tender or delicate, *f. pl. gen.* ~ānaṃ, 47,14 (= sukhu-

māla, *q. v. separately*). - sukha, *v. sep.* - ⁰-gata, *mfn.* wellfaring, Dh. 419; Sugata, *m. nom. pr.* = Bud-dha, 72,34; *instr.* ~ena, Dh. 285; *loc.* ~e, 105,25. - ⁰-gati, *f.* (sometimes spelt suggati after the analogy of duggati) happiness, bliss, 77,4; *acc.* ~im, 7,26. 77,5. 89,1; 107,27 = Dh. 18 (-gg-). - ⁰-gatin, *mfn.* righteous, *pl.* ~ino, Dh. 126. - ⁰-gandha, *mfn.* fragrant, *f.* ~ā, 53,27; ⁰-gan-dhaka, *mfn.* id.; *f.* ~ikā, fragrant substance (?) 41,13 (pañca-sugandhika-parivāra, *mfn.*). - ⁰-gahana, *n.* 4,35 (*q. v.*). - ⁰-gahita, *mfn.* firmly seized or held, *acc.* ~aṃ, 4,30 etc. - ⁰-carita, *mfn.* good, right; *acc. m.* ~aṃ (dhammaṃ, righteousness, virtue) Dh. 168; *n.* good conduct, 86,8 (vacī⁰, *q. v.*); Dh. 231. - ⁰-citta, *mfn.* (*v. citta*²). - ⁰-cchanna, *mfn.* well thatched, *acc.* ~am (agāraṃ) Dh. 14 = 106,31. - ⁰-jīva, *mfn.* easy to live, *n.* ~aṃ (jīvitam) Dh. 244 (*w. instr.*). - ⁰-tanu, *mfn.* having a very slender or beautiful body, *acc. f.* ~um (kumārīm) 47,19. - ⁰-danta, *mfn.* well tamed, restrained; *m.* ~o, Dh. 159; *n.* ~aṃ (cittam) 105,2; *instr.* ~ena, Dh. 323; *m. pl.* ~ā (assā) Dh. 94. - ⁰-dassa, *mfn.* easily perceived, *n.* ~aṃ, 106,16 = Dh. 252. - ⁰-duttara, *mfn.* very difficult to be passed, *n.* ~aṃ (Mac-cudheyam) Dh. 86. - ⁰-duddasa, *mfn.* very difficult to be observed, *n.* ~aṃ (cittam) Dh. 36. - ⁰-dullabha, *mfn.* very difficult to be found, 51,30. - ⁰-desita, *mfn.* well shown, well taught, *n.* ~aṃ (dhammapadam) Dh. 44. - ⁰-dhammatā, *f.* honesty (or generosity?) *loc.* ~āya, 1,22. - ⁰-ni-puṇa, *mfn.* very skilful, very subtle, *n.* ~aṃ (cittam) Dh. 36. - ⁰-ni-vattha, *mfn.* carefully dressed, 63,30. - ⁰-paṭicchanna, *mfn.* well protected, 110,14. - ⁰-pañña, *v. below sep.* - ⁰-patiṭṭhita, *mfn.* standing firm; *m.* ~o, 110,10; *f.* ~ā, Dh. 333; *acc.* ~aṃ (satim) 104,7; *comp.* ⁰-citta,

mfn. firm-minded, *pl.* $\sim\bar{a}$, 91,7. — *⁰-parikkhitta, *mfn.* well covered or overspread, *n.* $\sim am$ (sayanam) 112,3. — *⁰-parimaṇḍalam, *adv.* completely, 113,7. — *⁰-parisaṇṇivuta, *mfn.* well controlled, *pl.* $\sim\bar{a}$, Dh. 234. — *⁰-pāruta, *mfn.* 63,30 (*v. h.*). — *⁰-pesala, *mfn.* very handsome or skilful, *m.* $\sim o$, 30,8. — *⁰-ppabuddham, *adv.* \sim pabujjhanti, "are well awake", Dh. 296. — *⁰-ppahāra, *m.* a well dealt blow, *acc.* $\sim am$, 30,13. — *⁰-bbata, *mfn.* pious, virtuous, dutiful, *m.* $\sim o$, Dh. 95; *pl.* $\sim\bar{a}$, 104,2. (*cp.* vata³). — subha, *v. below sep.* — *⁰-bhaṇa, *mfn.* well spoken, salutary (*synon.* niyyānika), *n.* $\sim am$ (giram) 9,31. (*cp.* bhaṇati). — *⁰-bhaddaka, *mfn.* 30,8 (*v. h.*). — *⁰-bhāvita, *mfn.* well developed or cultivated, *n.* $\sim am$ (cittam) 106,32 = Dh. 14. — *⁰-bhāsita, *mfn.* well spoken, *f.* $\sim\bar{a}$ (vācā) Dh. 51. — *⁰-majjha, *mfn.* having a slender waist, *acc. f.* $\sim am$ (kumārīm) 47,19. — *⁰-mana, *mfn.* well pleased, cheerful, *m.* $\sim o$, Dh. 68 (*cp.* somanassa & mana(s)). — *⁰-manā, *f., v. below sep.* — *⁰-medha, *mfn.* wise, *acc. m.* $\sim am$, Dh. 208 (*cp.* medhā). — *⁰-medhasa, *mfn.* wise, *m.* $\sim o$, Dh. 29. — *⁰-rakkhita, *mfn.* well protected, Dh. 157. — *⁰-laddha, *mfn.* well obtained, *n.* $\sim am$, "a high bliss", 70,8. — *⁰-vaṇṇa, *v. below sep.* — *⁰-vavatthāpita, *mfn.* (*v.* vavatthāpeti). — *⁰-vinīta, *mfn.* well disciplined, *f.* $\sim\bar{a}$ (parisā) 40,3. — *⁰-vibhatta, *mfn.* well arranged, 110,14. — *⁰-vimuttacitta, *mfn.* (*v. h.*). — *⁰-saṇṇivuta, *mfn.* well controlled, Dh. 8. 281. — *⁰-saṇṇkhata, *mfn.* well constructed, 104,30. — *⁰-sajjita, *mfn.* well prepared or decorated, 62,14. — *⁰-saṇṭhāna, *mfn.* well formed or made, 105,17. — *⁰-samāradaddha, *mfn.* (*q. v.*) well undertaken, well composed, Dh. 293. — *⁰-samāhita, *mfn.* well collected, very intent upon (*loc.*), Dh. 10. 378. — *⁰-sikkhita, *mfn.* well

trained, very skilled or perfect (*in: loc.*) 18,21. 64,29. — *⁰-sukham, *adv.* very pleasantly, comfortably, happily, Dh. 197. — *⁰-sedita, *mfn.* well soaked (or heated?) 62,17. — *⁰-ssa-vana, *n.* a good lesson, 64,22 (*v. savana*¹). — *⁰-hajja, *v. sep. below.* — *⁰-hita, *mfn.* very pleased, 41,30.

suṃsumāra, *m.* (*sa.* ṇṇumāra) a crocodile; *nom.* $\sim o$, 1,5; *voc.* $\sim a$ (bāla⁰) 2,5; *instr.* $\sim ena$, 108,25. (*cp.* kumbhila). — *f.* suṃsumārī, *acc.* $\sim im$, 1,11.

suka, *m.* (*sa.* ṇṇuka) a parrot; *⁰-potaka, *m.* a young parrot, *acc. pl.* $\sim e$, 9,11; *⁰-yoni, *f.* 9,7 (*q. v.*).

sukka, *mfn.* (*sa.* ṇṇukla) white, bright, pure (good); *acc. m.* $\sim am$ (dhammam, "the bright state of life") Dh. 87 (*opp.* kaṇha); *cp. next.*

*⁰sukkamaṃsa, *m.* (*fr. sa.* ṇṇukla + amṇa, *v.* amṇa²) the good side or point of a person, *acc.* $\sim am$, Dh. 72.

sukha, ¹ *mfn.* (= *sa.*) pleasant, agreeable, happy; *m.* $\sim o$, 80,29. Dh. 118; *f.* $\sim\bar{a}$, Dh. 331–32; *n.* $\sim am$, 70,27; *⁰-vihāra, *m.* 74,28 (*v. h.*); *comp.* sukha-saṇṇivāsa, *m.* Dh. 207 (wrong reading instead of dhīra-saṇṇivāsa, *v.* saṇṇivāsa); a-sukha, unpleasant, 70,28 (a-dukkham⁰); — *² sukham, *adv.* pleasantly, happily; 5,31 ($\sim am$ edhati, *q. v.*); Dh. 79 ($\sim seti$); 112,5 (nipajji sayane); *comp.* sukha-payāta, *mfn.* 19,27 (*v.* payāti); yathā-sukham, *adv.* (*v.* yathā); su-sukham, Dh. 197; — *³ *n. subst.* $\sim am$ (*opp.* dukkham) happiness, joy, pleasure, 23,17. 103,32; *⁰kāma⁰, *n.* (*q. v.*); *⁰matā⁰, *n.* (*q. v.*); *dvandvu comp.* sukha-dukkham (imassa, tava bhāro) 28,30 (*v. bhāra*); vimutti⁰, *n.* (*q. v.*); *⁰kāma, *mfn.* (*v. h.*); *⁰-vagga, *m.* title of Dhpd. ch. XV; *⁰-āvaha, *mfn.* (*v. h.*), *cp. next* & sukhesin.

sukhin, *mfn.* (= *sa.*) possessing happiness, blessed; *m.* $\sim i$, Dh. 177. 206. 393.

sukhuma, *mfn.* (*sa.* sūkshma) small, fine, light; *m.* $\sim o$ (rajo) Dh. 125.

sukhumāla, *mfn.* (= su-kumāra, *q. v.*, through confusion with sukhumā); *m.* a delicately nurtured youth; *nom.* ~o, 67,22; *accanta*-⁰, 97,34 (*q. v.*); *khattiya-⁰, 97,33 (*q. v.*).

sukhesin, *mfn.* (*sa.* sukhaishin) seeking pleasure; *m. pl.* ~ino, Dh. 341.

suñka, *n.* (or *m.*) (*sa.* çulka) price, toll, customs, nuptial gift (for purchase of a bride); *acc.* ~am (datvā) 101,15; *dinna-suñkā, *adj. f.* (a maid) for whom the purchase-money has been paid, 101,20 (mayā).

suci[n], *mfn.* (*sa.* çuci & çucin) clear, bright, pure; *m.* ~ī, 106,9 (= Dh. 393 : sukhī); *⁰-kamma, *mfn.* whose deeds are pure, *gen. m.* ~assa, Dh. 24; *⁰-gandha, *mfn.* having a pure scent, *n.* ~am (padumam) Dh. 58; *⁰-gavesin, *mfn.* looking for what is pure, *instr. m.* ~inā, Dh. 245.

*Sujā, *f. nom. pr.* of Sakka's wife; *acc.* ~am (asura-kañnam) 54,7.

suñña, *mfn.* (*sa.* çūnya) empty, void; ⁰-āgāra, *n.* an empty house, *acc.* ~am, Dh. 373 (*cp.* āgāra).

*suññata, *mfn.* (*fr. prec. v.* *pleonastic ending?*) empty, i. e. indiscriminate or destitute of all characteristics, said of Nibbāna; *m.* ~o (animitto ca vimokho) Dh. 92.

suṭṭhu, *adv.* (*sa.* suṭṭu) duly, well; ~ te kataṃ, 15,29; ~ ñatvā, 49,4; ~ pañḍita-⁰, 91,24.

suṇāti, *vb.* (*sa.* √çru) to hear, listen to (*acc.*), to hear or learn from (*v. gen.* of the person speaking); *pr. 1. sg.* suṇāmi (dhammam) 87,14; (tassā pāpaṃ) 104,34; *3. pl.* suṇanti (dhammam) 71,24; *part. m.* suṇanto (taṃ. *n.*) 54,23; *imper. 2. sg.* suṇāhi, 22,17; 44,7; *3. pl.* suṇantu (me) 97,3; *aor. 1. pl.* assumha, 54,18; *fut. 1. sg.* soṣṣāmi, 87,16; *inf.* sotuṃ, 65,25. 87,9; *comp.* sotu-kāma, *mfn.* wishing to hear (*acc.*), *f.* ~ā, 87,13; *ger.* sutvā (tassa kathaṃ) 4,18; 49,29; (devassa vassato) 105,22; (tassā) 112,21; *su-*tvāna, Dh. 82. 259; *pass. 3. sg.*

suyyati, 27,6 (suyyat'); *pp.* suta (*v. below*); *caus.* sāveti (*q. v.*) *cp.* savana, sāvanā, sāvaka, sota¹.

suta, *mfn.* (*pp.* suṇāti; *sa.* çruta) heard, learnt; *n.* ~am (taṃ no ~, we have heard it) 54,15; (evaṃ me ~, thus I have heard) 66,33. 93,31 (*v. corrections*); ('ti me ~) 78,29; ⁰-divasato, 86,30 (*v. divasa*); *cp.* *appa-suta, bahu-ssuta, *mfn.* & *next*.

sutavat, *mfn.* (*sa.* çrutavat) learned, wise; *nom. m.* ~vā, 71,5.

sutta¹, *mfn.* (*pp.* supati; *sa.* supta) sleeping; *acc. m.* ~am (gāmaṃ) Dh. 287; *loc. pl.* ~esu, Dh. 29.

sutta², *n.* (*sa.* sūtra) ¹) a string, thread; *acc.* ~am (tesaṃ hatthesu laggetvā) 111,1 (i. e. a charmed thread); *paritta-⁰, 111,11 (*v. paritta*²). — ²) the thread of tradition, doctrine, scientific system, a single rule, passage, or chapter in the Buddhist holy scriptures (containing a discourse of Buddha himself); *nom.* ~am, 31,14 (of a single gāthā); 109,33 (a part of navaṅga-Satthusāsana); *⁰-sammata, *mfn.* known by the name of Sutta, 110,3; *niyyāmakā-⁰, *n.* "the mariner's lore", 25,28. *cp. next etc.* [Tr. PM. p. 69; Neumann, Die Reden des Gotama Buddha, I. p. 505–6.]

*Sutta-nipāta, *m.* name of a collection of old Buddhist Suttas, mostly in verse, forming a section of the Khuddaka-nikāya (*q. v.*); specimens thereof p. 103–5.

sutanta, *n.* (& *m.*) (*Buddh. sa.* sūtrānta, *m.*) ¹) = sutta; Aggī-Vacchagotta-⁰, *n.* 95,33; ²) = Sutta-piṭaka, or Suttanta-piṭaka, *n.* (*v. piṭaka*); *loc.* ~e, 102,14; ⁰-piṭakam, 102,13 (the 2. division of the holy scriptures, comprising the five nikāyas).

*sudaṃ, *indecl.*, an enclitic particle used in narrative sentences, mostly after *demonstr.* (or *relat.*) *pron.* or *adv.*, the verb generally following in *pres.*; tatra ~, 70,22. 77,19. 81,9; tā ~, 78,25 (*v. foll. aor.*). [The last part of this word seems to be iden-

tical with the last element of idaṃ, the first part with another frequently occurring particle su ('ssu, assu, or sa, 'ssa), probably = *sa. sma*; *cp. sa. svid, indecl.*

sudda, *m. (sa. cūdra)* a man of the fourth caste; *nom. ~o, 92,11.*

suddha, *mfn. (sa. cūddha; pp. sujñhāti, √cūdh, cp. sodheti)* cleansed, pure; faultless, genuine, etc.; *m. ~o, 62,29; (rukkho) 95,24; gen. ~assa (posassa) Dh. 125; f. ~ā (atthakathā) 113,28; n. ~aṃ (vattham) 68,24; (pāvacaṇam) 95,25; m. pl. ~ā, 109,3; *~citta, mfn. pure-minded, pl. ~ā, 62,22; ~bhāva, m. purity, chastity, acc. ~aṃ, 58,15; cp. next etc.*

suddhatā, *f. (sa. cūddhatā)* purity; *acc. ~aṃ, 103,24.*

*suddhājīva, *mfn. living a pure life (cp. ājīva, m.); instr. ~ena, Dh. 245 (cp. Kern, Verkl. p. 59); acc. pl. m. ~e, Dh. 375. - *suddhājīvi(n), mfn. id.; acc. ~iṃ, Dh. 366.*

*suddhin. *mfn. (?) possessed of purity, pure; nom. m. ~ī (paccattam, q. v.) Dh. 165 (cp. a-suddhin).*

Suddhodana, *m. (sa. cūddhodana) nom. pr. of the father of Gotama Buddha; 62,1. 64,6 (°mahārāja(n)).*

sunakha, *m. (rarely sunaka [perhaps on account of false etymology: su-nakha]; sa. cūnaka)* a dog; *pl. ~ā, 111,4; acc. ~e, 21,4; cp. soṇa. [Pischel, Gr. § 206; Trenckner, PM. p. 59,12.]*

sundara, *mfn. (= sa.)* good, excellent, beautiful, handsome; *f. ~ā (yāgu) 57,26; n. adv. ~aṃ, well, rightly, 1,24 (~ te kataṃ).*

Sundarī, *f. (= sa.) nom. pr. of a woman; nom. ~ī, 74,11; voc. ~ī, 73,16; acc. ~iṃ, 73,8; instr. ~iyā, 73,2; gen. ~iyā, 73,31.*

supanna, *m. (sa. suparṇa)* a kind of bird (of mythical or fanciful description); *nom. ~o, 20,18; °potaka, m. 60,8 (q. v.); *~bhavana, n. the abode or world of the Supannas, 19,3;*

°yoni, *f. 19,8 (q. v.); °rājan, m. the S-king, 19,15.*

supati, *vb. (sa. √svap)* to sleep; *part. acc. m. ~antam, 67,28; pp. v. sutta¹; cp. next.*

supina, *m. (& n.) (sa. svapna)* sleep, sleeping; a dream, vision; *acc. ~am (addasa) 61,2.*

Suppāraka, *m. (sa. cūrpāraka) nom. pr. a)* of a seaport-town (paṭṭana), probably in the western India, ^{b)} of a man (niyyāma): °kumāro, 24,11; °paṇḍita, *m. id. 25,14; °jātaka, n. 24,8.*

subha, *mfn. (sa. cūbha)* splendid, beautiful, handsome; good, agreeable, delightful; happy, auspicious; *acc. f. ~am (pakkharāṇiṃ) 111,16; n. ~am (astu) 114,33; dvandva comp. subhā-subham, Dh. 409 (cp. a-subha); - *subhānupassin, mfn. looking only for what is delightful, acc. m. ~im, Dh. 7; Dh. 8 (a-°); gen. m. ~ino, Dh. 349. cp. sobhati.*

sumanā, *f. (at the beg. of comp. sumana-°; = sa.)* name of a sort of great flowering jasmine; °mallikādīnam, *gen. pl. (cp. mallikā) 65,29; *°paṭṭa-vitāna, m. n. a canopy of cloth with pattern of that flower, gen. ~assa, 65,18.*

sumarati, *vb. (sa. √smṛ; v. sa-rati) Dh. 324.*

suyyati, *vb. (pass. suṇāti, q. v.) 27,6.*

surā, *f. (= sa.)* a kind of spirituous liquor; *acc. ~am, 74,4; °pāna, n. drinking sp. l., 61,4 (vigata-°, mfn.); °meraya-pāna, n. id. Dh. 247; °meraya-majja-°, 81,23. (q. v.).*

suriya, *m. (sa. sūrya)* the sun; *nom. ~o, 26,5; (majjhantika-°) 26,4; loc. ~e, 32,29. 42,1; *suriyuggamana, n. sunrise, 72,29 (°kāle).*

suruṇḍā, *f. (= sa.)* a subterraneous abode; *loc. ~āyam, 111,13. (cp. Weber, Ind. Str. II, 395. III, 392).*

suvanna, *n. (sa. suvarṇa)* gold; *nom. ~am, 26,2; at the beg. of subst.*

comp. 'golden' or 'golden coloured', *v.* ⁰-kaṭacchu, ⁰-caṃgoṭaka, ⁰-jāla, ⁰-pañjara, ⁰-pādukā, ⁰-pāsaka, ⁰-bhimkāra, ⁰-miga, ⁰-rajata-pātiyo, *f. pl.* (dishes of gold and silver, *cp.* pāti) 61,27, ⁰-rājahaṃsa, ⁰-saṇḍāsa. ⁰-samugga, ⁰-saraka, ⁰-haṃsa; — ⁰-maya, *mfn.* made of gold, *n. pl.* ~āni, 28,30; ⁰-vanna, *mfn.* golden coloured, of beautiful complexion, *m.* ~o, 5,26. 24,11. 87,8; *cp.* sovanna & *next*.

*Suvanna-pabbata, *m.* "Gold-Hill", *nom. pr.* of a (mythical) mountain (in Himavanta); *nom.* ~o, 61,17.

Suvanna-bhūmi, *f.* (*sa.* Suvāna-bhūmi) *nom. pr.* of a country ("the golden land"), probably on the coast of Burma or of the Malay Peninsula; *acc.* ~im, 19,34.

suve, *adv.*, *v. sve.*

susāna, *n.* (*sa.* cmaçāna) a cemetery; *nom.* ~ām, 56,18. 67,31; ⁰-santike (*q. v.*) 56,19; *āmaka-⁰, *n.* (*v. h.*).

susira, *mfn.* (*sa.* sushira) perforated, full of holes, hollow; ⁰-rukha, *m.* a hollow tree, *instr.* ~ena, 25,3.

Susima, *m.* (= *sa.*) *nom. pr.* of a king; *voc.* ~a, 46,32; ⁰-kumāra, *m.* 45,33; ⁰-jātaka, *n.* 45,19.

sussati, *vb.* (*sa.* √cush) to become dry, dry up; *pr. 3. sg.* ~ati, 103,30; *part. med. loc.* sussamānamhi (lobite) *ib.*; *cp.* upa-sussati, vi-soseti.

*Sussonḍī, *f. nom. pr.* of a queen, 19,7. 20,17; *gen.* ~iyā, 19,18; ~i-jātaka, *n.* 19,5. (Among the different *varr. lect.* of this name Sussonī (*sa.* su-çronī) seems to be worthy of notice.)

suhajja [& suhada], *m.* (*sa.* suhrdaya [su-hrḍ]) a friend; *pl.* ~ā, Dh. 219; *gen. pl.* ~ānam, 47,31 (nāti-mitta-⁰).

sūkara, *m.* (= *sa.*) a boar, hog, pig; *nom.* ~o, 35,22. 46,33 (-gāma-⁰, *q. v.*); *acc.* ~ām, 35,32; *gen.* ~ass[a], 85,6; *⁰-maddava, *n.* (*q. v.*); ⁰-mukha, *n.* a pig's mouth, 84,34 (⁰-sadisa, *mfn.*); *mfn.* having a pig's mouth, 85,26;

84,27 (⁰-peta, *q. v.*); ⁰-sadisa, *mfn.* resembling a pig, 85,22.

sūpa, *m.* (= *sa.*) sauce, soup; ⁰-rasa, *m.* the taste of soup, *acc.* ~am, Dh. 64; aneka-sūpa-vyañjana, *mfn.* 57,11 (*v.* an-eka).

sūra, *mfn.* (*sa.* çūra) strong, brave, valiant; *m.* ~o (ativiya ~ hutvā, "showing a very bold front") 38,31; *m. pl.* ~ā, 40,14; — *subst. m.* a hero, warrior; abhejja-vara-sūra-mahāyodhā, *pl.* unconquerable excellent heroes and great warriors, 39,12; a-sūra, *m.* 103,32 (*q. v.*); *kāka-⁰, *m.* (*q. v.*).

Sūrasena, *m.* (*sa.* Çūrasena) *nom. pr.* of a man (fictitious); *nom.* ~o, 96,31.

sūla, *m. n.* (*sa.* çūla) a pointed stake, spike, pike; a spit (for roasting meat); *maṃsa-⁰, *m. n.* 14,29 (*q. v.*).

sekha, *m.* (*sa.* çaiksha; *cp.* sikhati) a beginner, pupil, one who has entered the path (*v.* magga²), but has not yet become an arahat (*q. v.*); *nom.* ~o, Dh. 45; — *mfn.* (*cp.* sa. çaikshya) belonging to the stage of a pupil, elementary; *instr. n.* ~ena (ñāṇena, dassanena, "an imperfect degree of knowledge, or insight") 69,34-35.

seṭṭha, *mfn.* (*sa.* çreshṭha) most excellent, best (*v. loc.* or *e. c.* best of or among); *m.* ~o (manussesu) Dh. 321; *n.* ~am (dhanam) Dh. 26; *comp.* rāja-⁰, *m.* 47,8 (*voc.* ~a); Buddha-⁰, *m.* 109,33 (*gen.* ~assa). *cp.* seyya & *next*.

seṭṭhatā, *f.* (*sa.* çreshṭhatā) the first rank, superiority; *acc.* ~am (devānam) Dh. 30.

seṭṭhi, *m.* (*sa.* çreshṭhin) the chief of an association (of merchants etc.), president of a guild (in later times appointed by the king to this office (which was sometimes heritable)); *nom.* ~i (gahapati) 68,29; *gen.* ~ino, 22,13; ~issa, 69,9; *loc.* ~imhi, 70,13; *⁰-kula, *n.* (purāṇa-⁰, an ancient S. family) 55,31; *⁰-putta, *m.* 67,22 (*q. v.*).

[SBE. XIII, p. 102; *Fick*, Soc. Glied. p. 166.]

seṇi, *f.* (*sa. çreṇi*) a guild or association of traders; *acc. pl. ~iyo* (*sabba*⁰, *opp. amacca-brāhmaṇa-gahapatike*) 42,2.

seta, *mfn.* (*sa. çveta*) white; *m. ~o* (*sabba*⁰, white all over) 21,34; *n. pl. ~āni*, 47,2; *comp. ~cchatta*, *n.* 42,8; *~paduma*, *n.* 61,19; *~vara-vāraṇa*, *m.* 61,17 (*q. v.*).

seti (& sayati), *vb.* (*sa. √çī*) to lie, lie down, sleep, repose; *pr. 3. sg. seti*, 30,21. Dh. 79. 168. 169 (*sukhaṃ*, "lives happily"); Dh. 201 (*dukkhaṃ*); sayati (*ekako*) 46,19; 1. *sg. sayāmi*, 47,25; 3. *pl. senti*, Dh. 156; *part. med. *semāna* [**sayamāna*, *sayāna*] *v. saha-semāna*; *pot. 3. sg. sayetha*, 9,32; *ger. sayitvā*, 12,11. 58,17 (*tāya saddhimi*). *cp. sayana, etc., seyyaka, seyya*.

seda, *m.* (*sa. sveda*) sweat, perspiration; *nom. ~o*, 82,5. 97,22; *pl. ~ā*, drops of perspiration, 45,1. *cp. next*.

sedita, *mfn.* (*pp. sedeti*, to soften, cook, steam; *sa. svedita*) softened; **su-sedita*, *mfn.* well-steamed (bent, or crooked) 62,17 (*~vettagga, q. v.*).

Senaka, *m.* (*sa. senaka?*) *nom. pr. of a king*; *loc. ~e* (*Bārāṇasīyaṃ*) 52,14; *gen. ~assa*, 52,15.

senā, *f.* (= *sa.*) an army, battle-array; *nom. ~ā*, 103,25; *acc. ~aṃ*, 104,5; *instr. ~āya* (*caturaṅginīyā*) 35,15; at the end of *comp. (nom. pr. m.) ~sena*, *v. Nāga*⁰, *Vira*⁰, *Silha*⁰, *Sūra*⁰.

senāsana (& sayanāsana), *n.* (*sa. çayanāsana*) *lit.* 'sleeping and sitting', bedding, dwelling, habitation (sometimes = *vihāra*); 97,8; Dh. 185 (*sayanāsanaṃ, pantaṃ, q. v.*).

**semāna, part., v. seti.*

semha, *n.* (*sa. çleshman, m.*) phlegm; *nom. ~aṃ*, 82,4. 97,22. 103,20.

**semhāra*, [*m.*] name of a certain animal, according to the comm. a monkey (*makkatā*); *gen. ~assa*, 92,22.

seyya (or seyyas), *mfn.* (*sa. çreyas*) better, preferable; *m. ~o* (*attā*) 55,2; 107,1 = Dh. 308; *acc. ~aṃ*, Dh. 61; the orig. *s*-stem is preserved in *n. seyyo*, 7,34. 103,7-34; Dh. 76. 100. 106 (*sā pūjanā*); 314; further in **seyyaso*, *indecl.* = still better, Dh. 43. (*cp. setṭha*).

**seyyaka, mfn.* (*fr. seyyā*) lying, sleeping (only *c. c.*), *v. uttāna*⁰.

**seyyathā, indecl.* (*Magadhim* instead of *taṃ-yathā, Buddh. sa. tad-yathā, cp. sa. sa yathā*) just as, as if; *v. foll. nom.* 69,37 (*~ pi pubbe agārikabhūto*); 95,13 (*~ pi mahāsa-muddo*); at the beg. of full sentence (*v. pot.*): *~ pi puriso sallena viddho assa* ("it is as if...") 92,6; *~ pi rañño paccantimaṃ nagaraṃ* [*scil. assa, pot.*] 90,30 (only fancy, for instance, that a certain king has a frontier fortress); *~ pi nāma* (*v. foll. pot. & corresp. evam eva*) 68,34; *~ seyyathīdaṃ*, that is to say, namely, 67,3. 68,19. [*cp. Trenckner, PM. p. 75; Franke, KZ. (N. F.) XIV. p. 419; differently Pischel, Gr. § 423.*]

**seyyaso, indecl., v. seyya(s).*

seyyā, *f.* (*sa. çayyā*) lying, sleeping; a bed, couch; *acc. ~aṃ* (*kappeti, q. v.*) 46,22; **eka*⁰, *f.* (*q. v.*); *gabbha*⁰, *f.* (*q. v.*); **nanikāma*⁰, *f.* (*q. v.*) *cp. uttāna-seyyaka, mfn.*

**Seruma*, [*m.*] *nom. pr. of an island*; *acc. ~aṃ*, 20,19; *~dīpa, m.* (= *Nāgadīpa, Ceylon?*) 19,8.

sela, ¹⁾ *m.* (*sa. çaila*; *cp. silā*) a stone, rock; *nom. ~o*, 106,29 = Dh. 81; *acc. ~aṃ*, 104,16. — ²⁾ *mfn.* stony, rocky; *acc. m. ~aṃ* (*pabbataṃ*) Dh. 8.

sevati, *vb.* (*sa. √sev*) to frequent, serve, follow, practise, devote oneself to (*acc.*); *pr. 3. sg. ~ati* (*piyāni*) 55,1; 3. *pl. ~anti*, Dh. 293; *pot. 3. sg. ~a*) seve (*paradāraṃ*) Dh. 310; ^{b)} seveyya, 7,33; Dh. 167 (*dhammaṃ*); *grd. sevitaḥha*, 66,25 (*na ~ā*, to be avoided); *pp. sevita*, enjoyed, Dh. 272 (*a-puthujjana*⁰, *q. v.*) *cp. next*.

sevanā, *f.* (= *sa.*) waiting upon, service, honouring; 14,2.

sesa, ¹⁾ *mfn.* (*sa. çesha*) remaining, left, mostly *pl.* = the others, the rest, or at the beg. of *comp.*; *pl. nom. m.* ~ā, 7,16. 40,16; 49,7 (*sesāpi*); 73,32 (*pleonast.* added after *ṭhapetvā ariyasāwake*); *acc. pl.* ~e, 21,21; *instr. pl.* ~ehi, 112,23; *gen. pl.* ~ānaṃ, 40,16; *comp.* ⁰-varattā, 12,30; ⁰-vāñjānaṃ, 21,28; ⁰-āmacce, 40,5. - ²⁾ *subst. n.* sesa(*ka*), the rest; *loc.* ~ke, 33,32; *cp.* a-sesa, *mfn.*

so, *pron. demonstr. m.* (= *sa*³), *v. tam.*

soka, *m.* (*sa. çoka*) sorrow; *nom.* ~o (*mahā*⁰) 89,10; *acc.* ~aṃ, *ib.*; *pl.* ~ā, 107,32 = Dh. 335; *instr. pl.* ~ehi, 70,29; *comp. (dvandva)* ⁰-parideva-, 66,10. 90,17. 92,31; *parideva-soka-sampanna, mfn.* full of lamentation and sorrow, 69,32; **tiṇṇa-soka-pariddava, mfn. (v. pariddava)*; **tanubhūta*⁰, *mfn. (q. v.)*; *⁰-pareta, *mfn. (q. v.)* *cp.* a-soka, vi-soka (*visūka*) & *next.*

**sokin, mfn. (fr. soka)* sorrowing; *acc. f.* ~iniṃ (*pajani*) Dh. 28.

socati, *vb. (sa. √cuc)* to grieve, mourn, suffer pain; *pr. 3. sg.* ~ati, 17,29; 105,31 (*putteli*); Dh. 15 (*opp. nandati, modati*); *3. pl.* ~anti, 108,7; *3. pl. med.* socare, 104,10. Dh. 225; *aor. 2. sg. (mā)* soci, 89,12; *cp.* soka, *etc.*, socanā.

socanā, *f.* (= *sa.*) sorrow, suffering; 105,32.

soṇa, *m.* (*f.* ~i, also spelt sona, ~i; *sa. çvāna, ~i*) a dog; *soṇi-rupena*, in the appearance of a bitch, 111,2; *cp.* sunakha.

soṇḍā, *f.* (& *soṇḍa, m.; sa. çaṇḍa, fr. çuṇḍā*) an elephant's trunk; *acc.* ~aṃ, 76,21; *instr.* ~āya, 61,19.

sota¹, *n.* (*sa. çotra*) the ear (as organ of hearing, *cp. kaṇṇa*); *nom.* ~aṃ, 70,30; *instr.* ~ena, Dh. 360; *loc.* ~asmiṃ, 71,8; *pl.* ~āni, 27,4; ⁰-samphassa-, 72,9 (*v. h.*); **ohita*⁰, *mfn. (q. v.)*.

sota², *m. & n.* (*sa. srotas, n.*) a stream, flood, current; *nom.* ~o, 108,5; *acc.* ~aṃ, Dh. 347 (*metaph.* of the flood of passions); *pl.* ~ā, Dh. 339 (*do.*); *n. pl.* ~āni (*nadināṃ*) 103,18; *cp.* uddham-sota, *mfn. & next.*

sotāpatti, *f.* (*Buddh. sa. srotāpatti*) the state of a sotāpanna, the first step in sanctification; ⁰-phala, *n.* the advantage of Sotāpannaship, Dh. 178; *loc.* ~e, 87,1; (= „die Hörschaft“, nicht von √sru, sondern von √cru, Neumann, Reden des Gotama Buddha, I. p. 505).

sotāpanna, *mfn. (Buddh. sa. srotāpanna)* 'who has entered the stream' (*i. e.* of sanctification), a converted who has reached the first stage of sanctification (the three last stages of which are: sakad-āgāmin, an-āgāmin, arahat); *m.* ~o, 28,18. 29,18 (*v. corrections*); 79,33; *pl.* ~ā, 22,13.

sotum, *inf., v. suṇāti.*

sotthi, *f. & n. (sa. svasti)* welfare, success, prosperity; *acc.* ~iṃ (*tesaṃ karissāmi*, I will save them) 27,16; *amhākam ~iṃ karonto pi tvaṃ ñeva karissasi* (you do so, I think, in order to save me) 54,31; ~iṃ gacchati (was saved) 29,13; *sotthiṃ, acc. (adv.)* safely, happily, Dh. 219 (~āgataṃ); *sotthinā, instr. (adv.)* id. 42,28; *sotthi-bhāva, m. safety, acc.* ~aṃ (*kātuṃ*) 27,15.

sotthiya, *m(fn).* (*sa. çotriya*) conversant with the sacred doctrine, a brahman (or bhikkhu); *acc. m. pl.* ~e (*rājāno, "holy kings"*) Dh. 295.

sodariya, *m. (fr. sa + udariya; sa. sodarya)* a uterine brother; *acc.* ~aṃ, 31,35.

sodhana, *n. (sa. çodhana)* cleansing, investigation, examination; ⁰-kāle ("when the search was made") 49,36.

sodheti, *vb. (sa. çodhayati, √cudh)* to cleanse, purify; to clear up, examine, investigate (*acc.*); *pr. 3. pl.* ~enti (*maccam*) Dh. 141; *part. instr. m.* ~entena (*viḥarām*) 84,9; *pl.* ~entā, 25,7 (*examining*);

inf. ~etum, 50,3 (id.); *ger.* ~etvā, 48,34 (id.); *grd. m.* ~etabbo, 84,8; *cp.* suddha & sodhana.

sona, *v.* soṇa.

sobbha, *m.* (sa. ṣvabhra) a hole, pit, abyss; *nom.* ~o, 27,7 (a whirlpool); 27,3 (chinna-taṭa-mahā⁰); *loc.* ~e, 78,14.

sobhagga, *n.* (sa. saubhāgya) welfare, prosperity, auspiciousness; beauty, grace, loveliness; *instr.* ~ena (siri⁰, *q. v.*) 64,10; *⁰-ppatta, *mfn.* happy, well-to-do, auspicious, lovely; *m.* ~o, 1,4; *acc.* ~am, 10,26; *f.* ~ā, 73,8; (perhaps confounded with sobhā, *f.* (sa. ṣobhā), beauty, *v. next etc.*).

sobhati, *vb.* (sa. √ṣubh) to be bright or splendid, to shine, look beautiful; *aor. 3. sg.* sobhi (Buddho viya) 113,21.

sobhana, *mfn.* (sa. ṣobhana) splendid, beautiful; excellent, good; *n.* ~am (kammam) 100,6.

somanassa, *n.* (fr. su-mana(s); sa. saumanasya) gladness, satisfaction; *pl.* ~āni (pleasures) Dh. 341; *⁰-jāta, *mfn.* glad, delighted, 16,28. 64,13; *⁰-ppatta, *mfn.* id. 15,29.

soḷasa, ¹⁾ *num. (mfn. pl.)* (sa. shodaṣa) 16; ~petiyo, 23,23; ⁰-vasa-, 42,25, etc. (*v. h.*); *⁰-vassika, *mfn.* being 16 years old, 111,36 (*n.* ~am, rūpaṁ). - ²⁾ *mfn.* the 16th; *acc. f.* ~im (kalam) Dh. 70; - soḷasama, *mfn.* (sa. shodaṣama) id.; ~o (vaggo) Dh. XVI.

sovaṇṇa, ¹⁾ *mfn.* (fr. suvaṇṇa; sa. sauvaṇṇa) golden; *m.* ~o (sabba⁰) 84,26; ⁰-sivikā, *f.* 62,7 (*q. v.*); - ²⁾ *n.* gold; *⁰-maya, *mfn.* made of gold, *m.* ~o, 28,29.

sossati, *fut., v.* suṇāti.

svākkhāta, *mfn., v.* akkhāti.

*svātanaṇṇa, *adv.* (an old *dat.* [scil. divasāya?]) *cp.* ajjatana & sa. ṣvastana, *mfn.* for the next day, or to-morrow; 77,28. *cp. next.*

sve (& suve), *adv.* (sa. ṣvas) to-morrow; 14,16. 101,26; suve suve, daily, day after day, Dh. 229. *cp. prec.*

II.

h', apparently sandhi-consonant in some few instances (if not shortened of ha, or hi, *q. v.*): no h'etaṁ, (certainly) not so! 70,2; mā h'evaṁ kho, 90,34.

ha, *indecl.* (= sa.) an emphatic particle ("indeed", "verily"), mostly used after ti, or na; tasmā ti ha, 93,2 (*q. v.*); *comp.* have (*v. h.*).

hamsa¹, *m.* (= sa.) a goose (or swan); *pl.* ~ā, Dh. 91; ⁰-potikā, *f.* 10,4 (*q. v.*); ⁰-rājan, *m.* 10,5; rāja⁰, *m.* a special kind of swan, *nom.* ~o, 16,7; *gen.* ~assa, 10,4 (suvaṇṇa⁰); suvaṇṇa⁰, *m.* id. 10,3-15.

⁰hamsa², & ⁰hamsana, *mfn.* (only *e. c.*; sa. harsha, harshaṇa) causing erection (of the hairs), *v.* loma⁰.

haññati (or ~te), *vb.* (*pass.* hanti; sa. hanyate) to be slain or killed; *pr. 3. sg.* ~ate, 30,19.

haññe, *pot., v.* hanti.

*haṭa-haṭa-kesa, *mfn.* (of uncertain derivation; *cp.* sa. haṭha & maharatt. haṭahata) having dishevelled hair; *m.* ~o, 71,29.

haṭṭha, *mfn.* (sa. hr̥ṣṭa) glad; *m.* ~o, 68,16; *tuṭṭha⁰, *mfn.* (*q. v.*).

hata, *mfn.* (*pp.* hanti; = sa.) beaten, slain, destroyed; *m.* ~o, 30,22; *⁰-lābha-sakkāra, *mfn.* (*v.* lābha); *hatāvakāsa, *mfn.* (*cp.* okāsa, *m.*) who has cut off every occasion (for good and evil), *m.* ~o, Dh. 97 (confounded with haṭa (*pp.* harati) *cp.* pahata); a-hata, *mfn.* (*v. h.*).

hattha, *m.* (sa. hasta) the hand (or arm), fore leg (or paw); *nom.* ~o, 50,23; *acc.* ~am, 23,9; *instr.* ~ena, 24,23. 83,17-20; 111,24 (vāma⁰); *abl.* ~to ("from") 101,25-29; *loc.* ~e, 23,9. 36,21. 58,7. 101,26 (tassa, 'with him'); *acc. pl.* ~e (dve) 62,28; *instr. pl.* ~ehi (ubhohi) 27,20; *loc. pl.* ~esu, 59,8. 111,1; *comp.* ⁰-gata, *mfn.* come to hand, obtained, 37,18 (⁰-bhāva, *m., q. v.*); ⁰-gahaṇa, *n.* seizing one's

hand, 51,14; *⁰-dhovana, *n.* 56,25 (*v. h.*); ⁰-ppatta, *mfn.* (*cp.* patta³) = ⁰-gata; *⁰-patha, *m.* the reach of one's hand, *acc.* ~am, 62,18; ⁰-pādā, *m. pl.* hands and feet, 99,13; 5,27 (*comp.* hatthapāda-⁰); *⁰-muddā, *f.* 56,7 (*v. h.*); *⁰-saññata, *mfn.* who controls his hands, *m.* ~o, Dh. 362; - daṇḍa-⁰, *mfn.* (*q. v.*); *⁰-nānāvudha-⁰, *mfn.* armed with weapons of all kind, 6,7 (*cp.* āvudha). *cp.* next.

hatthin, *m.* (*sa.* hastin) an elephant; *nom.* ~ī, 76,8; 24,21 (mañgala-⁰, *q. v.*); ~im, 24,26; *gen.* ~issa, 77,1; *pl.* ~ī, 35,21; *instr.* *pl.* ~ihi, 35,11; *gen. pl.* ~īnam, *ib.*; *comp.* hatthi-⁰, *v.* *⁰-kkhandha, *m.*; ⁰-nāga, *m.* an excellent elephant, *instr.* ~ena, 102,25; *⁰-pabhinna, *m.* (*q. v.*); ⁰-pitṭhe (*v.* pitṭha); *⁰-bhaṇḍa, *m.* (*q. v.*); *⁰-magga, *m.* (*q. v.*); *⁰-ratana, *n.* (*q. v.*); ⁰-sālā, *f.* (*q. v.*).

hādāya, *n.* (*sa.* hrdaya) the heart; the mind or soul; *nom.* ~am, 1,24, 82,3, 97,21; 59,12 (mātu-⁰, amātu-⁰); 64,17 (pitu-⁰); 64,18 (pajāpati-⁰); *acc.* ~am, 2,2, 27,5; *instr.* ~ena, 59,10; *pl.* ~āni, 2,1; *comp.* ⁰-maṇisa, *n.*; *⁰-thaddha-⁰, *mfn.*; *⁰-saṁvigga-⁰, *mfn.* (*q. v.*).

hanati, *vb.*, *v.* hanti.

*hanāpeti, *vb.* (*caus. II.* hanti, √han; *cp.* ghāteti) to cause to be killed, massacred, or devastated (*acc.*); *imper. 2. pl.* ~etha (paccantagāmam) 38,29; *aor. 3. sg.* ~esi (do.) 38,32.

hanu & hanukā, *f.* (= *sa.*; but also hanu, & ~ka, *m. n.*) a jaw; *sithilahanu, *m.* (*q. v.*); *hanukatṭhika, *n.* 40,18 (*v.* atṭhika).

hantar, *m.* (*sa.* hantr) a striker, one who kills; *acc.* ~āram (brāhmaṇassa) Dh. 389.

hanti, *vb.* (& hanati; *sa.* √han) to strike, kill, destroy, devastate (*acc.*); *pr. 3. sg.* ^a hanti, Dh. 72, 355, 405; ^b hanati (pānam) 97,10; 3. *pl.* hananti, Dh. 355; 2. *pl.* hanattha (gāmam) 38,33; *pot. 3. sg.* ^a haññe (pāṇinam) 17,29; ^b haneyya, Dh.

129; *aor. 3. pl.* hanimsu, 34,21; *ger.* hantvā, Dh. 294; *caus. v.* *hanāpeti & ghāteti; *pass.* haññati, *pp.* hata (*q. v.*) *cp.* ghacca, ghañña, hantar.

handa, *indecl.* (*sa.* hanta) a particle implying resolution or exhortation, followed by *pr. 1. sg.*, *fut. 1. sg.*, or *imper.*, mostly at the beginning of a sentence and often followed by dāni (*v. idāni*) = well then! come! look! 80,1 (~ dāni, *v. pr. 1. sg.*).

hambho, *indecl.* (*cp.* ambho; *sa.* hañho) a particle implying indignation, anger, etc.; or exclamation of surprise; ~ passatha, 88,3. (*cp.* Pischel, Gr. § 267.)

hammiya, *n.* (*sa.* harmya) a large house with more stories, or the topmost story of such a house; *loc. pl.* ~esu, 76,39 ("the balconies", SBE. XX, 248).

⁰hara, *mfn.* (*e. c.* = *sa.*) bringing, taking, seizing, ravishing; mano-hara, *mfn.* (*q. v.*); *vayo-hara, *mfn.* (*v.* vaya).

⁰haraṇa, *n.* & *mfn.* (*e. c.* = *sa.*) bringing, taking, removing; mānusa-mala-⁰-attham, "in order to remove every human stain", 61,13.

haraṇi, *f.* (= *sa.*) a passage by which water, etc., passes, a channel, conductor, nerve; *rasa-haraṇi, *f.* a nerve of taste, *acc. pl.* ~iyo, 57,23.

harati, *vb.* (*sa.* √hr) to carry, bring, fetch, take (away), remove, destroy (*acc.*); to rob, plunder, attack (*gen.*); *pr. 3. sg.* ~ati, 50,3 (*opp.* āharati); 2. *sg.* ~asi, 56,13 (kassa yāgum); 1. *sg.* ~āmi (pitu tasaram) 87,14; *imper. 2. sg.* hara (mama santikā) 49,15; *pot. 3. sg.* ~eyya (visam pāṇinā) Dh. 124; (brāhmaṇassa ~) Dh. 389 (*var. lect.* pahareyya); *aor. 3. sg.* ahāsi (me) Dh. 3; *fut. 2. sg.* ~issasi, 56,14; 1. *sg.* ~issāmi (jivitaṁ) 4,33; *caus. II.* harāpeti (*q. v.*); (*pp.* haṭa, *cp.* hata); *cp.* hara, haraṇa (~ṇi).

harāpeti, *vb.* (*caus. II.* harati) to cause to be brought or removed,

to take away (*acc.*); *ger.* ∼etvā (*paṁsum*) 38,2.

harita, *mfn.* (= *sa.*) green; *acc. m.* ∼aṁ (*yavaṁ*) 9,1; *haritupatta, *mfn.* (*prob. fr. harita + upatta, q. v.*) strown or prepared with green leaves, *loc. f.* ∼āya (*bhūmiyā*) 61,24 [different from harita-patta, *mfn.* (*v. patta*¹) having green leaves, *Jāt.* III, 495,7, *etc.*].

have, *indecl.* (*sa. ha vai*) particle of asseveration (sometimes used after *relatives*): truly, certainly; *yadā* ∼, 66,20; *yo* ∼, *Dh.* 382.

hasati, *vb.* (*sa. √has*) to laugh; *part. acc. f.* ∼antiṁ (*tāpasim*) 111,17; *part. f. med.* hasamānā, 58,10; *aor. 3. sg. hasi*, 36,3. 53,22. 65,24 (*mahāhasitam*, said of a horse : neighed); 2. *sg. hasi*, 16,32; 1. *sg. hasim*, 17,9. 58,13; *ger.* ∼itvā (*mahāhasitan*) 16,29; *pp. hasita* (*v. next*); *cp. hāsa*.

hasita, *n.* (= *sa.*) laughing, laughter; *acc. ∼am* (*mahā*⁰, *hasati*, to laugh aloud) 16,29. 65,24; ⁰kūraṇa, *n.* 53,34 (*v. h.*).

hāpeti, *vb.* (*caus. jahāti; sa. hāpayati, √hā*) to abandon, neglect, forfeit (*acc.*); *pot. 3. sg. hāpaye* (*attadatham*) *Dh.* 166.

hāyati, *vb.* (*pass. jahāti; sa. hīyate, √hā*) to be left or abandoned; to be lost, decrease; to be inferior, be outrun; *pr. 3. sg. ∼ati* (*udakam*) 3,4 (*opp. vaddhati*); *aor. 3. sg. med. ahāyatha* (*lābho ca sakkāro*) 18,35. 19,4 (*cp. Kuhn, Beitr. p. 110*).

hāra, *m.* (= *sa.*) a garland, necklace; *muttā*⁰, *m.* a pearl-necklace, 64,26.

hāva, *m.* (= *sa.*) 'calling', dalliance, blandishment; ⁰bhāva, *m.* (*dvandva*) coquettish gestures, 21,13.

hāsa, *m.* (= *sa.*) laughter; joy, pleasure; *nom. ∼o*, *Dh.* 146.

hi, *indecl.* (= *sa.*) an enclitic particle, generally joined to the first word of a sentence, with a causal or affirmative meaning, but sometimes denoting only transition, continuation,

or emphasis : for, since, indeed (*nam, enim; igitur*); *sace* ∼, 1,24; *tvaṁ* ∼, 5,11; 13,1; *santi* ∼, 11,14; *yaṁ* ∼, 13,29 (*q. v.*); *yatra* ∼, 63,13; *aham* ∼, 73,14; *ayam h' ettha attho*, 85,29; *na* ∼, 97,19 ("nay verily"); *tena hi*, "well then", 1,10-19; 90,28 (*tena h'*); 113,14; at the end of a sentence : 112,10.

himsati, *vb.* (*sa. √hims*) to injure, harm, kill, destroy (*acc.*); *pr. 3. sg. ∼ati* (*bhūtāni dandena*) *Dh.* 131-32; (*pāṇāni*) *Dh.* 270; *pp. himsita*, injured, killed; *n. ∼am* (*na ... ekapāṇam pi*) 27,23. *cp. next*.

himsā, *f.* (= *sa.*) injury, harm; *comp. *himsa-mana(s)*, *n.* (?) inclination to injure, *nom. ∼o*, *Dh.* 390. *cp. a-himsā, f.*

hita, *mfn.* (*pp. dahati, √dhā; = sa.*) ¹) put, set, placed; *v. ohita*, *purohita*, *sahita* (*samlhita*), *su-hita*; ²) good, advantageous, salutary; *n. ∼am*, benefit, welfare; *sabbaloka-hitam kativā*, "having conferred blessings on the whole world", 110,18; *hitāvaha, *mfn.* (*cp. āvaha*) conducive to welfare or blessing, *f. ∼ā*, 114,29; 113,33 (*sabbaloka*⁰); *cp. a-hita, mfn.*

hitvā, *ger., v. jahāti*.

hima, *n.* (= *sa.*) cold, frost; ice, snow; ⁰gabbha, *m.* an icy or snowy place, *acc. ∼am*, 16,9. *cp. next & hemanta*.

Himavanta (or Himavat), *m.* (*sa. Himavat*) 'the snowy mountain', *Himālaya*; *nom. ∼o*, *Dh.* 304; *acc. ∼am*, 46,34; *loc. ∼e*, 10,6; *abl. ∼to*, 21,35; *comp. ∼padese*, 13,9; ⁰matthakena, 36,5 (*v. h.*).

hiri (or hiri), *f.* (*sa. hrī*) shame, modesty; *nom. ∼i*, 10,16 (*ajjhata-samuttāhānā, q. v.*); *dvandva comp. *hirottappa, n.* (*cp. ottappa*) sense of shame and tact in behaviour, *acc. ∼am* (*bhinditvā*) 10,13; *bhinna-hirottappa, *mfn.* without shame and decency, 10,17; - *hiri-nisedha, *mfn.* *Dh.* 143 (*v. nisedha*); *cp. a-hirika* (*a-hirika*) & *next*.

hirimat, *mfn.* (*sa. hrīmat*) mo-

dest, bashful; *instr. m.* ~matā (dujjīvam) Dh. 245.

hīna, *mfn.* (*pp.* jahāti, *cp.* hāyati, √hā; = *sa.*) ¹) abandoned, left, lost; ⁰-virīya, *mfn.* weak, feeble, Dh. 7. 112 (*v.* virīya); ²) inferior, low, vile, bad, mean, base, secular; *m.* ~o, 66,26; *dat. n.* ~āya (āvattitvā, the secular life, the world) 69,27.

huta, *n.* (= *sa.*) an oblation, sacrifice; *nom.* ~am, Dh. 106. 108. (*cp.* juhāti).

hutta, *n.* (*sa.* hotra) = *prec.*; only in the *comp.* aggi-⁰ (*q. v.*).

huraṃ, *adv.* (*ved. sa.* huras) only used in old texts, and always *opp.* to *idha*: 'yonder', *i. e.* in another world, in another existence, Dh. 20 (*idha vā ~ vā*). Hence *hurāhuraṃ, *adv.* (= huraṃ huraṃ?) from life to life, hither and thither, 107,30 = Dh. 334. (*cp.* Morris, JPTS. '84, p. 103-05.)

hetṭhā, *prp. & adv.* (*sa.* adhastāt) ¹) under, beneath, from under (*v. gen.* or *abl.*; or *acc.* in *comp.*); rukkhassa ~, 35,26; setacchattassa ~, 42,9; vitānassa ~, 65,18; ~ pāsādā (*abl.*) 67,24; ⁰-piṭhaṃ, *adv.* (under the chair) 83,18; ⁰-mañcaṃ, *adv.* (under the bed) 83,18; - ²) below (*adv.*); 85,30 (*opp.* upari); 'hetṭhā' in a book is = 'above', the reading (or writing) being considered as a moving upwards, so that a preceding passage consequently is 'below'; ⁰-vutta-nayen'eva, 63,22 ('just in the same manner as mentioned before', *cp.* naya).

*hetṭhima, *mfn.* (*superl.* of hetṭhā; *sa.* *adhastima, *cp.* Pischel, Gr. § 107) lowest; ⁰-tale, 59,27 (*v.* tala).

*hetheti, *vb.* (*sa.* √heth) to worry, injure (*acc.*); *part. nom. m.* a-hethayaṃ (vannagandham, "without injuring") 106,2 = Dh. 49. *cp.* vi-hetheti.

hetu, *m.* (= *sa.*) cause, reason;

e. c. (*adv.*) = for one's sake (*sa.* hetoh), *v.* atta-⁰, parassa-⁰ (para-⁰); *⁰-attha, *m.* causative meaning, 85,9 (antogadha-⁰, *mfn. q. v.*); *⁰-tanhā, *f.* 'thirst' as cause [*scil.* sabba-dukkhassa] 108,13; sa-hetu-dhamma, *m.*, *v.* sa-¹, & dhamma⁴, 66,21.

hemanta, *m.* (= *sa.*) winter; ⁰-gimhisu (*loc. pl.*) in winter and summer, Dh. 286 (*v.* gimha); *cp.* next.

hemantika, *mfn.* (*sa.* hainantika) relating to winter; *m.* ~o (pāsādo) 67,22; *loc.* ~e (kāle) 100,24.

hessati, *fut.*, *v.* hoti.

hoti, *vb.* (a contracted form of bhavati, *q. v.*; *sa.* √bhū) to be, exist, become, arise, turn into, etc.; *pr.* 3. *sg.* hoti, 2,6-30. 35,11. 66,12-18. 89,29. 98,30-31. 106,5 = Dh. 266; 3. *pl.* honti, 4,1. 6,32. 12,31. 31,15; 2. *pl.* hotha, 31,1; *part.*, *v.* bhavaṃ; *imper.* 2. *sg.* hohi, 25,16. 37,14. 62,24. 105,24; 3. *sg.* hotu, 2,7. 6,25. 7,1. 10,10. 64,9. 74,7 (hotu hotu); 2. *pl.* hotha, 14,18. Dh. 243; 3. *pl.* hontu, 44,6; *pot.*, *v.* bhaveyya; *aor.* 3. *sg.* ^a) ahu & ahū, 80,32 (nāhu); 94,23. 112,30; Dh. 228 (cāhu); 20,30 (ahū); 42,16. 80,35 (ahū'ti); ^b) ahuvā, 37,30; ^c) ahosi, 3,32; 3,3 (assa etad ~, he thought by himself); 23,3. 64,19 (do.); 67,31 (pā-tur-⁰, *q. v.*); 2. *sg.* ^a) ahū, 85,26. 86,1 (mā... ahū'ti); ^b) ahosi, 2,6. 86,2 (mā ~, comm. on mā... ahū); 1. *sg.* ^a) ahuṃ, 108,15; ^b) ahosiṃ, 52,10; 3. *pl.* ^a) ahū (or ahu) 112,29; ^b) ahesuṃ, 5,26; 60,17 (mā ~); 79,21 (tuṇhī ~); 2. *pl.* ahuvattha (mā ~) 79,19; 1. *pl.* (med.) ahuvamhase ("we had", in the sense of abhisambhavati) 13,25 (*cp.* bala); *fut.* 3. *sg.* (hohiti & hessati, 54,30. 110,32. Dh. 228 (according to the metre, mss. bhavissati); *inf.*, *v.* bhavitum; *ger.* hutvā, 1,4. 2,19. 3,4. 4,18. 12,27. 23,31. 35,18. 38,31, etc.; *grd.* hotabba, *n.* ~am. 83,2 (*v. instr.*); *pp.* *v.* bhūta, *cp.* pa-hūta.

CORRECTIONS AND ADDITIONS.

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| <p>P. 1 after a-bhāsi insert:
a-bhuñjisum, <i>v.</i> bhuñjati.</p> <p>— 2 read: a-kataññū</p> <p>— — a-kiñcana... <i>cp.</i> ākiñcañña.</p> <p>— — after a-gata insert:
a-gati, <i>f.</i>, <i>v.</i> gati.</p> <p>— 3 after a-disvā insert:
a-dukkha, <i>mfn.</i> 70,27. <i>v.</i> dukkha.</p> <p>— — *a-dūbha... read: (<i>cp.</i> dubbhati).</p> <p>— 4 *a-ppatikāra... read: (<i>v.</i> patikāra).</p> <p>— 5 after a-bhejja insert:
a-makkhita, <i>mfn.</i> 62,39, <i>v.</i> makkhita.</p> <p>— 6 *a-vajja... read: not to be avoided, <i>n.</i> no sin (or fault).</p> <p>— — after *a-saṃkuppa insert:
a-saṃghaṭṭanta, <i>v.</i> saṃghaṭṭati.</p> <p>— 7 *a-santasana... read: 0-sabhāva.</p> <p>— — after a-sāhasa insert:
a-sukha, <i>mfn.</i> 70,27, <i>v.</i> sukha.</p> <p>— 10 *an-eja... (<i>cp.</i> Leumann, <i>Album-Kern</i>, p. 393)</p> <p>— — akkosati... <i>aor.</i> 3. <i>sg.</i> akkocchi, Dh. 3.</p> <p>— 13 after accaya insert:
accāsanna, <i>mfn.</i>, <i>v.</i> āsanna.</p> <p>— — acchati... <i>cp.</i> āsina.</p> <p>— — after acchādeti add: (<i>cp.</i> āchanna).</p> <p>acchindati, <i>vb.</i>, <i>v.</i> chindati.</p> <p>— 15 aññā... (<i>cp.</i> ānā, <i>f.</i>)</p> <p>— — *aṭṭiyati... (<i>cp.</i> Kern, Verkl. p. 68.)</p> | <p>P. 16 *aṇḍa-bhūta, <i>mfn.</i>... (differently <i>E. Hardy</i>, Litt. Centralbl. 1904, p. 507).</p> <p>— 17 *ati-dhona-cārin... (<i>cp.</i> dhona, dhuta).</p> <p>— 19 after *attha-pada insert:
attharaṇa, <i>v.</i> tharaṇa.</p> <p>— 19-20 atthi... <i>pr.</i> 2. <i>pl.</i> 'ttha, 29,30. 31,23; — <i>pot.</i> 3. <i>sg.</i> assa, Dh. 376; — <i>aor.</i> (<i>impf.</i>) 3. <i>sg.</i> āsi, 81,3 (tadāsi).</p> <p>— 20 read: addhagū.</p> <p>— 21 adhipa, read: adhipati</p> <p>— 26 andhaka... read: *andhaka-makasā</p> <p>— 27 aparādha ought to be put after *aparabhāge.</p> <p>— 29 abhiññā... jñānābhiññā, read: jhānābhiññā</p> <p>— — abhinikkhamaṇa, <i>n.</i> (<i>sa.</i> abhinishkramaṇa)</p> <p>— 30 *abhippahāraṇi, read: 0-hāriṇi</p> <p>— — abhirūhati... (<i>cp.</i> Tr. PM. p. 78).</p> <p>— 31 abhisamkhāra, <i>m.</i></p> <p>— — after amacca insert:
Amarādevi, <i>f. nom. pr.</i> of a woman, 55,32. 58,22; = Amarā, 56,12.</p> <p>— — amba... ambapakka, <i>n. nom.</i> am, 15,35 (ambapakk').</p> <p>— 33 ariya... (<i>cp.</i> kadariya, <i>mfn.</i>)</p> <p>— 34 avajiyati... (<i>cp.</i> ojita).</p> <p>— — avaharati... <i>caus. v.</i> ohāreti (<i>cp.</i> *obārin)</p> <p>— 36 ākāra... (<i>cp.</i> paṇṇākāra, <i>m.</i>).</p> |
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- P. 37 āgacchati . . . *aor. 3. sg.*
 āgañchi, 20,so.
 — — ācikkhati, *vb.* (sa. ā-√caksh,
 or possibly *fr.* ā-√khyā, *re-*
dupl. *ā-cikhyati; *Pischel*,
Gr. § 492, cp. T. Michelson,
Idg. F. XIX, p. 210.)
 — 41 ārāma . . . (*cp. dhammā-*
rāma, mfn.)
 — 43 āvunāti (or āvunāti, *cp.*
Tr. PM. p. 63,45.)
 — — *āvuso . . . *read: *āvuso-*
vāda, m.
 — — āsana . . . (*cp. dhammā-*
sana.)
 — 44 after āsālhi insert:
 āsi, āsim, *v. atthi.*
 — 51 upaga . . . (*cp. Brahma-*
lok'upaga, mfn.)
 — — upatthāna . . . (*cp. pa-*
tthāna & sati-patthāna.)
 — 56 Uruvelā, *f.* (sa. Uruvilvā)
 — 60 ereti . . . or = *sa. erayati*
 (ā + √ir).
 — 63 obhāsati . . . (*cp. vijjotati.*)
 — 65 kaccha¹ . . . *read: kakshya*
 (instead of *kākshya).
 — — kañña, *read: kaññā.*
 — 69 karaṇa¹ . . . (*cp. *dubbali-*
karaṇa, mfn.)
 — 73 [kāma] . . . *naccitu-kāma,*
mfn. 50,ss.
 — — kāma-kāma . . . or, perhaps
 better, *abl. sg.* ("out of desire
 for sensual gratification", *Mor-*
ris, IPTS. 1891-93, p. 39-41)
 — 78 kuñjara . . . *nom. ~o, Dh.*
324.
 — 80 kūla . . . (*cp. paṭi-kkūla, mfn.*)
 — 82 khamāpeti . . . to ask one's
 (*acc.*) pardon.
 — — khaya, *m.* (instead of *n.*)
 — 89 gāma . . . *⁰-vara, *m.* (*cp.*
vara, m.) . . . *paṭṭana*⁰, *m.*
(q. v.)
 — 96 cāra(ka) . . . (*cp. *piṇḍa-*
cāra, m.)
 — — citta¹ . . . (*cp. sa*⁻⁴, instead
 of *sa*⁻³.)
 — 98 cha . . . (*cp. saḷāyatana.*)

- P. 98 jhāyati¹ . . . (*cp. *vijjhā-*
peti.)
 — — jhāyati² . . . (*cp. ajjhāya*
& mantajjhāyaka.)
 — 107 °tṭha . . . (*cp. bhumma-*
tṭha, mfn.)
 — — taṃ . . . *loc. f. tassā, 2,26.*
 — 108 taṇhā . . . *add °nirodha,*
m. 66,15 (q. v.)
 — 109 after tathā-rūpa insert:
 tathā-vādin, *mfn., v. vādin*
 — 115 terasa . . . (*cp. Franke, Pāli*
und Sanskrit, p. 104 (so.).)
 — 116 therā-vāda . . . *abl. pl.*
114,21 (instead of instr. pl.)
 — 122 dugga . . . *acc. ~aṃ (pali-*
patham, instead of saṃsā-
rāṃ.)
 — 123 dubbuddhin, *read: dub-*
buddhi.
 — 124 dūra . . . *read: (cp. vidūra)*
instead of (opp. vidūra.) —
*add: *⁰-saṃkāra, mfn. (q. v.)*
 — 127 dhana . . . *read: *⁰-vassā-*
panaka.
 — 129 dhamma-pitin . . . (*cp.*
pīti.)
 — 140 [nibbāna] . . . (*cp. F. Otto*
Schrader, On the problem of
Nirvāṇa, IPTS. 1904-5, p.
157.)
 — 146 *pa¹ . . . *read: (cp. la, in-*
stead of la.)
 — — pakati . . . (*cp. pākata*
[pākata].)
 — 149 pajāpati . . . Pajāpati (= *sa.*
prajāvatī, Oldenberg,
Buddha, p. 112.)
 — 151 paṭikkūla . . . *instr. ~ena*
(if not, as suggested by E.
Olesen, adv. = sa. pratikū-
laṃ, in inverted order, i. e.
with the head turned down-
wards, head foremost?)
 — 154 *paṭisanthāra . . . *read:*
*(sa. *⁰-vṛtti).*
 — 158 padeti . . . to be inserted
 below after paduma.
 — 161 pabhāseti . . . (*cp. vijjo-*
tati.)

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| <p>P. 170 read: pavēni & pavēṇi.
 — 187 bāhira . . . (cp. santara-
 bāhiraṃ, <i>adv.</i>)
 — 193 bhāga . . . (cp. sabhāga,
 <i>mfn.</i>)
 — — *bhāṇavāra (instead of
 bhāṇavāra).
 — 200 mati . . . (cp. *sāra-mati(<i>n</i>))
 — 202 madhuvā, <i>adv.</i> (or rather
 <i>adj. n.</i> instead of madhuvam
 (an old error?) cp. bhadraṃ,
 Dh. 119.)
 — — manuṇṇa . . . read: <i>n.</i>
 (<i>adj.</i>) ~am.</p> | <p>P. 203 manta . . . <i>nom.</i> ~o, 32,9.
 — 205 Mahāpajāpati Gotamī
 (fr. sa. ⁰-prajāvatī, <i>Olden-</i>
 <i>berg</i>, Buddha p. 112, cp. Sp.
 <i>Hardy</i>, Manual of Buddhism
 p. 306.)
 — 215 yojana . . . (= about 7¹/₂
 miles, IRAS. 1902. p. 284
 Note.)
 — 245 sa-¹ . . . read: sātthaka
 (instead of sātthika.)
 — 246 samvāsa . . . <i>acc.</i> ~am
 (piya-⁰, vasimsu) 11,27.</p> |
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SUPPLEMENTARY LIST OF ABBREVIATIONS.

- Childers* = Dictionary of the Pāli Language; *Fausbøll*, Bem. = Nogle Bemærkninger om enkelte vanskelige Pāli-Ord i Jātaka-Bogen (Oversigt over det Kgl. Danske Vidensk. Selsk. Forhandl. 1888 p. 7-58); *Fausbøll*, Das. Jāt. = Dasaratha Jātaka (Copenhagen 1871); Five Jāt. = Five Jātakas (Copenhagen 1861); Ten Jāt. = Ten Jātakas (Copenhagen 1872); *Fick*, Soc. Gl. = Die sociale Gliederung im nordöstlichen Indien zu Buddha's Zeit (Kiel 1897); *Jacobi*, Erzähl. = Ausgewählte Erzählungen in Māhārāshtri (Leipzig 1886); *Kern*, Bijdr. (or Verkl.) = Bijdrage tot de Verklaring van eenige woorden in Pāli-geschriften voorkomende (Verhandeligen d. Kon. Akad. van Wetenschappen. Afd. Letterkunde XVII. Amsterdam 1888); *Kuhn*, Beitr. = Beiträge zur Pāli-Grammatik (Berlin 1875); *Lassen*, IA. = Indische Alterthumskunde; *Müller*, PGr. = A simplified grammar of the Pāli language (London 1884); *Pischel*, Gr. = Grammatik der Prākṛit-Sprachen (Strassburg 1900); *Sénart*, Kacc. = Kaccayana et la Littérature grammaticale du Pāli (Paris 1871); *Wackernagel*, Gr. = Altindische Grammatik (Göttingen 1896 ff.); *Weber*, Ind. Str. = Indische Streifen; Ind. Stud. = Indische Studien; *Windisch*, Māra = Māra und Buddha (Leipzig 1895; Abhandl. d. Kön. sächs. Ges. d. Wiss. phil.-hist. Cl. XV.)
- BB.** = (Bezzenger's) Beiträge zur Kunde der indogermanischen Sprachen; **GGA.** = Göttingische gelehrte Anzeigen; **Gött. Nachr.** = Nachrichten von der Kön. Ges. d. Wiss. zu Göttingen; **Idg. F.** = Indogermanische Forschungen; **Ind. Ant.** = The Indian Antiquary; **KZ.** = (Kuhn's) Zeitschrift für vergleichende Sprachforschung; **KZ (BB)** = dieselbe vereinigt mit Bezzenger's Beiträge (Bd. I = Bd. XLI.); **Pāṇ.** = Pāṇini's Grammatik, herausgeg. von O. Böhtlingk (Leipzig 1887); **Tr. PM.** = *Trenckner*, Pāli Miscellany, Part I (Copenhagen 1879); **WZ. or WZKM.** = Wiener Zeitschrift für die Kunde des Morgenlandes.
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CORRECTIONS TO PART I.

- 1,14 . . . cinnatthāne
 2,29-30 . . . dohaḷo uppanno
 — 32 . . . sāyaṇhasamaye
 7,32 . . . ovaḍanti
 8,1 . . . °petum vā na visahanti
 9,6 . . . su-
 — 9 . . . puttat-
 — 14 . . . paṭicchā-
 — 15 . . . cari,
 15,19 . . . dussam
 — 32 . . . dārūni
 17,16 . . . appa-
 — 18 . . . elakaṃ
 23,4 . . . utṭhāpetvā (*bis* instead of
 upatṭhāpetvā)
 27,6 . . . saddo (instead of samuddo)
 29,18 . . . sotāpanno upāsako
 36,28 . . . (in some copies:) nāsakkhi
 (instead of nāaskkhi)
 41,5 . . . catujāti-°
 44,1 . . . Malliko,
 47,4 . . . 'imassa lobhaṃ
 48,7 . . . labbhamāne nimantake
 — 32 . . . sattadvāra-°
 53,21 . . . tassā ravaṃ
 59,7 . . . nipajjāpetvā
 60,23 . . . devalokesu
 62,32-33 . . . gāhāpesum
 66,15-16 . . . (insert after taṇhāniro-
 dhā:) upādānanirodho,
 upādānanirodhā
 73,11 . . . mālāgandha-°
 75,26 . . . āyatim
 76,1 . . . papatikā
 — 10 . . . etad avoca

- 83,20 . . . ekena hatthena
 85,8 . . . samantato pabhāsati vijjo-
 tati
 — 32 . . . kim idan ti ce ti āha (*cor-*
rected by E. Hardy).
 87,11 . . . parasantako me sātako
 āropito, tassa vidatthi-
 mattaṃ anitṭhitaṃ (the
 Cinghalese Edition, Colom-
 bo 1898.)
 — 11-12 . . . nitṭhāpessāmi
 — 31 . . . Tusitavimāne
 89,8 . . . papatā
 — 26 . . . aññan° ti
 91,19 . . . pākāro na hoti
 — 31 . . . pañhaṃ puna pi puechi
 93,21 . . . evaṃ me sutam
 96,14 . . . nāṇam
 103,2 . . . Tam [maṃ]
 — 6 . . . Sahassabhiḷge maraṇaṃ,
 ekaṃse
 — 13 . . . sen'atthena
 — 14 . . . Aṇumatto pi puñṇena
 — 15 . . . yesaṃ ca attho puñṇena
 — 31 . . . °ābhipphāhāriṇi
 104,1 . . . Pagāḷhā ettha [na] dissanti
 106,16 . . . pana duddasaṃ
 — 18 . . . kitavā saṭho
 111,27 . . . Jīvitaṃ dehi
 112,9 . . . yakkhā ca ghātiyā
 — 22 . . . sayam pi Vijayo laddhā
 — 29 . . . Tambabhūmirajopuṭṭhā
 tambapaṇṇi yato ahi
 113,9 . . . satto, dametum

ADDITIONS TO THE NOTES.

- Baka-Jātaka . . . translated by *R. Pischel*, Ausland, 1876, p. 757.
 Nacca-Jātaka . . . translated by *R. Pischel*, Ausland, 1876, p. 758; trans-
 lated by *Warren*, Hermes, XXIX,
 p. 476.
 Uccaṅga-Jātaka . . . translated by
R. Pischel, Hermes, XXVII, p. 465

- (*cp. Nöldeke*, ib. XXIX, p. 155, &
Zachariae, Wien. Zeitschr. f. d. Kunde
 d. Morgenl. XV, p. 72).
 Vedabbha-Jātaka . . . translated by
J. J. Meyer, Daṇḍin's Daṇḍa-kumāra-
 caritaṃ. Leipzig 1902, p. 15-19.
 Susīma-Jātaka . . . 47,28 = Dh.
 347,3-4 (*cp.* 346).

Aṇḍabhūta-Jātaka ... translated with Notes by *R. Pischel*, Philol. Abhandlungen M. Hertz zum 70. Geburtstag von Schülern dargebracht. Berlin 1888, p. 74.

Mahosadha's Marriage .. translated by *J. J. Meyer*, Daṇḍin's Daṣakumāra-caritam, p. 96-103.

Mahosadha's Judgement ... *cp. H. Oldenberg*, Die Literatur des alten Indien. Stuttgart 1903, p. 114 (& Note p. 291).

The Great Retirement .. 64,14-15 = As. p. 34,5 (*cp. Mahāvastu* II, 157).

Dhammacakka-pavattana-Sutta ... translated SBE. XI, p. 146 & XIII, p. 94.

Yasapabbajjā .. *cp. Lalita Vistara* ed. by *Rājendralāla Mitra*. Calcutta 1877, p. 251; *Sp. Hardy*, Manual of Buddhism, p. 156 (159); *P. Bigandet*, The Life or Legend of Gaudama. Rangoon, 1866, p. 55; *H. Alabaster*, The Wheel of the Law. London 1871, p. 125.

The Fire-Sermon ... translated by *Oldenberg*, Buddha p. 209.

Māra as Plowman .. translated by *E. Windisch*, Māra und Buddha. Leipzig 1895, p. 104.

Obs! Several of the Texts above have been printed in: *J. Takakusu*, A Pāli Chrestomathy, with notes and glossary giving Sanskrit and Chinese equivalents. Tokyo 1900.

Buddha's Death ... = DN. II, p. 154. - 80,28-29 = Jāt. I, p. 392. The Ten Precepts .. 81,22 (*cp. Dh. v. 246-47*).

The Legend of the Weaver's Daughter, 86,12-89,17 .. Edited: *Dhammapadattakathā* ... by *W. Dhammānanda Thera* & *M. Nanisara Thera*. Colombo 1898, p. 428-31.

The Questions of Uttiya .. *cp. Mil. ed.* by *V. Trenckner*. Copenhagen 1880, Note p. 424. - 89,20-21 *cp. Sn. v. 419*.

Rebirth is not Transmigration .. translated (the beginning only) by *R. Garbe*, Beiträge zur indischen Kulturgeschichte. Berlin 1903, p. 129-30.

Padhāna-Sutta ... translated by *E. Windisch*, Māra und Buddha, p. 3 (= *Lalita Vistara*, ch. XVIII; *Mahāvastu* II, 237) *cp. ib.* p. 322. - v. 19 *bhañjāmi* (Ed. *gacchāmi*) *cp. R. Pischel*, Indische Miscellen (KZ. (BB) I, p. 182).

Dhaniya-Sutta ... translated by *Pavolini*, Buddismo. Milano 1898, p. 125.

Buddhaghosa .. translated SBE. X. Introduction, p. XXIX-XXXI.

MISPRINTS

to be corrected in the Pāli Text of Dhammapada, 2. ed. by *V. Fausbøll*. London 1900.

- V. 18,4 .. *suggatim*
- 37,2 .. *Mārabandhanā*
- 40,2 .. *ṭhapetvā*
- 41,2 .. *apetaviññāṇo*
- 69,1 .. *Madhuvā*
- 86,2 .. *suduttaram*
- 148,1 .. *idam*
- 166,2 .. *attadattham*
- 227,2 .. *tuphīm*
- 251,2 .. *nadi*
- 253,1 .. *paravajjānupassissa*

- V. 312,2 .. *saṃkiliṭṭhaṇ ca*
- 316,2 .. *micchādittḥi^o*
- 329,1 .. *labhetha*
- 330,2 .. *sahāyatā*
- 343,4 .. *ākamkha*
- 369,1 .. *bhikkhu*
- 370,2 .. *pañcasaṅgātigo*
- 390,1 .. *akiñci*
- 391,2 .. *brāhmaṇam*
- 404,2 .. *appiccham*
- 414,1 .. *palipatham*

PĀLI GLOSSARY

A
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WITH NOTES AND GLOSSARY

BY

DINES ANDERSEN, PH. D.

PROFESSOR AT THE UNIVERSITY OF COPENHAGEN

PART II: GLOSSARY



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LEIPZIG
O. HARRASSOWITZ

1907

Trykt med Understøttelse af Universitetets Friftrykskonto

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INCLUDING THE WORDS OF THE

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PREFACE.

In issuing the present part of the Pāli Reader I ought to express my sincere regret that various circumstances have so much retarded the final revision and printing of the glossary, the conclusion of which I know has been expected long ago by not a few scholars. As has been promised in the preface to Part I. this glossary includes the vocabulary of the whole text of Dhammapada, and I have upon the whole done my best to make it as complete as possible. It has been my aim by this to supply the young student with a sufficient help for the first years' study, untill he will be able to work independently, and I have therefore above all striven to arrange the materials so that every passage in the texts which might be supposed to present even the slightest difficulty to the beginner should not be passed by in silence. Whether I have succeeded in my explanations in such cases, where I differ from the usual interpretation, I must leave to my critics to judge of. With regard to the lexicographical system introduced into this glossary I need not to say much; it is of course, as to the outer form, in many respects different from that of the Dictionary of *Childers*: in addition to the Indian order of the letters I have introduced all declinable words in their stems (only with a few exceptions, e. g. pronouns like aham, bhavam, etc.); where the stems are ending in consonants these have been printed in Italics, the reason for which I hope will be understood: ghosavat, cetas, muddhan, gandhin, pitar (the latter I have considered more practical than pitu). The verbs ought in my opinion to be given in their present indicative (3. sing.), as has also been done by *Childers*, together with reference to the Sanskrit roots; so I have not paid any attention to roots or forms given by the native Pāli-grammarians, my task only

being to deal with the texts themselves, and nothing has been quoted, that cannot be traced in the literature. In many single cases I have had an indispensable support in the exhaustive lexicographical collections of *V. Trenckner* (now in the Copenhagen University Library), especially where my own collections were not sufficient to state a certain signification, form, or gender of a word; the abbreviation (Tr.) added here and there in the glossary will show that also on other accounts I have derived some benefit from suggestions of his accidentally occurring among the vast number of his quotations. With regard to typographical arrangements I beg to remark that asterisks have been put before those Pāli words to which no Sanskrit equivalents can be traced; likewise generally before compounds not found in the Sanskrit Dictionary of Monier Williams, the new edition of which has been of great help to me during the whole work; certain forms of the Pāli words are put within parentheses in order to show that they do not occur in the Reader or the Dhpd., whilst brackets put to a heading-word (e. g. [samāsati]) denote that this particular form of the word is not traced. Of the English translations it ought to be observed that those within double inverted comma are simply quotations from my predecessors; other typographical indications, abbreviations, etc., I hope will easily be understood. Before using the book my readers are earnestly requested to insert the corrections and additions given on the last pages into the text of both parts.

In conclusion I wish to address my best thanks to my young friend *Mr. Joh. Eyser*, Assistant Librarian at our University Library, to whom I am indebted for his kind assistance in correcting the proofs.

Copenhagen, September 1907.

DINES ANDERSEN.

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